

LUCIFER.

THE LIGHT-BEARER.

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WHOLE NO. 1030

"THE TRIUNE MARRIAGE"

Said Love to Wisdom: "Let us join our hearts in fondest tether,
To work and play in sun and shade, to live and die together."
"To die?" said Wisdom. "Ah, my Love! grim death must pass
us by."

I know that oft your life is short, but Wisdom cannot die."
"Immortal Wisdom," then said Love, "Farewell, so let it be,
For bonds are death to me I know, though Wisdom holds the
key."

"Stay, stay, dear Love," a sweet voice cried, "True wisdom has
inclined thee."

And I am Freedom, take me too, and then no chain will bind
thee."

"Yes," without Freedom, I am naught," said Wisdom. "I agree;
Come Love, and take a hand of each, and make us one, not three."
The three fair spirits linked in one, the earth began to move—
Turned over by the trinity of Wisdom—Freedom—Love.

FANTINA LENT.

[The above poem was suggested by reading the reply to
Rev. Mr. Potts, on "Monogamic Marriage," in Lucifer 1629.]

LIMITED MARRIAGES.

Hitherto the writers for Lucifer have had little to say in
regard to the phase of marriage reform advocated by George
Meredith, of England. The reason of this silence is explainable,
in part, by the fact that those who read Lucifer and those who write
for its columns, have little patience with and for compromise
measures in the realm of personal liberty. Lucifer readers and
writers want no limits to liberty except such as equal justice re-
quires, and hence they think such measures as those prescribed
by this noted English author simply a waste of time—which
means a waste of life itself.

But now, as a part of the review of the year's progress in
the field of radical reform, it is well perhaps to give a little of
Lucifer's limited space to a presentation of the favor in which
Mr. Meredith's scheme of limited marriage is being received on
this side the Atlantic. A fairly good sample of the utterances
of the popular American press on this subject is the following
from the "Boston Courier" of October 1, 1894:

"The latest contribution to the discussion of one of the most
pressing social problems of the day is that which is made by the
English author, George Meredith, in his plea for the recognition
by law of marriages for limited terms. He would have the
marriage contract made terminable at the expiration of a spec-
ified period, husband and wife then being free to separate and
form other alliances, the state enforcing a provision of money
during that period to provide for and educate children."

"While we may doubt that this remedy for unhappy mar-
riages and the scandal of divorce is seriously proposed—and,
indeed, no one can reasonably expect its adoption in what we call
civilized countries—is it really such a shocking departure from
the conditions which our present laws establish for the shifting
of matrimonial bonds? Mr. Meredith proposes that the law
shall provide for possible dissatisfaction in the ménage and allow
separation by mutual consent without making a fuss about it.
Our marriage laws refuse to recognize in advance any such

contingency; they make the marriage contract permanent ac-
cording to the terms upon which it is entered; but our divorce
laws allow the annulment of the contract, with separation and
remarriage, in case the contracting parties are willing to undergo
the inconvenience and bother of the process. Is there any moral
difference here? Indeed, is there any practical difference?

COMPARED WITH COMMON LAW MARRIAGE.

Take the situation as it exists to-day in the State of New
York. That State has always recognized what are called "com-
mon law marriages;" that is, unions without license or ceremony
in which the man and woman have represented themselves to be
husband and wife and have lived together in that relation. So
many adventuresomeness took advantage of this system to claim al-
imony from men who repudiated such connection and to claim
dower in the estates of rich men who had lived and died as
bachelors, that the Legislature recently undertook to cure the
evil. The law which was passed provided that such common-
law marriages should be valid from their inception if within
six months a certificate was filed in the County Clerk's office
bearing the signatures of both parties. If no such certificate was
filed, the arrangement should not be a valid marriage.

"So in New York to-day we have a system of limited mar-
riages established by law. That is, without filing the certificate,
without any ceremony, without license or record, the marriage is
perfectly valid for six months and the couple are man and wife
in the eyes of the law. If they wish to part at the expiration
of that period, they are divorced without any action of the court,
for the contract which had been binding until then is suddenly
made void from the beginning. They may then enter into a
new contract with each other which will be binding for six
months, or they may find new partners in the matrimonial game.

"This is even looser than Mr. Meredith's plan, since it makes
no provision for children that may come of such a union. And
in other States than New York the shifting of matrimonial bonds
is made almost as easy, although the courts must act to make the
separation legal. In Kentucky, Rhode Island, Louisiana, New
Mexico and Wisconsin couples may secure divorce by simply
living apart for a longer or shorter time, without the necessity
of airing any unpleasant charges. And in forty-six States and
Territories marriages may be dissolved on the merely technical
charge of desertion.

UNIFORMITY DEMANDED.

"Unquestionably, a general reform is needed; but how is it
to be brought about? Mr. Abraham H. Hummel, of New York,
who has probably the widest reputation in this country as an
authority on divorce, says in a recent magazine article upon
this subject that the remedy must be found in uniform marriage
and divorce laws throughout the country. But at the outset the
difficulty seems insurmountable. Each State is zealous to retain
its rights over its own citizens, and there is a widespread senti-
ment against any further centralization of government in Wash-
ington. If the States are to unite upon a common law, which
law shall be taken to the exclusion of all others? Shall it be
that of New York, which gives divorce on one ground alone,
infidelity on the part of the husband or wife? There would be a
howl of protest from nearly every section of the land. Thousands
would come forward from other States to contend that a good
woman should not be kept tied to a brutal man—one who habit-
ually beats her and who must degrade her if she remains with
him.

"On the other hand," says Mr. Hummel, what would leaders of thought in New York say to throwing open the doors of the Divorce Court so that any grievance that might be mentioned would suffice; bad temper on the part of the wife—incompatibility, it is termed—abandonment, insanity, or any other reason, good or bad? I can imagine the fierce blasts from the pulpits, the ringing denunciation of the spellbinders during a campaign in the Empire State hinging on such a point."

UNIFORMITY MORE IMPORTANT THAN HUMANITY OR JUSTICE.

"But in the question of a uniform law the first opposition would be the most formidable. Let an agreement once be reached for uniformity either through constitutional amendment or otherwise, and the terms agreed upon by the representatives of the people will probably be acceptable to the nation at large. If not, other changes may be made later; but now uniformity is more important than the details of a proposed law."

COMMENT.

Judging from the history of all the past, there is certainly much reason to fear that the "Courier's" prediction would be verified: "The terms agreed upon by the representatives of the people will probably be acceptable to the nation at large," no matter how much such agreement might violate the plainest principles of liberty and justice, for the preservation and enforcement of which principles it is supposed our present form of government was adopted a little more than a century ago.

No matter how unjustly, how secretly or corruptly a law may be enacted by the "representatives of the people"—falsely so called, since no man can honestly and truly represent any one but himself, especially in such a complex machine as a national government—no matter how corruptly such enactment becomes law of the land it is next to impossible to get it repealed. The people supinely submit to it, as to the inevitable and adjust themselves to the situation as best they can.

Witness as instances the Comstock postal laws, and the still later iniquity, the "anarchist deportation laws," under which the foremost writers and thinkers of the world would not be allowed to land upon our shores.

If ever there was a nation of law-worshippers the people of the United States are that nation. Hence it would seem that the only hope of successful resistance to the despotism of imperialism and autocracy, religious, political or moralistic, in this country is that which is made before the enactment of invasive laws.

Obsta principis, says the Latin maxim—"Oppose the beginnings."

To resist successfully the beginnings of despotism it is necessary to know what freedom means. It is necessary to know what the so-called "inalienable rights" of man are. It is part of the work of Lucifer to show that the right to make and unmake matrimonial contracts without interference by church, or state, or nation, is one of the most important of all the personal or reserved rights of American citizens—female as well as male.

M. H.

REPLY TO WILLIAM PLATT.

William Platt is "cute," and I have enjoyed the wit of his rejoinder, but as argument it is but a puff of scintillant dust, under cover of which the important things vanish.

If my purpose had been merely to flatter the sterilizers he would have cleverly turned my flank, but I am not in the least troubled that he gets my plain meaning. Let us go further, William Platt, and emphasize it, by saying that four-fifths of all women in civilized countries to-day (and men too) are, when viewed from the standard of even a not very high ideal, unfit for parenthood. This may be an exaggeration, but it will be hard for you to prove it such. If this is thinking badly of the race, so be it. I refer to the children, themselves, for my witnesses. The only thing that keeps the race from utter deterioration is that disease so kills off the weaklings, especially the babies—survival of the fittest is still working to save mankind.

I am no champion of the sterilizers. I am a champion of the children, and of the right of any woman to refuse motherhood who feels it best to do so. If sterilizing the seeds of life by sure chemical or mechanical means is the best she knows, or can use, I have no rebuke for her, but it is but a miserable makeshift at best, to which the fatal objection always applies that these means take all the poetry out of what should be the most

beautiful act of life. The true ideal is self-control, and the transmutation of passion from the lower to the higher planes. But so long as most men hold self-control impossible and most women are subject to men, sterilization is valuable and necessary to prevent the propagation of the unfit. It is a means by which the weak may prevent their curse going indefinitely on.

The logic of my position is simply this: That the unfit should not permit themselves to become parents. The logic of William Platt's position is that any woman who refuses motherhood is a coward and false to her womanhood. But though he is a champion of courage, he will not stand by this when thus plainly stated. So he says if things are as bad as I say, "by all means let the wretched creatures sterilize." By so doing he gives away his own position and concedes mine. This concession permits any woman, who finds herself in one of my classes, to sterilize "by all means."

Really William Platt and I are for the same thing—we want better children. He has written some of the most eloquent books in the language in defense of his view, but we differ in that he champions the ways of the barbaric past. I those of the civilized future on whose threshold we stand. The barbaric past and its ways were all right in their time and place, but this is transition and the old ways are growing outworn.

Passion and instinct controlled life then and the hardships of savagery weeded out the unfit as fast as they appeared, but pain evolved reason and sympathy and new conditions arose. We are entering a cycle of sympathy and enlarged intelligence. Nowadays man defends himself cleverly against climatic hardship, war is reserved for the strong; the feeble and diseased are tenderly protected, kept alive, permitted to procreate. This last would mean ruin, if left unchecked, but Nature always evolves her own checks and to-day disease takes the place of war in decimating the feeble and the flabby.

Platt sneers at the cowardice of shrinking from pain, but that is precisely what pain is for, in the economy of the universe, to make us shrink from it till we evolve the reason that enables us to avoid or remove its causes. And by success in so doing we evolve confident courage. It is reasonable to shrink from pain, but, before reason was, instinct shrank from pain, and William Platt, himself, shrinks from it, and hides himself not so gaily to the dentist chair or the surgeon's table as to the sowing field of baby seeds. Pain is the parent of evolution. If inevitable it is brave to face it, accept it. If not inevitable it is wise to avoid it.

And pain in childbirth is not inevitable. The animal and savage mothers are usually free from it, because fit. Hardship provided by Nature made the savage mothers fit, and sound heredity and intelligent training can make the civilized mother fit.

Two great motives run through the world—the individual and the universal. These run through humanity also, as the individual and racial instincts—the one working for the individual as an individual, the other for the race as an individual. Apparently they are apart, and working against each other, but really (because, after all, all is one) they work together and for each other. They are in sex as everywhere else. On the lower planes the sexes come together, recklessly, thoughtlessly, seeking only personal pleasure, with no provision of offspring. But as evolution proceeds there is more and more consciousness of racial need and responsibility and desire to use sex, or refrain from using it, in the interest of posterity, to aid instinct by reason in begetting a finer race. Against this Platt protests. He should realize that he is behind the times, and use his magnificent genius in the service of more modern ideals.

War made the savage the magnificent animal he is, but sympathy is evolving now and war must go. We want character now as well as physique, and character demands sympathy, and sympathy insists on kindness to the weak. Beside we find weakness evolves due traits of brain.

Then two courses are open to us, either to let matters take their course, the feeble spawning like fishes and disease cutting all down to the surviving limit; or for intelligent science to take a hand and indicate who should and who should not procreate, leaving the individual and social conscience to co-operate in voluntarily keeping within the limit.

The first is Platt's plan, which in all cases will be abundantly tried; the second is my proposition, which need not too greatly terrify, for there is no fear that, under any conditions,

intelligence and self-control and conscience in sex will swamp the world just yet.

The ignorant always shout when anything of this sort is proposed: "Would you mate men and women like cattle?" But nothing of the kind is advocated, but simply that science should select the fit, give them the fullest obtainable sex knowledge and leave them to mate themselves among their own. No coercion, either on those within or without, and no attempt to interfere with love anywhere, only the co-operative effort of the community to be wisely parental to the future.

All this Mr. Platt ignores, and you will find in all his books only a fanatical monogamy, jealousy, frenzied passion and conjugal recklessness in child bearing offered as the duty of the race. Just such a creed as Brian Boru might have sworn to.

And my fifth class of those who refuse motherhood Platt ignores too, though these touch his original question. Let us ask him if a woman who refuses motherhood, because conscientiously convinced that her life can be better devoted to other ends, is better or worse than the mother of a large family?

J. WILLIAM LLOYD.

THE PARTNERSHIP OF JOHN AND CHARLES.

AN ALLEGORY.

John Bell and Charles Stone were boys together in their school life, and associates in the social circle of their home town. Gradually they became close friends and their youth passed in intimate and happy companionship. When they reached manhood they decided that it would be to the advantage of both to combine their property, their labor and skill, and form a partnership for the carrying on of business. They proceeded to draw up articles of co-partnership, pledging absolute fidelity to each other and lifelong continuation of the partnership. Custom settled the firm name.

They soon became owners of a factory for the manufacture of articles of domestic necessity and luxury. They prospered in business, and all went well for awhile. John was manager of the business in public, and secured and brought in the raw material, while Charles was factory manager and worked up the material into articles of household use.

After expenses were deducted the public and private earnings of the firm were placed in the bank or invested in real estate. John handled the money and made the bank deposits, but instead of depositing the money in the firm name he placed it in bank in his own individual name, and the deeds to real estate were made out in his own name instead of the firm name. Charles was aware of this but made no objections because such was the custom. Also his affection and esteem for John were very great and his confidence in him perfect. He had faith in him that he would do whatever was best for the welfare of the firm. Charles was busy with his private employments and gave little thought to public affairs.

The public and the law called John the sole proprietor of the establishment and head of the whole concern. Whenever Charles was spoken of he was simply called "John's helpmate." John assumed authority everywhere and claimed the credit and ownership of everything produced by the firm. Charles worked patiently on and said nothing. His moments were seldom idle and the success of the business was mostly due to his management and industry.

Still the partnership seemed to be a happy one. Apparently they enjoyed each other's society and when not employed in daily pursuits, they were wont to spend the time together in recreation, pleasure and physical exercises. They practiced together a certain system of exercises, and at first they both enjoyed them and the result was invigorating, healthful, congenial and harmless.

A few years passed smoothly away. The factory continued prosperous, and their personal companionship happy excepting a few disagreements, one of which was that John was inclined to overdo the practice of the physical exercises, and, as a consequence, Charles began to grow weary of it and desired greater moderation. John would not agree to this, and insisted that Charles accompany him as usual. Charles became more and more disinclined to participate in the exercises but was compelled to do so by the coercive measures employed by John. John did not use physical force but if Charles refused to go through his favorite exercise with him at the accustomed intervals he would become morose and moody, or would indulge in

fits of anger and make many accusations and threaten to do many disagreeable things. This would cause Charles to yield. He also feared that if John did not get sufficient home exercise to satisfy him that he would go elsewhere to get it and would get into bad company and this would result in harm to them both.

Thus was Charles coerced into participating when he did not desire to do so. At length his health became seriously impaired by these exercises practiced unwillingly and beyond his strength. Also this treatment lessened his respect and affection for his partner.

In addition to his factory occupations Charles was an artist capable of producing pictures of high quality and value. These pictures were incidental and not one of the regular products of the factory, but were of much greater value than any of the factory products. Had it not been for the partnership these pictures would have belonged exclusively to the artist, but the laws governing the partnership gave the ownership of them to the legalised head of the firm, therefore from the commencement of their creation by the artist John claimed the ownership of the pictures, and when they were finished he inscribed his name thereon and claimed to be originator, producer and owner.

These claims were based upon the fact that he had employed a very few moments of his time and had furnished and placed on the canvas a very small portion of the priming coat of paint. Excepting this very small amount of material Charles furnished all; the canvas, the brushes, the paints, the talent, the skill, and the labor and many months of time.

Nevertheless John claimed the ownership and control of the pictures. This was a great injustice but a legal one. In spite of all this Charles would have been content and happy in his artistic employment had it not been for further grievances. Frequently while the artist was employed on a picture John would disturb and hinder him in a most unreasonable and shameful manner. He insisted upon placing daubs of the priming paint upon the partly completed picture, committing much havoc, changing the design of the artist, producing undesirable effects and wholly or in part spoiling the picture. He disarranged the brushes, injured the canvas, and compelled the artist to use such positions and light as were not conducive to the welfare of either the picture or the artist.

Charles became discouraged, and has now decided that he will paint no more pictures, and he cannot now engage in his artistic occupation in safety and comfort because of his impaired health, produced by the cause before referred to, and the injustice of being robbed of the ownership of his pictures tends further to dishearten him. He has made up his mind that so long as he is bound to a partner and has not his personal freedom he will discontinue his occupation as artist for such artist must be free in order to maintain conditions favorable for success. He loves pictures too well to bring into creation those that are inferior to his ideal. He has decided that if he cannot produce a good picture he will produce none, and all well informed persons and lovers of art will concede that he is justified in so doing.

John still maintains the same opinion and course of action. He appears to be self-satisfied and well satisfied with society and customs in general. His regard for his partner remains about the same. His personal rights have not been interfered with by his partner nor his selfishness restrained, therefore his regard has had little cause for change.

Charles is still successful manager of the factory but he looks weary and worn and lacks the interest and energy of former years. His respect and affection for his partner have long ago departed, but for the sake of public opinion and private peace, he continues to patiently endure the partnership.

Portland, Ore.

BERTHA MOORE.

The soul of man is a sunward bird,
With wings that were made for flight,
To pierce to the fount of the shining day,
And float through the depths of night.

—J. WILLIAM LLOYD.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, for only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 145th STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIVIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Education against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Liberty Group will give their third social and dance Christmas eve in Stangel's hall, 235 So. Western avenue.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 513, Masonic Temple, Chicago. Lectures and discussions free.

NEW YEAR'S GREETINGS.

A HEART TO HEART TALK.

In the dawning of the morning of another year, while Old Father Sol still lingers near the Southern Horizon, and while the living forces of Nature in the Northern hemisphere of the earth still sleep what seems the sleep of death; not as the "pastor of his flock," for I am not a shepherd and my readers are not sheep, but simply as a fellow-worker, a fellow-thinker, a fellow-ploughman in life's great field would I ask a minute or two of the kind reader's time and attention.

First, I want to say that speaking to crowds of people is not so satisfactory to me as is a private and personal conversation with one or two of like mind. If I could meet each reader separately, or if I could find time to write a personal letter to each, I would like to say something like this:

Happy New Year to you! May health, peace and prosperity be yours for the year just begun. To you as one of Lucifer's earnest friends and logical supporters I wish to recall a few of the events of the past year—a year of trial and of struggle, a critical year in the life of the little white-winged messenger, whose fate, as I take it, you feel an interest in not less strong and abiding than is my own. For a time last spring—quoting the language of Daniel Webster—the question of "sink or swim, live or die, survive or perish," seemed one of grave doubt and uncertainty, but thanks to the energy and generous help of a score or two of the old-time co-workers, the crisis was safely passed, and though appearing only fortnightly instead of weekly, Lucifer's subscription list has gradually gained since the resurrection in May last, until now, at the opening of the year 1905, the number of actual paid-ahead subscribers to Lucifer is considerably larger than for several years, if not larger than ever before during the quarter of a century of its existence. Most of the old debts have been paid, and those still unpaid are due to friends whose interest in Lucifer's success is equal, perhaps, to that of the few more immediately responsible for the monthly payment of its bills, and hence some of us are looking forward with renewed confidence and hope to the work of the coming year.

As the result of the active and generous support of those whom no difficulties could discourage the question of Lucifer's continued existence seems to be definitely settled in the affirmative, and now it only remains to settle the question of right methods of work, and also the question of aims or objects of work.

* * *

At the time of the aforesaid resurrection in May last, in compliance with suggestions from many friends, requests were printed in Lucifer asking for opinions regarding name of the paper, also place of publication, frequency of issue, price per year, etc., and for more than six months answers to these questions have been coming in. If Lucifer had been a local sheet, and if it had been the individual enterprise of one man or of a small company of persons, the discussion in the paper of these and kindred questions might justly have been regarded as a mistake, if not an inexcusable waste of time and space. But when it is remembered that Lucifer is now in reality what Brother Wastall hopes it will become in the near future—as the result of greater concentration on the sex question—a world paper, so that its readers and supporters are found in every clime and in all the five grand divisions of the earth's surface; and when it is remembered that a very large proportion of these readers and supporters have given freely of their earnings to keep the light of Lucifer burning, the propriety and justice of giving time and opportunity for all to be heard upon these questions of change, is at once apparent, as I think.

* * *

As illustrations of the wide field now occupied by Lucifer, and of the keen desire to see every issue and to see it promptly, and also to obtain copies of our pamphlet literature, I will venture to give brief extracts from a few letters recently received.

Both Raj Shah, of Langhol, Punjab, India, says: "I regret that you are sending me Lucifer in monthly wrappers instead of fortnightly, as you publish it. I wish the paper could be published weekly. Dear sir, you cannot know how lonely I feel without Lucifer. It can be better imagined than described. So do not send two numbers together every month, but send regularly as soon as published. I liked some of the books you sent me very much, such as 'Motherhood in Freedom,' 'Marriage,' 'Institutional Marriage,' 'Vice: Its Friends, and Its Foes.' Send me books of your own selection to the amount of \$2, and some papers which you think good, and I will pay promptly."

Brother Both Raj Shah asks a number of questions that are not easily answered, among others this:

"How can we practicalize these liberal views in a country so conservative as India, where legal and institutional prohibitions are so insurmountable, in the way of Sexual Freedom? Can you suggest anything practical for the benefit of my children?"

I have sent to him a bundle of books and papers that will, I trust, be of value in solving the questions asked.

Under date Dec. 13, Fred. Weeks, Beckenham, England, writes:

"Lucifer 1926 and 1927 just arrived. I have not received No. 1925. Please send me this. Am very glad you propose to reprint the articles on 'Sex Radicalism' in pamphlet form; I herewith enclose postal money order for one dollar—four shillings—as subscription for copies of the same as soon as printed. I congratulate Dora Forster upon her courage, clearness of insight and statement and healthy views of the subject."

And again a letter comes from Brother A. Wastall of London, South Africa, to say that if we will send him what we "can spare of back numbers and advertising slips," he will "advertise in one or two of the most likely publications [of South Africa] that sample copies can be obtained" by writing to him, adding, "all subscriptions you receive from this sub-continent you will then know are chiefly the result of my efforts. Should you agree with me that this will be a sound method of propaganda, it will give me pleasure to put it into effect just as soon as I receive your parcel. Will send along what I can at present spare to cover your cost, early next month."

As one of the practicable methods of success Brother Wastall's proposal strikes me very favorably. If others, both in America and in the British colonies, care to help Lucifer in this way, we will gladly send back numbers and advertising slips.

The hour for shutting off the supply of copy having arrived, I close abruptly by saying that the booklet "Sex Radicalism" is in the hands of the pressman and will probably be ready for

delivery to subscribers in less than a week from this date. Those who would like their copies bound in cloth are requested to notify us at once. The cost of bound copies will probably be 50 cents each. Price of the paper covered edition will be 25 cents or six for one dollar.

Again thanking all who have remembered Lucifer and its needs during the holiday season, and again soliciting fraternal cooperation in all possible ways, I close as I began, with a hearty New Year's greeting to all of Lucifer's readers, writers and helpers.

M. HARMAN.

BOOK REVIEWS.

"God and My Neighbor" is the title of a powerful work by Robert Blatchford, recently published by Charles H. Kerr & Co. (Chicago). "The present volume," explains the publisher, "is the outgrowth of a series of articles in the Clarion of London which attracted universal attention among both the partisans and the opponents of the church in England. Many and heated were the controversies stirred up by these articles, but Blatchford's bitterest opponents did not fail to recognize and acknowledge the exquisite literary style and the admirable temper displayed in his side of the discussion. . . . I recommend this book by Robert Blatchford as one of the clearest, sanest, most sympathetic and most helpful discussions of the deep and vital problem of religion that it has ever been my good fortune to read."

The following paragraphs, taken almost at random from the book, are, I think, fair specimens of the work:

"Three of the greatest blessings men can have are freedom, liberty of conscience, and knowledge. These blessings Christianity has not given, but has opposed."

"Christianity is a fabric of impossibilities erected upon a foundation of error."

"God made a bridge—built it Himself, of His own materials, to His own design, and knew what the bearing strain of the bridge was."

"If, then, God put upon the bridge a weight equal to double the bearing strain, how could God justly blame the bridge for falling?"

"The doctrine of Free Will implies that God knowingly made the Serpent subtle, Eve seductive, and Adam weak, and then damned the whole human race because a bridge He had built to fall did not succeed in standing."

"Such a theory is ridiculous; but upon it depends the entire fabric of Christian theology."

"For if Man is not responsible for his acts, and therefore cannot sin against God, there is no foundation for the doctrines of the Fall, the Sin, the Curse, or the Atonement."

"There is no Heavenly Father watching tenderly over us, His children. He is the baseless shadow of a wistful human dream."

"The greatest curse of humanity is ignorance. The only remedy is knowledge."

"Religion, being based on fixed authority, is naturally opposed to knowledge."

"There is no such thing as human infallibility. There is no finality in human knowledge and human progress. Fixed authority in matters of knowledge or belief is an insult to humanity."

"The object of life is to improve ourselves and our fellow-creatures, and to leave the world better and happier than we found it."

The book is well bound in cloth, contains 200 pages, and sells for \$1.

Lois Waisbrooker has a new edition of her "Woman's Source of Power," revised and enlarged. It is well gotten up both in its mechanical execution and in the thought it represents. Quoting from the title page:

"I hold it as an axiom that we cannot desire that which the Universal Life does not hold for us, when we know how to take it. Otherwise we should have capacities, which the universe could not fill—a manifest absurdity."

"Love attraction, the feminine principle, is the builder of all living forms."

The closing paragraph of the book is in these words:

"Science will yet justify those who are demanding the freedom of woman—of love. Love, the feminine principle—Love, the builder—the creator, has been so enslaved and abused, that when we talk of love in freedom, all sorts of degradation are imagined, but those who see how much is involved will not—cannot recede from the position taken, and neither contempt nor persecution can prevent Love's claim from being finally recognized."

Mrs. Waisbrooker's many friends will be glad to know that she still lives and that she is still working along the lines of the reform to which she has devoted the best years of a long and unusually industrious life. "Woman's Source of Power" is published by the Alliance, Denver, Colo.; price 25 cts. each.

Believing that Mrs. W. is largely dependent upon the sale of her books I hereby offer to see that she gets full price for all copies of this very excellent booklet that may be ordered through Lucifer's office.

M. H.

One of the later additions to the already voluminous literature of dietetic and hygienic reform, is "Return to Nature," translated from the German of Adolph Just, by Benedict Lust, editor of the "Neuropath and Herald of Health," and director of the American Jungborn, Bellevue, N. J. "Return to Nature" is a finely printed and bound volume of over 300 large pages, illustrated, and devoted to the "gospel of good health," through conformity to nature's methods, as against the artificial modes of living now so nearly universal in all countries called civilized. A few paragraphs from the chapter headed "When shall we Eat?" will show the author's style and trend of thought:

"In nature everywhere we find that the animals feed chiefly in the evening. Every forester knows that game eats but little during the day but towards sunset it begins to eat vigorously. . . . Beasts of prey eat only in the evening or at night. In the menageries, too, the chief feeding time is in the evening."

"Every one knows, too, that beer and wine taken in the morning, have a much worse effect than in the evening. The 'eye opener' is much more injurious than the 'night cap.' The many banquets and drinking bouts that people indulge in at night, could not be indulged in in the morning. . . . The body does not digest food readily in the morning, the stomach is more active in the evening and at night. . . . Very little ought to be eaten in the morning. It would be best not to eat anything until noon. Fasting until noon, which is in accordance with nature, is not at all difficult. At noon it is also well to be careful not to eat too much (as little as possible)."

"But in the evening one may unhesitatingly partake of a full meal. . . . My patients have always claimed that they never experienced such unmistakable good results from the treatment, as when they fasted until noon. In taking a course of treatment, therefore, I emphatically recommend fasting until noon."

"If one has not already eaten too much during the day, a hearty supper before sleeping causes no distress or disturbance. Regularity in one's habits, in diet, and the observance of meal times is of importance."

Notwithstanding the apparent effort of the author to connect hygiene with theology I cordially recommend the book, "Return to Nature," to all who would learn the newer and better way of living. The price is not given; for further information address the publisher, Benedict Lust, 124 E. 59th street, New York City.

But while calling attention to later books on hygiene and dietetic reform it is not well, nor right, that the older works in the same line should be neglected. I have long had it in mind to say a few words to our readers in praise of what I regard, all things considered, the very best medical work ever offered to the American public. It is called the "Home Encyclopedia of Popular Medical, Social and Sexual Science," by Dr. E. B. Foote, Sr., of New York. This volume of more than 1,200 pages embraces the well known and very popular "Plain Home Talk," by the same author, besides more than 500 pages of additional and up-to-date matter—the "20th Century Edition."

Instead of giving more of my own opinion in regard to this remarkable work I prefer to quote from the opinion of a learned and famous London physician, Dr. G. M. L. Strauss, who closes a somewhat exhaustive analysis of the Encyclopedia in these words:

"Dr. Foote treats of all parts, organs, and functions of the human body alike, and of their derangements."

"There are two sets of organs and functions in the human body—the one devoted more specially to the preservation of the individual, the other more exclusively to the preservation of the species. Both sets are equally important one would think, or if there be a difference of degree, it surely must be held to preponderate on the side of the latter. Yet strange to say, perhaps, a somewhat tyrannical custom, based upon spurious shamefacedness, or an overwrought sense of innate modesty, has, to a great extent at least placed all allusions to things more or less immediately connected with this latter set under a kind of social taboo. I know this is treading on dangerous ground. I will therefore content myself here with referring the reader to Dr. Foote's reasons as stated in his own preface, why he has made no marked distinction in his book between the treatment severally of the two sets."

"Parents living in a city with dirty and dangerous back-alleys in and about it will, if endowed with an ordinary share of common sense, surely endeavor to the best of their ability to instruct their children, who may at some time or other have to pass through such objectionable places, as to their nature, and to warn them against the danger lurking in them. Yet will they, from mistaken delicacy and shame, send forth their chil-

dren on their way through the infinitely more dangerous back-alums of life—without instruction, without warning."

This greatest of all reform medical works—so far as I know—is profusely illustrated, and notwithstanding the fact that it is a whole library within itself it is sold at the astonishingly low price of two dollars, carriage prepaid, so that there would seem to be no valid reason why every family, except the very poorest, should be without this exhaustless fund of useful knowledge.

Address Murray Hill Publishing company, 129 E. 28th street, New York City, or this office.

LUCIFER'S HELPERS.

Since last issue went to press several friends have remembered to send to this office New Year tokens of good will, and by so doing have enabled us to send out tokens of good will to hundreds of those who never saw copies of *Lucifer*, the Light-Bringer—"Son of the Morning," "Herald of the Dawn." Some have sent names of their friends as "trial" subscribers for three months; others for a whole year. This, as we take it, is the best of all the methods of helping onward the work to which *Lucifer* is devoted. The next best, perhaps, is to send presents to friends in the shape of books and pamphlets, such as, "Love's Coming of Age," "Love's Way to Perfect Humanhood," "Hilda's Home," "Karezza," "Cityless and Countryless World," "Motherhood in Freedom," "A Freeman's Creed," "Woman's Source of Power," "Primer of Sex Rationalism," "Sex Radicalism," "Ujain, or the Evolution of a Child's Mind," "Sexual Physiology for the Young," "Prodigal Daughter," and others too numerous to mention.

Among those who have remembered *Lucifer's* work in some of these ways, within the past fortnight, are the following:

W. W. Miller, 75c; J. H. Strong, 10c; W. P. Deardorff, \$1; Dr. E. B. Foote, Jr., \$10; John Knott, \$1; Frank L. Poland, 85c; W. E. Tobey, \$1.50; Geo. E. Bowen, 20c; Amy P. Odell, \$1; Parkhurst Douglas, 50c; E. M. Dewey, \$1; Louis Roser, \$2.75; E. G. Earle, \$1.

These are not all; in the hurry and worry of getting business in good shape for the coming year it is more than probable that several names have been omitted that should receive public mention.

LOIS WAISBROOKER'S WORK.

Whether right or wrong the writer has always rated Mrs. Waisbrooker as the ablest champion of woman's cause in her sexual and economic relations. Convincedly plain; clear in depth; apt in illustration, and right to the point, so that a child may understand her utterances both written and spoken, as expositions of existing conditions, and the vital necessity of complete freedom of her sex from every bond destructive of motherhood—with the resulting possibilities of a nobler order of humanity than earth has ever known, are, in my humble opinion, unsurpassed in educative utility, and should be widely circulated.

But, of course, this is not saying that I necessarily endorse everything she has promulgated in the pursuit of her life mission.

On the contrary, for instance, I cannot subscribe to the doctrine that the central, attracting, all-creating and controlling love principle is mainly if not exclusively feminine, while the masculine is a cruder external form of "force"—if that is what is meant—and consequently that woman should be the "ruler" (1) of the home and the "social sun." This looks not only like a "holier than thou" but a suspicious kind of quackcraft in the garb of love, notwithstanding all disclaimers. This practice on the part of some of our most gifted women in this liberative movement, of publicly proclaiming their own sex as essentially of finer, higher, more spiritual organization—this imitating poor undeveloped masculine nature by going to the opposite extreme of a conceited superiority, so abhorrent to some of us, as equally indicative of the hated rulership by divine right, is to say the least very poor policy—a repellent, weakening, retarding feature of propagandism.

But it matters not what my particular views on the above points may be, for, apart from all objectionable matter, with special reference to her latest publication I concede the immense value of her work. To my mind she has struck deeper, truer, more effectively than any other of her compeers I know of in this field of labor.

Buy her books everybody. They are veritable eye-openers, or rather brain-openers. They are like a new revelation to most people, I ween. Help this almost octogenarian, the still undaunted, unflinching and determined pioneer heroine and prophetic of the better time coming; help her to prolong her stay and extend her sphere of usefulness. Do it now, and more directly, by sending for her last work, "Woman's Source of Power," published by The Alliance, 1459 Broadway, Denver, Colo. Price 25 cts.; 5 for \$1.00.

All women should ponder her suggestions of the necessary and most effective first steps bearing on the practical solution of the difficult problem they must sooner or later deal with.

W. P. MAGOON.

Home, Wash., Dec. 16, 1904.

RIGHTS OF CHILDREN.

We have left chattel slavery behind, and are now in the midst of economic slavery, but many are and have been trying to lift mankind out of this, too. A number have advocated the freedom of women to vote while yourself and others have worked hard to free woman from sex slavery as well as economic bondage.

Now all of this only takes in about one-half of the population. The other half is the children. I believe in freedom for children. I have seen but little said for them, except that they have a right to be born well, as set forth in *Lucifer* and a few other papers of equally high rank. Now, after they are born is the most realistic time to them. Just as important is every little happening to them each day as are the trials and triumphs of us grown up children. If we should feel insulted to have the lash applied to us because of failure to perform a certain amount of work laid out for us, or if it was not done quite in the manner an overseer would like to have it done—mayhap one of us might laugh too loud or stay out too late or what not; then why not persons a little younger with sensibilities a little finer be more insulted, more indignant over the application of the lash to their more tender skins?

We who believe in freedom for ourselves should grant it to others. Freedom is as sweet to a small child (if not more so) as to an adult. If anyone has a right to freedom it is a child. If we wish to enslave anyone let us take someone our size, not a helpless child. A great many men would fight an able-bodied man who would mistreat a cripple but those same men are so calloused by present conditions that they wouldn't look to one side on hearing the screams of a child being flogged by its parent. A child has no vote it may cast for freedom, no court of appeals from which to hope, no dollars to bribe a judge or jury to alleviate its troubles, no strength to fight back, no state lines to cross over into free states. It can't purchase its freedom. No one writes or speaks for it. It has no chance in this world for freedom except to work out its sentence for a period of 18 or 21 years as the case may be. The hope for a change of masters is denied it. The same master reigns who happens to be the father. And then perhaps worse yet, it has two masters—the father and mother plus the grown up sisters and brothers in many instances. The injustice of it all so exacerbates the inward child that it becomes the little lying, thieving, cruel, sneaking, dare-devil imp we see every day around us.

HENRY C. HANSON.

Aurora, Ill.

ECHO FROM CALIFORNIA.

I have read with the greatest interest the article entitled "Sex Radicalism" in *Lucifer*, Nov. 10, by Dora Foster. While women and men, the world over, are frittering away time and energy in contending with non-essentials, with effects and not causes, it is good to meet those who fearlessly, simply and most practically point out the real issues of the times in language clear and euphonic. This question of sex (of which breeding is the most important) is the vital point, the pivot, on which rests and revolves all else. In this short article we will eschew all details as to the causes which led woman to realize the fact that she has a right to own her own person. The cause rested in man himself. Now the only way for woman to assert and maintain this right, is by refraining from motherhood. For bearing this, woman is as free and independent as man.

But here arises a question of both physical and moral import—the means to procure this freedom. Millions of women in their effort to obtain it, jeopardize their health, their sanity

and even their lives. For every practice violating natural laws, is followed by the most disastrous consequences, physical and moral. Prevention and taking of life by artificial means, is a crime to yourself, to the unborn, and to all sense of what is right. But why this martyrdom? Because woman, even in her degradation has an ideal, and she suffers and heroically yields to a supposed duty.

No, sisters, let all of us who have arrived at a consciousness of our prerogatives, express our convictions in our lives, by taking the one way, the one exit out of this labyrinth, and that is to absolutely refuse any relation whatsoever, with the man (no matter how much bound to him by church, law, or our own feelings, the man whom we know and deem unworthy of so grand a communion.

And from this subject naturally flows the tobacco and liquor problem, which make or mar the man; which make him either worthy or unworthy of respect and love, and of being companion to woman, and being either capable or incapable of doing his share in bringing into the world offspring truly in the divine image.

Man, of himself, will never do away with these curses which deface him, and destroy what otherwise might be the beautiful work of Nature. It remains with us women to crush the head of the serpent and restore to man his lost prestige; and one powerful factor in the cause is for us to unionize and hold aloof from the man who will not help to free himself from these evils, and who will not help to stamp them out of existence.

Men, who make laws to protect crime and who jail and hang the criminal, we women of the 20th century refuse to be the wives and mothers of such.

San Mateo, Calif.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Sarah J. Boland, M. D., Kansas City, Mo.: "Enclosed find a few stamps and two names, hoping these two and many others may find as much of interest and education in Lucifer as I have found."

Wm. W. Martin, Mableton, Ga.: "I vote: Name—Emancipator; Form—Magazine; Time—Weekly; Contents—Omnium gathering; Price \$2 per annum. . . . Three cheers from 'Mrs. W. M.' and one hundred and one for Lydia R. Todd. Love and kind regards for all the Freedom in Love company."

B. F. Hyland, age 75, Corvallis, Ore.: "Lucifer is yours, and no man has any right to dictate in name, in frequency, shape or price, unless he has spent more time, money, thought, worry and imprisonment than you have, which is impossible. Let A. Wastall run a paper on his grand line of thought. I am glad and happy to see Lucifer."

Ed. W. Hays, Brooklyn, N. Y.: "I am not pessimistic but sometimes can't help thinking that men like you are throwing pearls to jackasses. Kindly send me 'Love's Coming of Age,' by Carpenter."

"I want to pay my debts. If no one had scattered literature such as I am sowing, and such as Edward Carpenter has sown, I should probably never have known the joy that comes from a sense of intellectual freedom.—M. H.]

Walter Hurt, Cincinnati, O.: "Do you ever get discouraged and weary of well-doing? Will 'Liberals' ever learn the meaning of Liberalism? Can the self-enslaved ever be taught the alphabet of freedom?"

"The thorny road I am traveling is to me the 'line of least resistance.' Some one must stand on the picket line and be shot at from foes in ambush else there can be no advance of the main army of progress.—M. H.]

S. L. Webb, St. Albans, W. Va.: "I can not do without Lucifer. The name is all right for me. A few persons here have objected to the name because they imagine that it suggests the 'Wicked One,' as they in their ignorance express it. You are engaged in a grand work, and from present progress large numbers of so-called 'society people' will soon come to us. I feel that too much praise cannot be given Lucifer for its bold stand in dealing with 'Sex Reform.' If we had more Lucifers throughout the United States we could soon correct the iniquitous mar-

riage laws now upon the statute books of the land, and which may be said to be responsible, in a degree, for so many suicides and insane persons—after failing to obtain the desired relief in the divorce courts."

D. R. Dunlap, Westboro, Mo.: "I am 65 years old; read and study everything on every question, and want to say to you, after careful study of the pamphlet 'What the Young Need to Know,' that its price is far above rubies. How such a pamphlet can be sold for ten cents is beyond my reason. Much shabby literature is sold on the market for five times the cost of this booklet. I bid you God speed. Go on in the good work."

W. E. Tobey, Little Rock, Ark.: "I am not in favor of changes, either in the name 'Lucifer,' or in the frequency of issue. As to enlarging; with your able correspondents, would judge the paper could be increased in size and the subscription price should be at least \$1.50 per annum of 52 issues. I have had some correspondence with M. Wastall and agree with him entirely on the sex question, the most important of all subjects."

Austin F. Hill, Boston, Mass., 13 Isabella street: "Satan entered Paradise to teach better things. Tact is an important factor in education. Success in education is to get students to thinking. To do this, have departments to please the outsiders. I enjoy publications with departments and am instructed by them. Success attends those publications that allow most liberty and most variety in ideas. Success has never come to a people, as a whole, from exclusive devotion to one idea. Success is gained by an all-round system of education. Specialists are failures, to themselves and to society; they are liable to become lunatics in their latter days."

James B. Elliott, secretary Paine Memorial Association of the United States of America, Philadelphia: "Enclosed find one dollar for renewal of Lucifer. Please order Bradford (Eng.) 'Truth Seeker' with the same, and let me know the amount additional. . . . What Paine did for political and religious liberty, Harman is doing for social freedom. . . . it seems to me so strange that in the United States there are so few admirers of Paine that care to have historical justice done to his work and memory. Neither of the Free Thought Congresses that met at St. Louis passed a word of protest against the omission of his name or portrait at the exposition. I have no further news from Voltairine de Cleyre except that she is slowly improving but is allowed no visitors. Wishing you all a Merry Xmas."

Mrs. Minnie Wenning, Sheridan, Mich.: "I am glad some of your readers were shocked by my declaration of ownership. I shock my own people and the conventional people around me, often, by expressing my views on sexual, political and religious questions. Some people call me an anarchist, some an infidel, but these names don't phase me. I go right on living my life in my own way, doing all the good I can to every one, even if I am such a wicked creature as not to believe in the present marriage system. I am just beginning to live. I am out of the old hell of superstition. I know I have a right to live my own life in my own way as long as I am not infringing on the rights of others. I am fully satisfied that nine out of every ten of the marriage bonds in this little town would be dissolved this very night if it were not for public opinion or religious superstition. These married couples are not staying together for the benefit and joy they are giving each other, but they simply exist together, simply tolerate each other. Everything proves this to be true. Men and women live lazy, listless, joyless lives together. This isn't as it should be. There is something wrong when such is the case."

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- ADDRESS 300 FULTON STREET, CHICAGO, ILL.
- LOVE'S COMING OF AGE.** Edward Carpenter. This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author: The Sex Passion; Man, the Underworld; Woman, the Surf; Woman in Freedom; Marriage, a Metemorphosis; Marriage, a Forecast; The Free Society; Some Remarks on the Early Sex and Sex Worship; Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. \$1.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the pure and beautiful and ennobling thing is the act and worthy exercise of the reproducing function." Paper covers; 10 large pages; twelve copies, 50c; single copy, 2c.
- THE RIGHTS OF CHILDREN.** R. R. Foote. Together with What Are Women Here For? (E. R. Foote, Jr., D.D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.
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Castnet photographs of Ida C. Crockett, victim of the Postal Inquisition. We cannot sell her books, but you may have her pictures and judge for yourselves why she incurred the enmity of the Censor. Two styles. Six each, two for 50c. Address EDWIN C. WALKER, 244 W. 14th St., New York, N. Y.

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CHICAGO, ILL., JAN. 19, E. M. 305 [E. C. 1905.]

WHOLE NO. 1031

FRIENDSHIP—SONG.

Come, here's to the heart that hath tasted of gladness,
And here's to the heart that hath wandered in sadness,
Loving and serving, gaining and choosing,
Happily squandering, suddenly losing,
Time of all gladness, the sharpened awakening,
Folly—then sadness and ever—leave-taking.
All friendship is sorrow,
Because of the morrow,
The bitter to-morrow.

A health to the heart that hath known the world's troubles,
And health to the heart that hath met them as bubbles;
There's pleasure in loving, and joy in the semblance,
Which lasteth till cometh the sudden remembrance;
When friendships are bound by the heart's gentle weaving,
And comfort is found—then cometh the leaving.
All friendship is sorrow,
Because of the morrow,
The bitter to-morrow.

South Africa

—P. E. I.

LOVE AND LUST.

By JOHN VINTON POTTS.

True love abides,
It is not fickle as the tides,
Tis like the rocks;
Two human hearts it interlocks.
They thus remain
Through all life's joy, through all life's pain.
But lust is passing as the wind,
It makes no blessed impress on the mind;
'Tis fitful as the morning breeze
That plays among the forest trees.
There is no love in lust,
'Tis not allied to trust.
It seeks new subjects, as, in whims,
It over other faces skims.

January 6, 1905. North Robinson, Ohio.

THE SIGNIFICANCE OF DIVORCE.

George Meredith, the distinguished English novelist and friend of free womanhood, has startled the conventional world of sin and negative goodness by suggesting—nay, predicting, that marriage should, and ultimately will be, contracted for limited terms, say 10 years, with the privilege of renewal or dissolution as the parties may elect; they being held by the state in any case for the care of possible children.

In putting forward this idea Mr. Meredith admits that it would "make a row." It seems to have done it.

It is interesting to observe the sources from which, in consequence of this prediction, the vials of wrath are poured out upon the head of the great English writer. Singularly enough, on this side of the water the noisiest chorus of indignation seems to come from a section from which it might be least expected—the middle states tributary to Chicago.

The Chicago Inter Ocean seems to express the general sentiment when it says that the readers of Meredith's works have always had an instinctive notion that something was wrong with the man, and now they have proof of it.

"Here we have it!" exclaims the editor. "Here we have what moves every decent owner of a volume of Meredith to cast it

into the fire as something that it would be shameful to be detected with, because the work of a man who would degrade the most solemn act of human life into a mere commercial transaction!"

Really, now, would he?

I have on my table an article written during the Episcopal convention in Boston, at which convention the engrossing and particular subject of concern was the subject of divorce.

It seems that there are at present over 35,000 divorced men and women in Chicago—the home of the Inter-Ocean; that one person in every 230 in the city of Louisville has been divorced; that the divorce courts of Ohio are so crowded with business that after disposing of many hundreds of cases very recently, their dockets are still full to overflowing. Indeed the statistics of divorce throughout the country indicate that this "most solemn act of human life" is regarded as binding only by those who have made no considerable mistake in choosing their life-partners.

Then why should we not consider Mr. Meredith's prediction with reason rather than with prejudice? The suggestion he makes is not new. Many things have been written by thoughtful people at different times in praise of limited marriages.

The idea does not demand that the married couple shall necessarily separate at the end of the stated period. It simply offers a way of escape without scandal if, after a reasonable period of time, discovery comes that a mistake has been made.

A man and woman seeking marriage cannot know absolutely whether there exists between them that compatibility of disposition which alone can make a life existence together happy or even tolerable.

Marriage, in all cases of subsequent divorce, is certainly not a life contract but a time contract. It is limited to no term of years however, at the termination of which the relation may amicably and reasonably end. It is limited by the passions and desires and mischances of the daily life, and its dissolution involves all the horror and misery incident to the dragging of unhappy homes into the public arena for the scandal-mongers to feast upon.

Marriage for life, yea or nay, gives people no honorable way in which to correct their mistakes without odium. Hence they have either to brave public disapprobation or to live a life of hypocritical pretense.

No really moral person will choose the latter alternative; hence in all unhappy marriages the balance of moral dignity must reside in those who separate. There is no lower degradation possible to a woman than submission to the embraces of a man she has ceased to love, and any law or custom compelling such a relation cannot stand the light of moral criticism.

The matter of divorce appears a tangled and involved question so long as we attempt to solve it by conventional canons of morality. We must go deeper and inquire what it is that makes canons of morality.

This is the point at which the philosophy of Socialism helps to illumine the matter.

All social laws are but the reflex and consequence of economic conditions. The world has always considered that thing moral and just which is consonant with the laws respecting private property. The present form of marriage cannot escape this classification. Woman has been private property; she is still private property, and the laws which bulwark

conventional marriage bear ample testimony to prove this immoral fact.

It is the fast-growing disregard for private property, and its unjust assumptions of right, that is slowly liberating men and women from the intolerable conditions of unhappy marriage. Men and women are finding a new ethic in the belief that it is immoral for one human being to possess any proprietary right in another. Hence the growing so-called "evil" of divorce, is but the collision of a higher ethic with a lower; the manifestation of health coming out of disease. The process of readjustment; wholesome and full of promise.

But one cannot understand this while ignorant of the principle of economic determinism. Conventionally considered it looks as if people were morally deteriorating; as if they were coming to look with levity upon solemn vows and obligations, and hence are neither as upright nor as wise as their grandfathers. But when we follow these conventional canons of morality back to the economic basis from which they spring, and which determine their existence, we see at once that the breaking of unnatural marriage relations is a logical and necessary consequence of the growing economic emancipation of woman.

As soon as woman can gain an honorable independent living she is no longer for sale in the matrimonial market. She waits for love to prompt her. She does not have to barter her liberty for board and clothes.

The example of such independence makes a profound impression upon those of her sisters who are married to inferior, dissolute or immoral men, and they come to see that it is their economic dependence alone which compels them to submit to the daily insults which such husbands habitually heap upon their defenseless wives.

Thus the freedom enjoyed by some women begets the desire for freedom in others, and gradually there arises a critical feminine habit of mind which passes the matrimonial system in review and finds that it needs modification. The hour is already on the dial when, if society will not consent to modify the marriage system, then the best women, the women who should be wives and mothers, will hold aloof in disdain from a compact which does not respect their rights as individuals. It is no other factor than the beginnings of economic independence in woman that is thus determining her attitude toward the time-honored institutions she has been trained to respect. She does not yet recognize this wholly; she does not yet see that her new independence must lead her to demand a form of marriage that shall recognize woman as a free individual; not as a chattel slave.

Whether the plan of limited marriage contracts suggested by Meredith will be found worthy of consideration when the hour upon the dial strikes, no one can say; but to whine and vent one's spite against any plan of amelioration put forward in good faith is only to fling ink-pots at the sunrise.

There is a growing conviction in men and women alike that there is really no valid reason why two people should go on living together in mutual dislike and misery simply because they have made an unhappy choice in one another; and when men and women both are economically free it will be found that all the bourgeois arguments that are now used to perpetuate such relations will appear fanciful and absurd.

FRANKLIN H. WENTWORTH.

Washington, D. C., 218 Maryland Ave., N. E. Jan. 7, '05.

MONEY OF PRIVILEGE.

I noticed in your issue of Oct. 12th, a short article by Celia B. Whitehead of Denver, Colo., and allow me to say that I was not only pleased but surprised at her remarks on the subject of "Money of Privilege." I would say further that she has a clear head on the financial question, and I wish to corroborate her position by the following statement, which I shall designate as the greatest, most gigantic swindle in the history of our country.

When the war of 1861 was forced upon the North by the slave-holding interests of the South, an overruling Providence called that grand statesman and patriot, Abraham Lincoln, to preside over our country, and as an enormous sum of money was required to preserve the Union, Abraham Lincoln in his wisdom ordered \$60,000,000 U. S. Treasury notes issued, making them receivable for custom dues and interest on the public debt.

Such monies were full legal tender and worth more at the Bank of England than American gold coin. The moneyed men of Wall Street saw at once that if such a policy was continued that they could have but a poor chance to speculate on the exigencies of the war, so they elected to Congress 179 bankers who passed a law inaugurating the issuing of National bank notes, which were not a legal tender; the result was a depreciation which dropped at one time to 40 and 50 cents on the dollar.

The moneyed men, with their gold running as much above par as the National bank was below, exchanged their National bank note at par for U. S. bonds, thereby obtaining a \$1.00 bond for their 40 or 50 cent dollar.

It was the cleanest cut steal ever concocted in the world's history.

The following statement will show up this enormous swindle:

Amount of National indebtedness Nov. 1st, 1896.	\$1,785,412,640.50
Amount paid for premium on loans and bonds.	119,863,408.00
Total interest paid from 1864 to 1897 inclusive.	2,623,766,239.00
Paying the bonds in gold by the passage of the "Credit Strengthening Act," estimated at.	500,000,000.00
Estimating future interest at one-half the amount already paid.	1,311,883,119.50

And we will have paid the enormous amount of \$6,349,925,407.40

We have paid up to 1896, \$3,243,629,647.00

Estimated amount to pay, \$2,097,295,760.40.

Yet the original debt was only, \$2,680,647,869.74.

Had this amount been issued in legal tender money, as Abraham Lincoln proposed, there would have been \$76.85 per capita in circulation instead of the \$88.00 we had in National bank rags worth less than 50 cents on the dollar. Had Lincoln's policy been carried out, when the war closed the only debt would have been the currency in circulation which the people must have had to transact the business of the country.

Such is the history of one of the most gigantic steals on record.

Very truly yours,

G. MAJOR TARKER.

Los Angeles, Cal., 508 Laughlin Bldg., October 20, 1904.

A FREE WOMAN'S ANSWER TO NEMO.

Poor Nemo! [See his "Questions for the Free Woman" in No. 1028.] What a lot of despicable males you must associate with.

It would be a very silly woman that would choose for a sex mate an entire stranger. The free woman will want to know a great deal about the man—his views, his physical condition, his intellectuality, etc. She will then pause and consider the probable consequences, and be guided accordingly.

I would not care to gain the love of a man that did not love freedom more than me—a man afflicted with that most detestable disease called *jealousy*; a disease that all truly free men and women are ashamed to be infected with. Nor could I love a man who is afraid of public opinion; a man that caters to Mrs. Grundy.

I would not give up my freedom for any union. I do not think unions of any kind desirable.

Now, dear Nemo, the next time one of your male friends brags about his affairs with women, just give him a hard "swal on the gob!" It will develop your muscle, and *maybe*, make a man of you. And if you know of any male barnacles that want to prey on feminine nature, give them the address of Lydia R. Todd, 705 Utah Street, San Francisco, Calif.

FREEDOM, LOVE, LIFE.

I saw a woman sleeping. In her sleep she dreamt Life stood before her and held in each hand a gift—in the one Love, in the other Freedom. And she said to the woman, "Choose!"

And the woman waited long, and she said, "Freedom!"

And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more.

Now the day will come when I shall return. In that day I shall bear both gifts in one hand."

I heard the woman laugh in her sleep.

—DREAMS, BY OLIVE SCHREINER.

FRUIT GROWING IN MISSOURI.

I think pressure irrigation—water in abundance and at your finger's end; touch a button and it rains—will certainly put this vicinity far in advance of any section for the progressive fruit grower. In view also of the altitude the delightful climate, richness of soil—no manure or commercial fertilizers needed for the full development and perfection of fruits and vegetables as our nineteen consecutive years, nearly twenty, of residence and fruit-growing have demonstrated.

Added to these advantages is that of close proximity to market, not to speak of almost perpetual sunshine, the chief cause of healthy growth and most powerful of antiseptics and the deadly enemy of fungi, mildews and decay generally.

Now to this colony project on the plateau lands of the Ozarks—a settlement of fruit growers' homes. "The sum of all civilization is in the increase of good homes."

Good homes, to me, means freedom from all entangling alliances whatsoever, for the female man as well as male. I do not hold with some thinkers that woman is the race builder, but I do claim that she is essentially the home builder; given an opportunity where she may rear a self-sustaining independent home she undoubtedly will prove the correctness of every assertion. Nature helps every one to become what he or she desires to become. On the farm a man is brought face to face with nature, and though he be ignorant of books, he will imitate the wisdom which nature symbolizes.

What I want then is, first, to supplement nature in that which she seems to lack, in this section of the Ozarks, namely, regular or evenly distributed rain-fall, for that most delightful vocation, the art of fruit growing. Then sell to the thrifty, industrious, temperate home-builders, in tracts of 2, 3, 4, 5 and 10 acres. Many colony schemes of the past have been wrecked by the mistake of inducing a low class of homesteaders to take up their land. I want to guard against this mistake, first and foremost; then no church, no jails, nor institutional marriage; no police, no lawyers, and perhaps no doctors will become in evidence or necessary. Peace and contentment will reign supreme where these meddlers are not sustained in their respective professions. Among a highly intelligent class of scientific fruit growers freedom on all lines is the underlying thought; the vocation itself is suggestive of and inspires freedom of mind and action.

A good grip on a few general fundamental truths is a necessary qualification to become eligible for membership.

A climate which permits plowing until nearly Christmas and often the month of February is fine for out-door work, combined with such a water situation as we have here—no smelters or mills on the stream for its entire length from here to its source, and hence the water will not be contaminated—leaves little else to be desired by the energetic fruit grower.

Ample water means certain crops. This fact cannot be so strongly borne in mind by those unaccustomed to irrigation. Now therefore we must install the water-works and irrigation system right on the start if we would interest the class among whom I should care to live.

I would cater to the freedom-loving, temperate people in the large cities. Nothing will take the various social distempers—whether the city and artificial life breed—out of a man like horticulture, or like direct and loving contact with the soil. It draws out the poison; teaches him patience, and restores the proper tone to his system.

C. J. ZEITINGER

Zeitonia, Mo.

SEVENTY YEARS YOUNG.

The intervertebral cushions form about one-fourth of the length of the spine, and when, in old age, they are made thin and inelastic by compression, the spine becomes shorter and shows a posterior convexity. The narrowing of the spinal foramina (nerve-openings), resulting from the flattening of these cartilages, interferes with the nerve supply to the vital organs and brings on the decrepitude of old age through incomplete elaboration of the processes of digestion and assimilation. The fact that these disks form a part of the anterior boundaries of the spinal foramina makes any change in their form significant.

It is the office of these cushions to prevent the vertebrae from slipping sideways, and to keep them forced as far apart as the ligaments of each joint will permit. The central part of each

cushion is composed of the most resilient form of tissue that is found in the body, and its expansive power has to resist the weight of the body, the tension of the muscles of the neck and trunk, and that of the spinal ligaments. All of these tend to force the vertebrae toward each other, and if it were not for this able antagonist they would partly close the nerve-openings that are in each joint and cause compression of the nerves that pass through them from the spinal cord to the different parts of the body. In other words we are dependent on the integrity of these disks to prevent a combination of physical forces from partially destroying the connection between the brain and the other parts of the body, and I think that I am justified in the claim that they are deserving of more careful consideration than they have thus far received.

—MEDICAL TALK.

Columbus, Ohio.

THE UNION LABEL.

(New York Commercial.)

It came out while the strikes were under discussion and was a new one to me, though it may be older than "Old Brown" himself. One chap was saying to the other that Jones was not at all a bad sort—gentlemanly instincts, education, accomplishments and cash.

"But there's some sort of irregularity in the family, you know, parents never married, or something of that kind."

"Ah, yes," commented the first speaker, rather nonchalantly, "I see—he doesn't wear the union label!"

VARIOUS VOICES.

Sarah Stone Rockhill, Alliance, Ohio.—"I have not answered the four questions because with my failing health I could not see that I could be depended upon financially, and I thought others would decide for the best. I think there is no occasion to change the name of the paper unless it is made a distinctively sex reform publication, which I recommend; and in such case, let it be called 'Woman's Emancipator.' Now woman is legally a sex slave. I think once in two weeks for a dollar is better than once a week for \$2.00."

O. P. Loomis, Newport News, Va.—"I take pleasure in enclosing order for \$2.00 which please credit to my subscription. I don't feel as I can comment on the policy of your journal as I feel sure that you are doing whatever can be done for its best interest, except I might mention that people who read this class of literature do not care what name it sails under, and the other people would not read it under any kind of a name. With your little explanations from time to time, I should think readers would be pretty familiar with the meaning of LUCIFER, and I do not know where I would look for a more ideal one. Your editorial in Dec. 22nd issue, on 'The Dying Year,' was very appropriate and ought to attract interest anywhere."

Abbie Walker Gould, Moline, Ill.: "It seems that the extract you copied from my letter was appreciated, as it brought me a number of correspondents, but a slight misunderstanding. One man thought because I said I was a 'natural mother' that my children were born out of wedlock. One should be most careful in their use of words. Natural Motherhood is desired motherhood, with rules adhered to, that perfect results may come.

"The problem of sex is so little understood that men as a class cannot separate it from the sense principle of life, when in true reality it is as high and pure as the snow on Mt. Blanc, and yet as warm and vivifying as a sunbeam that shines on a rosebud. It is women who must reveal this great sex mystery. Man is not a creator. Woman is the one who is the producer, and never did that man live in this world who, if he was a success, did not receive love substance in some form from woman, and then he hands the trumped production back to her as his very own. He knows no better, but we have hopes of him. It would do all men good who are in the 'uplift,' to read the occult-book of Mabel Collins, 'Through the Gates of Gold,' and learn how to let the animal serve the God, not the God the animal. I shall be glad to answer any correspondence, but I wish it to be understood I do not believe in any adulterations—of Light, Love, Magnetism or Power. Irey Martin knows that his forces are best, when he alone controls life currents, and yet all is divine."



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Shining the form of light.—Same.

The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

DELAYED.

To our disappointment and keen regret "Sex Radicalism" is not yet ready for delivery. Cause—too much work left over from the holidays.

THE OUTLOOK.

At the opening of the new year it is natural, timely and pertinent that we ask ourselves, what of the prospects ahead?

What has the new year in store for us, whether in the field of finance, economics, politics, ethics—including religious toleration, social reform, freedom of speech and of press, etc., etc.

First—As to the financial outlook. In the working of the very complex and very artificial machine called modern society, money plays an important part; the most important, perhaps, since our supply of food, clothing and shelter, not to mention books, music, etc., etc., depends upon the comparative value of the "dollar"—which has been decided by law and immemorial custom to be the true measure of value, the standard of value, of all exchangeable commodities.

If this dollar, this measure, made of a certain number of grains of gold, or silver, or of paper representing the metallic dollar of the fixed yet artificial standard, in weight and fineness—if these dollars were allowed to be made in sufficient numbers to truly represent all the real wealth of the country, all the houses and workshops; all the bread and other articles of food; all the clothing; all the raw material out of which food and clothes are made; all the tools of production, including machines for transporting commodities and persons—if, in fine, there could be a dollar for every dollar's worth of real wealth at the present valuation; if supply of dollars could be allowed to equal the demand for dollars, as in all other commodities, then the outlook in regard to the financial future would not be the vexing and perplexing problem it now is.

* * *

But, unfortunately for most of us, such is not the case. As we all know, the rule or principle of demand and supply does not hold good in regard to money. The supply of money is in the hands of a privileged few, not in the hands of all the

people, and it is to the interest of this privileged few to keep the volume of money very small as compared to the volume of real wealth in the country.

The supply of money is usually regarded as a government prerogative, a government privilege, and if the word government meant the people, all the people, and if the government regulated or administered its prerogative, its privilege, in the interest of all the people without special favor to any, then such monopoly—though wholly contrary to the idea that government is an agency or servant of the people—would not be the Pandora's box of evils it now is.

But unfortunately, again, for most of us, such is not the case. As most of us know, this prerogative, this privilege, this monopoly of the most important of all the public functions, that of issuing and regulating the supply of money, is not a government monopoly at all, in any proper sense of the word. It is a private monopoly; a private prerogative; a private privilege, that gives to its owner more power over the lives and fortunes of the great mass of people than is possessed by any crowned head on the planet Earth.

Do I need to elaborate this point? Do I need to show how the monopolists of money, the banker class and their special friends, the money loaning class generally, have it in their power to create a money famine at will, and thus precipitate a panic in business relations of all kinds—such as some of us have witnessed periodically for more than fifty years past? The last of these national panics occurred in 1893 and, judging from the usual period of about ten years, another national financial round-up is now due, and overdue.

Will it come?

If reports from friends of this paper be true, there is even now something of a money famine prevailing in many places, and while it is not well to enact the role of the alarmist it is also not well to shut our eyes to patent facts. Judging from more than fifty years of experience and observation it is the part of wisdom to prepare for a storm while the sun still shines brightly in the heavens, and while it is always the dictate of prudence to avoid debt, and to live within one's income, it is particularly so for the incoming year.

As the old proverb hath it, "The wise man foreseeth the evil and hideth himself, while the fool blundereth on and is punished." From the headquarters of the money kings, Wall Street, New York, we have had more than one warning that a day of financial reckoning is not far off.

* * *

Pertinent to this subject and illustrative of the standards of business morals, of financial honesty, in vogue among the American kings of finance, the real rulers of this country, the men who precipitate financial panics when they conceive a panic to be to their interest, I herewith insert part of an article by the editor of the Chicago "Evening American," dated Jan. 14, and though there may be therein a coloring of partisan politics, the main facts are doubtless as stated:

"The dignified National City Bank of New York has kindly given us a peep into American business methods. This bank is the king, the high muck-muck of the venerable, noble, high-minded American business world. It is the bank where the Rockefeller keep their money, and where, under the Rockefeller's direction, the United States keeps a good deal of its money.

"This is the bank that bought a valuable piece of property from the government, and left a little of the money unpaid so that the property should escape taxation under the pretext of being government property. It is also the bank that, when it bought the property from the government, deposited the cash with itself.

"This bank consequently bought government property, dodged the payment of taxes, kept in its vaults the money that should have gone to the government, collected rent from the government for the building which it had bought from the government, and then got interest on the purchase money by lending it out—rather a complete job, you will admit.

"But that is not the 'peep into high finance' that we talked about. There is something much better, much more inspiring than that.

"There was a firm of brokers in Wall Street that failed. It is now to be lifted out of bankruptcy, put on its feet again, because the eminently respectable gentlemen in this National City Bank are afraid to have the truth come out.

"The truth is pretty far out, however—here it is:

"This firm was engaged in doing business as curb brokers and 'washing' a certain stock.

"Do you know exactly what 'washing' stock is? It is simply

a fake auction on a big scale. It is the kind of thing that puts a little man in jail if he is caught doing it. It is the kind of thing that makes respectable fortunes for some of the big men.

This firm was engaged in "washing" a certain copper stock. An officer of the discredited National City Bank was interested in this stock. He had agreed to take a certain amount of it at a very low price, and he wanted to unload it on the public at a very much higher price.

The brokers proceeded to "wash" the stock accordingly. "Let us say that the stock was worth fifty cents a share. One broker had fifty-five cents for a thousand shares, and they all pretended that it was legitimate transaction—in reality it was a fake bid and a fake transaction."

The other broker engaged in the skin game would then bid sixty cents for another thousand shares—and so it would go. Not one person engaged in the swindle was actually buying a single share of stock. They simply bid back and forth, pretending to buy it, and putting the price up day by day. The crowd of poor fools that believe in the "honor" of these disreputable Wall Street gamblers looked on at this mock auction, this fake selling and buying of stocks, amazed and excited by the constantly increasing values.

"Occasionally some glib creature outside of the combination that was doing the stock 'washing' would come in and in good faith buy some shares, actually paying his good money for the worthless stuff. This went on until they had forced the price of the stock up to a high figure, ten times what it was worth. During this 'washing' operation, they had succeeded in working off a good deal of this stock on the public that believed the crooked sales were really genuine."

"That is the sort of thing that is done constantly in Wall Street. It is one way that the high-class guardians of the nation's financial honor have of building up their fortunes and robbing the fools."

"This particular piece of stock swindling is interesting, however, not because the public was swindled—that is too common a thing in Wall Street to attract notice—but because of the great big bank that absolutely made itself a party to a miserable swindle."

"The vice-president of the bank was in the conspiracy to unload this stock by a swindling device on the public. He owned stock, he had underwritten it—which means that he had agreed to take a certain very large amount at a very low price."

"He not only was interested in the swindling operations of the swindling brokers that cheated the public with their fake sales—mock auction practices—but he actually lent the money of the bank to these brokers to carry on the swindling practices. Every day he lent them sixty thousand dollars."

"And he lent his money, belonging to the honest depositors of the bank—or belonging, perhaps, to the United States government, which deposited money in that bank—he lent it without a dollar of security of any kind."

★ ★ ★

It is simply time and labor wasted to declaim against the methods of these kings of finance—"frenzied finance," as one of their number calls it. So long as we have government of man by man the capable and cunning will use that government to oppress and rob the less capable, less cunning and less covetous masses, and in no way is it possible to rob the ignorant and credulous masses so completely, so hopelessly, as by means of the superstitious beliefs that cluster round the thing called money.

To the average man or woman, the "mystery of finance," like the "mystery of godliness," is "past finding out, and it is very clearly to the interest of the priests of money to keep the people ignorant, just as it is to the interest of the paid clergy to keep the masses ignorant of theology, or of what "godliness" really means."

★ ★ ★

Pertinent also to the main subject of this article is that of our contributor, G. Major Taber, of Los Angeles. The magnitude of the robberies committed by the feudal barons of the war period, a generation ago in this country, is so enormous that the figures seem to lose their meaning. The attempt to grasp their meaning has a stunning, a paralyzing, a stupefying effect upon the average intellect, and we simply give it up in despair; and yet, if we do not wish to be robbed in the same way for all time to come it is absolutely necessary that we pay some attention to the problem of national finance.

M. HANMAN.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

THE SOCIALISTIC VIEW.

Many of LUCIFER's readers are acquainted, personally or otherwise, with the author of the first page article of this issue and will welcome our new contributor. That there is much of truth in the Socialistic view of the right solution of the marriage and divorce problem, will doubtless be readily admitted by most if not all of our readers, but that the triumph of political Socialism, the abolition of private property in the field of economics, State control of industries, would of themselves, bring freedom and justice to woman and secure to the child the right to be born of love, and of the best possible fatherhood—as some of our Socialist friends seem to think, is a proposition scarcely justified by the facts of the case, as some of us see the matter. Financial independence for woman does not now release her from the thralldom of the sacramental and indissoluble view of marriage, taught by nearly all theologians, and some of us see no reason for thinking the change to political Socialism would destroy the power of the priest and the confessional over the conjugal life of woman, and over the production of new human beings.

M. H.

BOOK REVIEW.

Among the books and booklets that have waited long for notice by LUCIFER's reviewers is one entitled, "Dr. Hardcastle's Sex-Life Science. Embracing a Philosophy Supported by Substantial Evidence." The rest of the title page is in these words:

"That Man's Natural Instinct, Apart From Pernicious Habits, Leads Directly to Naturally Inevitable Monogamy. Strikes Directly at the Very Root of the Miseries of Mankind. Published by Dr. George Hardcastle, 3 Montgomery Ave., San Francisco, Calif., U. S. A. 1904. Price 50 cents."

In his introduction the author says:

"All along the ages of the world, men have aimed at the solution of sex science—Solomon in his way, Brigham Young in his, Victoria Woodhull in her's, Dr. Cowan in his, J. H. Noyes in his, Kara H. Heywood in his, and a host of others in their's. I answer them all, not with a mere philosophy, but with direct teaching which is calculated to make monogamic marriage universal and inviolable, and any form of sexual prostitution, impossible. This is the tendency. In this booklet, in a few simple sentences I aim to solve the riddle—the riddle dangle question of the ages. Let the reader study and adopt its teachings, and spread his or her testimony broadcast."

"Truth wears no mask,
Bows at no human shrine;
She only asks a hearing!"

While there is much in this booklet of 72 pages that I cannot fully endorse there is also much hygienic teaching with which I find myself in hearty accord.

In his talk on physical exercise, air, sunshine, music, etc., as remedial agencies, Dr. Hardcastle seems well abreast with the advanced teachers of the age, as for instance:

"England's celebrated beauty, the Countess of Warwick, has discovered what she believes is an infallible beauty recipe. It consists of plenty of outdoor exercise in the hay fields and barnyards, or, in other words, practical farming for ladies of title. The Countess acknowledges that her own lovely complexion, fair skin and rosy cheeks are due to the many days spent on her own farms, where she once envied the dairymaids their beautiful complexions. And the outcome of it all is that now the Countess of Warwick has under her care at Brooke House, her lovely country seat in Reading, England, about forty young English women of title, who are working in the fields and the dairy—and all for the purpose of improving their health and complexions."

"Come to Brooke House to my beauty school," was the Countess of Warwick's invitation to all her young friends who questioned her regarding her charming complexion.

"In a sun hat and large 'protection' apron the Countess meets her pupils every morning and leads them to the field, where she gives them instructions in farming—practical farming—beauty and strength-giving farming. Already the Warwick hotel, at lovely Brooke House, numbers forty maidens on its roll, all working hard to make mother earth produce her best."

"The Brooke House grounds are extensive and no acres in the whole of England are so well cultivated."

Altogether I can recommend this booklet to LUCIFER's readers, as containing far more of the useful, the entertaining and the scientific, than of the useless, the dull or the unscientific. The author requests me to say that it is sent out by mail under letter postage, on receipt of price.

M. H.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.—Measure for Measure.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Conrad Quivers, Stockton, Calif.—"When a man is ashamed of his identity, let him change his name. Keeping the old name under which a paper has made its fight for many years is suggested both by assertive manhood and by business sagacity; e. g., actresses seldom change their names, even when a legal permit has been granted by church and state. Changes even in business location are often disastrous."

J. G. Hunter, Sheridan, Wyoming—"Am too busy to look up subscribers for LUCIFER. Would rather send the money for several trial subscriptions, and if you can find the place to send them I will send you \$2.00. As to name, my choice would be between Light Bearer and LUCIFER; prefer the latter; keep the price to \$1.00; issue semi-monthly; confine the paper to the sex question. There are other papers to support the other questions, but for this question your paper stands alone."

Louis Roser, Maysville, Ky.—"As to name, would say that no name would suit me better than LUCIFER. I like it very much. I have an apocryphal New Testament; loaned it to a friend who showed it to a Christian, saying, 'This is a book you ought to read.' Looking at the front page the Christian saw my name. Handing back the book he said, 'I see Roser's name in it. It is an infidel book. I'll have nothing to do with it.' My friend could not prevail upon him to look at the title page, and just so it would be with any change you might make in the name of the paper you publish. Name it 'Harman's Bible,' 'Testament,' 'Rosebud,' or any other name, and the class of fools that will reject a paper on account of the name 'LUCIFER' would reject it with any other name. If I were the editor of a paper I would have the name to please myself regardless of what anybody said, and would publish once a week, every two weeks or once a month, as it might best suit my convenience and my means."

John Sampson, Washington, D. C., 2212 15th street—"The question of a standard of virtue different for men and women has been the subject of discussion from time immemorial. There is an argument for the single standard, however, which the writer does not remember ever to have seen advanced, and yet it would appear to be of controlling importance. It may be stated in the form of a syllogism, thus:

"Sexual indulgence outside of marriage is legitimate for men.

"The cooperation of women is necessary to such indulgence. Therefore sexual indulgence outside of marriage is legitimate for women.

"It will be seen that the major premise represents the double standard doctrine as applied to men. The minor premise merely states an acknowledged fact. And, if both premises be true, it is impossible to escape the conclusion; for it will hardly be denied that an act which is indispensable to the commission of a legitimate act becomes itself necessarily legitimate by virtue of such very relation.

"It is needless to say that the writer is an advocate of the single standard of virtue for men and women. The argument given is a negative one, and merely shows where the double standard doctrine leads if carried to its logical conclusion. The doctrine refutes itself."

James W. Adams, Lake Ray, Wash.—"Yours of recent date overcomes my reluctance to express my opinion as to proposed changes. Every time a change has been suggested I unqualifiedly dissented. Not being in possession of any new facts I again say: Don't. Why? Because no matter what the name so long as it adheres to principle no one will, nor, indeed, can read it until they are sufficiently emancipated from ecclesiastical thralldom to do their own thinking. True, as stated by a recent contributor, 'a rose by any other name smells as sweet.' But

LUCIFER'S incense is by no means as fragrant to the nostrils of dupes, fools, toadies, and flunkies as is the rant, cant, sickly sentimentalism and hypocrisy of conventionalism. However, if a change of name must be permitted me to suggest, 'The Lord's Trumpet and the Devil's Bugle,' and catch both adults and sinners. As to LUCIFER'S policy there can be but one, and that is, 'hew to the line,' and let the consequences take care of themselves. As to its existence, its frequency, and its contents: there are beyond the control of its immediate promoters. It depends upon the support of its friends. Each must for him, or herself decide how much of their time and means can be devoted to it, and its work."

J. E. How, St. Louis, Mo.—"I enclose you copy of the resolution adopted at our meeting last night (Dec. 19) at Welfare Hall in this city.

"Be it resolved, That we, the citizens of St. Louis, of the commonwealth of Missouri, protest against the way certain speakers and teachers, such as Miss Emma Goldman and Mr. John Most, have been treated by the police of this city. We demand that in the future all men and women who may be among us be given their constitutional right to freedom of speech and of person.

"John T. Mason and J. E. How, for the meeting."

[It may not be known to all of LUCIFER'S readers that John Most, of New York City, was arrested and imprisoned in St. Louis about a month ago, for no reason other than that his friends had hired a hall and employed him to deliver an address on political topics, in that city. Much the same treatment was accorded to Miss Emma Goldman, of New York, two or three years ago, by the police of St. Louis. Both these speakers have lectured in Chicago without being interfered with by the police. Our St. Louis friends have had many reminders that Eternal Vigilance is the price of liberty. They doubtless remember also the saying of Emerson, "The good man will not obey the laws too well," and that other Emersonian motto, "Resist much; obey little."]

M. H.

H. W. Hunt, Federalburg, Md.—"I am well nigh indifferent to the name of the paper. I am perfectly willing that those who think that the influence of LUCIFER, and the progress of humanity depend upon a name, should have their way. I can and will stand any kind of name, provided I get the thing itself. The frequency of its issue will of course depend in a measure on its form. If its present form is to be preserved two issues a month would appear to me to be all right.

"I am decidedly in favor of a magazine form and a monthly issue for LUCIFER. Some of my reasons for that form are the following:

"1st. A magazine is more easily handled and always better and longer preserved than copies of a paper. A magazine gives an opportunity for more full discussion of a subject than a paper can furnish.

"2nd. The magazine form can be enlarged or contracted according to the demands of the time and occasion.

"3d. The magazine carries with it a dignity and an assurance that never can belong to a smaller publication, and the magazine will circulate more widely, and thus would command more advertising patronage than a paper. How many magazines are there on the market to-day that live upon their advertisers, and would instantly go to the wall if this source of revenue were withdrawn.

"I have above briefly summed up some of my ideas upon the questions at issue. These must be taken for what they are worth.

"My mind is that the quality of the articles appearing in LUCIFER'S columns has greatly improved since the change from a weekly to two issues a month, and it appears to me that the change from two issues a month to one, would still further improve its contents."

Arthur Wastall, 3 Amalinda Road, London, South Africa.—"You cannot think how glad I am to see Herizka's ideas once more coming to the front, and being championed in such a capable manner. I hope to watch Mr. Alexander Horst's movements through your columns, as I take it they will be recorded there. I myself am entirely in sympathy with the 'Freeland' scheme in its general bearings, and had the honor to act as assistant secretary to the British Freeland Association when it was first

MISCELLANEOUS.

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A prominent real estate dealer of this city has this to say in praise of NOW: "As NOW is edited by the 'King Pen' of so-called New Thought Philosophers, it is consequently the best new-psychology journal on earth; hence in order to keep abreast (in reality considerably ahead) of the times, I don't want to miss a single number of that paper. It is invaluable. So far the dollar herewith enclosed please send NOW for the coming year and 'forget it not.'"—V. D. Sickles, 6 Geary street.

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IT'S A GOOD THING! To belong to the Tribe of the Ghourki. It costs but 25 cents to join; get a Certificate of Membership and that peculiar magazine, The Ghourki, for one year. Join to-day. Address: Chief of the Tribe, Morgantown, W. Va.

OLD-TIME TELEGRAPHER—Press Writer 1020, solicits mental friction, radical, free women, old men. "Facts" exchanged. Object: Heaven here on earth. J. A. Wilson, 436 5th Ave., Pittsburg, Pa.

LOIS WAISBROOKER requests us to say that her address is Marquis Bldg., Denver, Colo., and that she will be glad to fill orders for her books from that place.

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formed in London in 1894. I also visited that portion of East Africa which Dr. Hertzka had chosen upon as a site for the practicalization of his ideas. The whole success of the scheme depends upon its being started on a considerable scale, and if a sufficient area of land could be obtained anywhere on the Pacific Coast of North America for the purpose, reformers of all grades (worthy of the name), ought to lend their best energies to the realization of so eminently sane and workable a project.

"Being a blend of Individualism and Socialism it is sufficiently adaptable and broad to embrace all economic 'isms.' It allows for the management of all the affairs of men by individuals or voluntary associations and as the State would cease to exist as far as Freelanders practically were concerned, it will be seen that it is as near an approach to the doctrine that Liberty and Lucra inculcate as we can reasonably hope to inaugurate in our life time.

"Bernard Shaw most ably shows in 'Man and Superman,' which all Lucra readers ought to make themselves acquainted with, that in the direction of Eugenics lies the only real hope of the future. In some such a colony as Freeland the scientific breeding of humans could alone be properly carried out on anything like an extensive scale."

O. H. Stone, Haring, Wash.—"I have been enabled through the kind offices of a friend to read quite a few numbers of LUCIFER, and as this is the time for good resolutions I have decided to support your excellent journal of sex reform. I like it, not only because it is outspoken, but also because it is liberal in fact as well as in name. Will pay by way of introducing myself, that I am a Socialist and am of the opinion that Socialism takes precedence (though it would be well to work from both ends where possible), not necessarily because it is of greater importance—nothing can, to my mind, be of greater importance than sexual science—but as a means to an end, and also because Socialism appears to me at least to be the next big thing that is going to 'happen' on the evolutionary program. Mr. Crane voices my sentiments regarding the evolutionary process exactly, only he expresses them much better than I could ever hope to do. I see nothing in this view of evolution that should cause us to become pessimists. I should rather think that it would be comforting to know that 'everything worketh together for good.'"

"Enclosed five (\$5.00) for which please send LUCIFER for one year and the following books: 'Hilda's Home' (cloth), 'A Child of Love' (cloth), 'Institutional Marriage.' What is left over you will please use for the good of the cause."

John Guntz, Jr., Wausau, Wis.—"Your enlightening periodical received. Would say it is a dandy. Saw some letters of criticism in it, which requested the dropping of 'Lucra.' I think the name a rather unique one for a journal, and you will have no imitation to bother you. Everybody knows Lucra, and if they read their Bible they will soon find that there is not a better fellow than he. A. R. Parsons in his 'New Light From the Great Pyramid,' claims that Lucra was always anciently applied to a destroyed planet, which was a bright morning star, but whose destruction so terrified the then-living people that they afterwards applied the name to the evil principal personified. But no matter if it was Venus or another planet, the definition is the bright morning star. What could be a better name? But whatever the name is the editor is Mr. Harman, and it is his title which always will take pre-eminence over the name of the periodical.

"The illustrated title piece would alone satisfy unprejudiced readers of the real mission of the paper. It is as if one wanted to venerate one's paper by putting on a title which would not hurt people's feelings. Some people think their feelings hurt anyway. With 'Lucra' on a badge pinned on my coat I would feel more delighted than with all the second-hand names on the market. Of course suit yourself and others, it won't hurt my feelings even if you should happen to get hold of the wrong title-piece in your next issue.

"Some one also says of your eccentric era, 'It is the finish-touch and is just O. K.' The era dates from Bruno's time, one of the greatest, most noble of men, and inaugurates and commemorates the age of an upward progress, and we will feel most satisfied with its adoption. It at least stands for Freedom. It stands for all our present liberty and light, and all our happiness. So let's welcome the adoption of an era of joy, of freedom, and let's give Bruno the crown of immortality. His love for his fellowmen is enshrined in the bosom of Mother Earth, and when she dies then let Bruno's memory go with it; but let it flourish now."

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WHOLE NO. 1032

IN THE FUTURE.

Tired mother, worn mother,
Take heart of grace,
A better day is dawning for thee soon.

Tired mother, worn mother,
Lift up thy head,
Thy struggles and thy victories shall be known.

Tired mother, worn mother,
Reach out thy hand,
It shall clasp the Nation in its time.

Tired mother, worn mother,
Hold hard a wee,
We shall rally round thee by and by.

Tired mother, worn mother,
Thou shalt have the fruit,
We shall give thee credit by and by.
—Laura Smith Wood in "Mother-Soul."

MOTHERHOOD.

To her no music is half so sweet
As the music she heard that hour,
When hope fulfillment found at last
In life's one perfect flower.

I know it is so, for I saw her face,
And the joy that lighted her eye,
As the young mother bent her head to hear
Her new born baby's cry.
—Boston Transcript.

THE RIGHT TO BE BORN WELL.

[CONTINUED FROM NO. 1028.]

Prominent among the causes of race-degeneracy; chief, perhaps, of all the barriers that now stand in the way and prevent racial improvement, is the too close intimacy of conjugal partners—perpetual occupancy of the same room or rooms; sleeping every night together in the same bed, eating at the same table with none but their two selves for company, except perhaps a child or children that are part and parcel of themselves.

"The ascent of life is the ascent of ideals." In order that a superior child may be born it would seem necessary that the father should be idealized by the expectant mother—in accord with the view of heredity, of prenatal potentialities now generally accepted—but how is it possible that her conjugal mate can long be the ideal, the hero of the woman who is compelled to live, year after year, in such intimate and familiar association with a man, as is required by the time-honored marital code?

The difficulty, the impossibility of preserving the illusion—the glamour that nature kindly throws over the loved one, in order to produce a new being that shall be an improvement upon both the parents, is well shown, and a sensible remedy suggested in an article by the editor of the "Boston Herald" of recent date,

headed "Lovers for Life," which article though longer than I could wish, is here reproduced entire:

"In one of George Gissing's novels the hero declares that the only married couples who can live together happily are those who can afford to have two separate establishments under the same roof. He protests against the 'huddlement of male and female.'"

"Happiness in marriage is said to be merely a matter of mutual tact, but we are inclined to think it depends largely on the number of rooms for the display of domestic character and emotion. Continual, forced propinquity is a stirrer-up of strife; it is also the chief disillusionizer. The sight of the loved one in some menial employment or grotesque attitude distresses the young husband veneered with refinement, because to him homely domestic life is menial and grotesque. He would fain see his wife only on parade, robed becomingly, ready for reception, theater or discussion of Shakespeare and the musical glasses. Wooing her, he was charmed by her conversation; married, he thinks her a chatterer. He is surprised when a common acquaintance speaks of her as a clever woman: 'She has something to say.'"

"Too much," is his suppressed rejoinder.

"The continual revelation of poor human nature with its infirmities kills romance. Men and women are reared, for the most part, in disagreement with nature, and they are slow to realize that, if a man is not a hero to his valet, neither is Eustacia wedded, always a heroine to her Augustus. Undue propinquity brings in its train morning irritability, noonday restlessness, the boredom of long domestic evenings. The thoughts have all been interchanged. The solos and duets have all been sung. The husband regrets that he cannot meet his wife for the first time and experience a new emotion. The Gissingians believe all this.

"Now, if husband and wife were to live apart, in the city, but at a considerable distance from each other, there would be inevitable curiosity, not wholly unpleasant jealousy, compulsion of attraction—the fuel for flaming love. Think of Augustus, who has not seen his wife for a week, though it was in his power, writing to her: 'Dear Eustacia: May I dine with you next Tuesday? Don't disappoint me. I am counting the hours.' He rises early on Tuesday. His face at the office is as a benediction. He gives a cigar to the elevator boy. As the hour of dinner approaches he grows restless; no trolley car is fast enough for him; fearing a block, he hails a cab. Eustacia has ordered the favorite dishes of Augustus; she is attired for conquest; there is a reunion as of those long separated by an ocean.

"Such a wedded life would make for greater independence of soul. The man would be freer, more alert in business; the woman less weakly dependent, less selfish. If there were children, there would be no conflict of authority to open childish eyes, no harsh words to fall on too receptive ears. Man and wife would be on good behavior, as in the ensnaring days of courtship. At the weekly dinner—perhaps fortnightly dinner would be more prudent—Augustus would be brilliant and devoted beyond the power of any rival, and Eustacia's look would be more passionately eloquent than the siren's song. If the man is a humorist, what joy in calling on his wife at an unseemly hour to set the neighbors agog; to take her to a restaurant and 'open wine' for her in the blaze of publicity; to alight with her from a carriage, go to her apartment and leave at a late hour; to send her flowers as an amorous token; to persuade her to a little supper at his own rooms!

"But the Gissingians are not the inventors of their theory. The Spartan husband, according to Plutarch, was all the daytime and most of the night with his companions, unless he sometimes stole to see his wife, being afraid and ashamed ever to be seen by any of the house where she was. And hereto his young wife did help for her part—to spy means and occasions how they might meet together and not be seen. This secret meeting in this sort did serve to good purposes. It continued also in both parties a still burning love, and a new desire of the one to the other, not as it were lukewarm, nor weary."

★ ★ ★

It will be noted that this plan to prevent the early death of love is advocated not because it will produce better children, but simply because it will bring greater happiness to the married couple themselves, but since marriage is supposed to be instituted and homes founded mainly for offspring, is it not clear that whatever increases the happiness, the welfare of the parents will also increase their chances of success as race-builders?

That the never-ending living together is one chief cause of the overproduction of the unfit—of the class of children that no one wants, and that should never be born, needs no argument to prove. I once asked the overseer of the poor in Topeka, Kansas, why it is that the poorer the parents the greater the number of children. His reply was substantially this:

"Too close living together. The rich have their separate beds and bed rooms; the poor must live and sleep in one or two rooms and cannot afford separate beds. The rich have other sources of amusement, of enjoyment; the poor have only the gratification of their animal appetites and instincts. The temptation and the opportunity to indulge the sex appetite is always present; hence the overproduction of children."

That institutional marriage is no longer regarded by intelligent observers as the best safeguard of morality and the most effectual protection to helpless motherhood and childhood, is proved by such utterances as that of Judge Almy of Cambridge, Mass., as reported in the "Boston Post" of Jan. 24:

"Liquor and matrimony are the chief causes for all crimes," said Judge Almy of East Cambridge yesterday, before the Fathers' and Mothers' Club at the new Country club house.

"Nearly all the crimes in the world," he continued, "could be traced to either one of these two causes."

Whether Judge Almy had in view the depraving influence upon children unborn—through prenatal maternal impressions, fostered if not compelled by the artificial code, the anti-natural code of morality inherent in the popular ceremonial or sacramental marriage, is not quite clear, but that such was the fact is certainly not an improbable inference.

M. HARMAN.

[TO BE CONTINUED.]

"MOTHER-SOUL."

Occasionally there has appeared in the radical press a mention of this remarkable little booklet which comes to us from the Pacific slope. Our comrade, J. Wm. Lloyd, himself a poet of delicate sentiment and insight, has paid tribute to these poems and the genius of their author, yet I beg to speak a word to your readers, lest many of them should miss a rare treat.

The "Mother-Soul" is not a book to be read and laid aside, rather is it a book to fold to one's heart, a book to throb with, to thrill to, while the eyes fill and the bosom warms. With the strength and the freedom of Whitman, with his realization of the fundamental, with his very genius for revealing the simple, natural human emotion, there is here a more delicate touch, the touch of the woman. These are more than poems; they are human fragments; bits of living reality. One goes through the booklet with held breath, one comes to it again and again, seeks it in rare moments of longing and of joy.

It is not a book for every one. It is essentially a book for mothers. But alas! not every mother will respond to it. Not every mother can join in "the song of the mother-state chosen."

But to those wise, free women whose motherhood has been a choice and not an accident, this little book will come like the touch of a sympathetic hand, the sister-touch of another who knows. For this woman poet is herself a mother, a free mother—"Knowing her dignity; unashamed; serene," and she leads one to the sense of the universal. Note the "inspiration," and the

closing line of "After a Long While"—"That was your motherhood, a thing which welds all women in one great chain of love and care and pain and joy the whole world through."

The happy mother, bending over her child, will find here the expression of her own unspeakable love, her adoration, her ecstasy. The pregnant woman, pulsing with joy as her precious burden increases with the days, will quiver to these lofty and beautiful lines. She has her word, too, for the woman whose mother-longing has been denied, whose arms are empty, whose heart is weary—

"Eating of restlessness, drinking of barrenness;
Turning aside still; with wide eyes in the night asking."

To all true women, all whose pulses are quickened by the dream-touch or the living touch of a baby's hand, this book appeals most deeply; and to those men who have loved such women; those rarer men in whose own souls burns the same sweet fire.

For a new-made mother, for an expectant mother, I know no more exquisite gift. But my words are weak—get the booklet, and love it. Laura Smith Wood is a free woman, a free mother, who is trying to sustain herself and children outside the conventional bondage which superstition imposes upon her sex. She can be reached in care of general delivery Tacoma, Washington. Besides the "Mother-Soul" she has published another booklet—"My Soul and Winter's," in which are found the same freedom, the same genius-touch. There are wonderful descriptions, delicate touches of fancy, a delicious humor at times, as in "They Grow in Maine."

"It's so long since I have seen a good fat icicle,

But ah! I've not forgotten the fine crunch of them!
And the nice smooth track they made down to my stomach
And the queer, cool, northern feeling that they made there—
Like sitting in a meeting-house that's been shut up a year!"

And again a certain wild ecstasy which takes one away from the fireside and carries one afar to tingle and to revel in fierce exultation in the very whirl of the north wind.

Get these booklets and taste a new sensation, be lifted out of the dull, prosaic and conventional rhyming that goes the rounds under the name of verse. For here is poetry—fire and ice and love and longing and life and death, touched by a genius-wand into living emotion.

ADELINE CHAMPNEY.

LUCIFER'S HELPERS.

E. M. Dewey, \$1; Louis Reser, \$1.25; Delos Dunton, \$2; J. W. Griggs, 50c; C. C. Hitchcock, \$1; Emil Ruedebush, 50c; I. Goldberg, \$2; O. H. Stone, \$2.25; Arthur E. Clark (for Priscilla Clark, deceased), \$6; R. Bruckner, 50c; Adler Jorgensen, \$2; Henry Bost, \$10; George Bullock, \$1; J. A. Wilson, 25c; H. H. Cady, \$1; A. Wastall, \$5; W. L. Cheney, \$2; A. W. Frankenberg, \$1; Dr. Robert Greer—books worth at least \$10; V. P. Douglas, 50c; E. G. Earle, \$1.

Some of these helpers sent names of friends to whom they wished LUCIFER sent for a longer or shorter term; others have asked that books or pamphlets be sent instead of the paper, but several of these earnest workers have forgotten entirely to state how they wished their money applied, and therefore the request is here renewed that all who send money, books or other valuables, to help LUCIFER, will state just in what way they desire their contributions to be expended.

For many months past LUCIFER's postoffice receipts show that we regularly send out about half as many pounds of samples as we do of papers to subscribers and regular exchanges, and very frequently it happens that we send not only half as many but quite as many pounds of samples as we do of our regulars, and this statement is true of our postoffice record, in the main, for the last dozen or more years, and hence, when no instructions are given as to how the money is to be expended we place it to the credit of LUCIFER's "sample copy fund."

Again, good friends all, please accept sincerest thanks for timely and helpful co-operation. As said before, so now, it is doubtless true that some names have been omitted that should have public recognition as helpers beyond the annual subscription dues. If those whose names have been overlooked in the above list will kindly call attention, by postal, or by letter, to the omission the correction will be attended to in next issue.

FREEDOM OF SPEECH IN ST. LOUIS.

Dear Brother Harman: It is time to give you a sign that I am still kicking. Of course I want LUCIFER to be sent again to my old hunting grounds.

I have been on a short visit on the farm (Kate Austin's place) and enjoyed six Xmas dinners, as well as homemade cider, blackberry wine and cigars. Whenever I have finished with the police (or the police with me) I always find it advisable to take a little rest. The police always accuse me of making trouble (it's the fourth time), and try as hard as I may, I can never convince them that they are the ones who create all the trouble.

The object of the police was to prevent John Most's lecture in St. Louis, fearing that his speech might incite some one to read Roosevelt to heaven. The rented hall was closed by the order of the mighty "Chief," and some thirty of his blue coated subjects guarded the streets and sidewalks. I hurried to inform Most of the situation, and while talking the matter over with him, detectives came and arrested him. Voluntarily I went along to see what I could do for him. At the station it was found advisable to lock me up also, but not in the same cell with Most. I was pushed into one of these dark, foul-smelling caves in the cellar of the station in which were already two negroes and one white man. In vain did we look for the soft side of the hard bench which was supposed to serve as bed for four men in this one cell.

Having spent so many of these "Arabian nights"—more than 1,001—under police and government protection, I took it very calm and good-natured, for as long as I do not feel the rope around my neck I consider myself still on the lucky side.

Next morning at a private hearing in the sanctum of the chief, the city attorney suggested to hold Most for vagrancy; but Most produced his return railroad ticket, and arguing for his right to visit the World's Fair, the chief concluded to let us run with no charges or fines against us but our names signed to a note in the police record that we would not come to St. Louis again. We signed. I was escorted by a detective to the bridge over the Mississippi to East St. Louis, Ill., and Most had all day long two detectives with him until 9 p. m. when his train left St. Louis. Fortunately I did not lose my job as I did three times before.

Now, some good friends think we should not have signed our names to said "agreement." However, the John Turner case has convinced us that for the present the American people don't give a damn for free speech and press; that they have no use for it and therefore don't desire it. Every dollar spent in such a case for legal monkeying would simply be wasted and nothing gained. As Anarchists we have no standing nor pull in courts, and these things are necessary to gain a point. Others may think different, theoretically, but those of us who repeatedly have been in courts, police stations, jails and prisons and have gone through it practically, as Most and I have done, will probably look at the question as we do.

Well, since that day I have been fifty times in St. Louis and even lectured there last Sunday, and am still alive and kicking, resolved to keep it up.

Yours for more kicking,
CARL NOEL.

1628 Kansas Avenue, East St. Louis, Ill.

HIGHER EDUCATION AND MOTHERHOOD.

Here is food for thought for the thoughtful. While the explanations are various concerning the unwillingness of educated women to become mothers, may it not be that dissatisfaction with or repugnance to the popular marriage code is the chief cause of such unwillingness?

Thanks to the fearless utterances of President Roosevelt, increased and emphasized by the plain and forcible talk of Dr. Hall, president of Clark University, the women of America will have no excuse for not seeing their duty in a broad national sense and along the highest patriotic lines. Both gentlemen are interested in education to the highest practicable point, and both believe that education which increases the danger of race suicide is a failure.

As a general warning, without the accompanying proof of statistics, is almost useless. Dr. Hall quotes the reports from three leading women's colleges and nine colleges for men to

show that one-half the women and one-quarter of the men are unmarried twenty years after graduation. He submits the further evidence, also based on statistics, that few marry later than twenty years after graduation, and those who do marry have only two children as the issue of such conjugal union. Hence the higher education would soon depopulate the country if it became universal.

This is, indeed, a most serious condition of affairs. Up to the present time the warning sent out by President Roosevelt has been listened to with only the customary measure of respect, and this because it was too diffuse and scattering, and, without facts and figures, merely represented an opinion. But here is an educator, the head of a university, who quotes appalling figures which cannot be refuted, and who tells an assembly of instructors that unless the college woman is taught to aspire to motherhood, and that as quickly as possible, the perpetuity of the race is in peril.

Very few women, college bred or otherwise, contemplate with serenity the probability of a life of single blessedness. Still fewer content themselves with the hope that twenty years after graduation they will marry and add two lovely children to the national census. It is probable that down in every woman's heart there is a longing for motherhood, and it is hard to believe that this desire is "educated" out of her. Still the doctor's figures are inexorable, and in the absence of illuminating light from Dr. Hall it may be argued that in the case of womanhood higher education is a bugbear that frightens away proposing man, or that it creates in the mind of woman a standard of manhood so high that it cannot be dispelled until the bloom of feminine youth and attractiveness has vanished and the golden opportunity has gone forever.

The specific cure for this wretched state of things is a course in fatherhood and motherhood in college—not elective, but compulsory. Competent professors, to quote from Dr. Hall, should teach "the supreme joy of parenthood," possibly illustrating it by their own lives, possibly holding themselves up in the misery of celibacy as the horrible examples. Young men should be taught to be less selfish, women less finicky, and both should be encouraged to believe that comparatively early and rational marriages are the highest obligation to the state. It is not for a layman to say how this is to be done, or what the immediate effects of "aspiration to motherhood" will be; that will be easily settled by Dr. Hall and the competent corps of professors.—Ex.

INCREASED INTELLIGENCE DECREASES MARRIAGE RATE.

When asked recently to what cause she attributed the large decrease in marriage for 1901 in Rochester, New York, Miss Susan B. Anthony said:

"Well, I think that one reason for the decrease in the marriage rate is the increased intelligence of the women. In the old days women were married at the age of sixteen years, and from that time until they arrived at the age of forty their one aim seemed to be to give birth to a child every year, or every two years. Thus the heyday of their lives was spent in hopeless toil and sleepless nights, and the women became old long before their time. What this world wants is fewer children and those better born and bred.

"A woman who marries a man and finds that he is a drunkard or a licentious man is committing one of the worst sins against society if she continues to live with that man after her discovery. One of the greatest crimes is the bearing of children by such a couple. In a case of this kind the woman should secure a divorce, and see to it that she does not rush into another such alliance."—Ex.

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It was at the close of the wedding-breakfast. One of the guests arose and, glass in hand, said: "I drink to the health of the bridegroom. May he see many days like this." The intention was good, but the bride looked up as if something had displeased her.—Tit-Bits.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

KATHERINE BRESHKOVSKY.

At this writing—January 29—Katharine Breshkovsky is lecturing here in Chicago upon Russia and the Russians. I have not yet seen her, nor heard her speak, but am told that her meetings are attended by thousands of eager listeners, notwithstanding the fact that few, comparatively, of these hearers understand Russian. A pamphlet issued by Chas. H. Kerr, of this city, written by Ernest Poole, tells in brief the story of her life and sufferings in behalf of human freedom, a story that has special interest and significance now, in the light of current events in Russia.

Describing her appearance the author of this pamphlet says:

"Her hair, once cut in prison, has grown again. A great wavy mass of gray frames a face broad, heavy, deep-lined with suffering. Her eyes, deep under high-arched brows, now flash the fires of her dream, now beam forth the warm affections of one whom hundreds call endearingly 'Babushka'—little grandmother. Her voice, as she spoke through our interpreter, ran swiftly over her own sufferings, but rose passionately describing her country's degradation. Daughter of a nobleman and earnest philanthropist; then revolutionist, hard labor convict and exile for 23 years in Siberia; and now a heroic old woman of 61, she has plunged again into the dangerous struggle for freedom. The Russian revolutionary movement is embodied in this one heroic figure."

* * *

Much of the pamphlet consists of a biographical sketch, told in her own words. After telling how she became interested in the Liberal movement, so-called, in Russia—through witnessing the sufferings of the peasants driven from their homes to starve upon the sterile lands assigned them by their masters, after the "Emancipation" edict of the Czar, Katharine Breshkovsky proceeds to relate how it came that she left the "Liberalist" faction and became a revolutionist:

"Three years later I married a liberal, broad-minded landowner who took deep interest in the zemstvo, our district moot

He established for me a peasant's agricultural school. Several of the younger land owners became interested in our work. We met together frequently, and this was my last attempt at Liberalist reform.

"It is a poor patriot that will not thoroughly try his government before he rises against it. We searched the laws and edicts; we found certain scant and long-neglected peasant's rights of local suffrage; and then we began showing the peasants how to use these rights they already had. They crowded to the local elections and began electing as judges, arbiters and other officials, the Liberals who honestly held the peasants' interests at heart. But when the more despotic land owners were ousted from the zemstvo and lost their source of (to use your language) 'graft,' their leader denounced us to the Minister of the Interior as a band of conspirators. Several of us were exiled to Siberia; my husband and I were put under police surveillance, and my father was deposed from office without trial, as a 'dangerous man' for allowing such criminals to be at large. Punished as criminals for teaching the peasant his legal rights, we saw the government as it was, the system of corruption, watching jealously through spies and secret police that their peasant victim might not be taught anything that could make him think or act as a man.

"A startling event now occurred. A Liberalist named Netchayev had already collected a revolutionary group. Discovered and arrested, their trial in 1871 was the first great event in the long struggle for freedom. Along the Great Siberian road the procession of politicals began. Meanwhile their revolutionary documents had been published. Never again has the government allowed this blunder. Those documents were read by thousands of Liberals like us. The spirit of revolution was kindled.

"I was at this time 26 years old. My husband like me had a whole life before him, and therefore I thought it only fair to speak frankly. I asked him if he were willing to suffer exile or death in this cause of freedom. He said that he was not. Then I left him.

* * *

Here is the account of her first arrest and imprisonment:

"The System, alarmed by their spies, made wholesale arrests. I was under a peasant's name in Podolia. In my wallet was our manifesto, also maps showing the places already reached and those next to be organized. A servant girl spied them and told the servant of the local police agent. An hour later he came rushing in, and jerked the manifesto from my wallet. His eyes popping with excitement, he read the paper in a loud, thick voice. As that simple but stirring proclamation of freedom, equality and love was read, the poor, ignorant people thought it the longest for proclamation from the Czar. The news spread. Men, women and children rushed up. The district attorney came and he too read it aloud. Then suddenly the chief of police arrived, glanced at the wild, joyous faces around, and seized the document. 'What is this?' he asked me roughly. 'Propaganda,' I replied, 'with which the attorney and the gendarme have been very viciously inciting the people.'

"In jail I was led down to the 'Black Hole.' As I came down two besotted wretches were stumbling up. I was pushed in, the heavy door slammed, and bolts rattled in total darkness. At once I was sickened by the odor. I took a step forward and slipped, for the floor was soft with excrement. I stood still until deadly sick I sank down on a pile of straw and rags. A minute later I was stung sharply back to consciousness and sprang up covered with vermin. I leaned against the walls and found them damp. So I stood up all night in the middle of the hole. And this was the beginning of Siberia. * * *

"I awaited trial in a new St. Petersburg prison. My cell was 9 feet long, 5 feet wide and 7 feet high. It was clean, and a hole above gave plenty of air. My bed was an iron bracket with mattress and pillow of straw, rough gray blanket, coarse sheet and pillow case. I wore my own clothes. This cell I never left for over two years."

* * *

At length Katharine Breshkovsky was tried and condemned to five years at hard labor in the prison mines, to be followed by exile for life in Siberia. Of the journey thither this is what she says:

"Secretly at night, to avoid a demonstration, ten of us were led out. Other tens followed on successive nights. In the street

below were eleven "telegas"—heavy hooded vehicles with three horses each. Into one I was placed, a stout gendarme squeezed in on each side, to remain there two months. Just before my knees at the driver. We went off at a gallop, and our 5,000 mile journey began. The Great Siberian road was fearfully described by Mr. Kennan. A succession of bumps of all sizes; our springless telegas jolted and bounced; my two big gendarmes lurched; our horses continually galloped for they were changed every few hours; we bounced often a whole week without stopping over ten minutes day or night; we suffered that peculiar agony that comes from long lack of sleep. Our officer ordered the gendarmes never to leave us. At times we women held shawls between the gendarmes and our friends. Three wives who had come to share their husbands' exile were treated the same. We were all dressed in convict clothes. The men had also heavy chains on feet and wrists; their heads were partly shaved. Our officer kept the money given him by our anxious friends at home, and gave us each the government allowance of four and one-half cents a day. For sleep, we were placed in the etapes (wayside prisons). Mr. Kennan has well described the cells—dark, crawling, infected with scurvy, consumption and typhoid. They had log walls roughly covered with plaster, often red from vermin killed by tormented sleepers. The air was invariably noisome from the open excrement tubs; the long bench on which we slept had no bedclothes. Through the walls we heard the endless jangling of fetters, the moaning of women, the cries of sick babies. On the walls were a mass of inscriptions, names of friends who had gone before us, news of death and insanity, and shrewd bits of advice for outwitting gendarmes. Some were freshly cut, but one worn eaten love poem looked a century old. For along this Great Siberian road over a million men, women and children have dragged, 250,000 since 1875, people from every social class; murderers and degenerates side by side with tender girls who were exiled through the jealous wife of some petty town official.

* * *

The story of her life in the mines and in exile is too long to be reproduced here, much as I would like to do so. That this truly wonderful woman did not fill up the full measure of her sentence of perpetual exile in Siberia is attested by the fact that she is now here in Chicago doing what she can "for Russia's freedom." The last paragraph of the pamphlet from which I have quoted reads thus:

"Few believe in assassination. Revolution by the whole people is our one object, and for this the time is near. The Japanese war has caused the deepest bitterness ever felt in Russia; to the 664,000 lives lost in a century of useless wars, now over a hundred thousand will be added; and every hamlet will mourn its dead. Then will our 400,000 workers call on the millions around them to rise for freedom. Arms? There are plenty. Why in recent riots have soldiers refused to fire on the crowd? Because all through the army are soldiers and even officers working secretly for the cause—Arms—yes and brains—for in the universities and in every profession are wise, resolute men to guide the wild passions of revolt. In the zemstvos are hundreds of officials straining to hasten our struggle. So in this last year the movement has suddenly swelled. Already four hundred thousand strong! Day and night they work. In place of sleep and food and drink—the dream of freedom! Freedom to think and speak! Freedom to work! Justice to all! For this cause I shall travel three months in your free country. For this cause I have the honor of making to free Americans our appeal."

* * *

"Freedom to think and to speak!" While it is quite true that as compared to Russia the citizens of United States of America still enjoy a large measure of freedom, yet if Katharine Breschkovsky knew as much of the doings of the American police and of the working of the American inquisition, known as the "postal censorship of press and mails," as some of us know, she would probably feel like modifying her implied eulogy when speaking of "Free Americans."

M. HANMAN.

"A party fit to govern must have convictions," says Mr. Roosevelt. Wonder if he is referring to the postoffice cases?—The Chicago Journal.

BOOK REVIEW.

Among what may be called "books of the transition" from the old to the new ideals in regard to what virtue means or should mean, when applied to the regulation of sex instinct, I regard an English booklet called "Jeannette," as one of the most interesting and valuable. Besides its value as a truthful portrayal of a phase of modern life that is one of the saddest commentaries upon our so-called civilization, it is quite interesting and valuable as an object lesson for the student of heredity and of stirpiculture.

The heroine of the story—a story of real life, not fiction, as that word is commonly understood, is the daughter of an English "evangelist," who doubtless is mainly responsible for what seems the abnormal sexual endowment of his child, and who, when confronted with the knowledge of the natural result of such excessive endowment, drives his daughter from his home, into what is commonly called a "life of shame," from which life she is rescued by two men who are humane enough and unconventional enough to defy Madame Grundy and, each in turn, ally his own life with hers, and risk his own hope of success in the world, to save a woman whom both church people and "respectable" non-churchgoers, condemn to a social "hell on earth," from which hell there is practically no redemption.

A paragraph or two from the booklet itself will help to give a correct view of the leading thought of one of the rescuers of Jeannette, and the difficulties he had to contend with:

"Poor Jeannette! Though as beautiful as a Greek, she is superstitious as a Buddhist. * * * What strangely contradictory cogitations she creates in my mind when, on my trying to paint to her the fearful consequences of remaining in her present mode of life, she quietly says:

"Ob! God is good! He will take care of me."
"God is good! And this said with full faith, by a woman in a brothel; by a woman at the sight of whom pious people sweep up the skirts of their garments and flee as from a damned thing! Such is the effect of the fanaticism stamped into her by her self-absorbed parent—to trust in God when she should trust in herself.

"Poor girl; she is sore beset. The dreful picture of herself shunned by all those more fortunate of her sex whose duty it were to show her most sympathy; the thought of being unearthed from every hiding place, dragged out from every disguise, and driven over the face of the earth like a hunted criminal; the picture of herself a prey to all the infamy and degradation to which the prudish selfishness of our conventional life would subject her, did she attempt to renew her life by one of virtue—still hold her firm to her lamentable occupation, and stand in the way of every suggestion I could make to help her to freedom."

The preface to the second edition says:

"Owing to the deep interest created by this little pathetic unvarnished tale, among those interested in 'Rescue Work' on both sides of the Atlantic, the publishers have been induced to issue this new edition, in the hope it may further assist such workers in their mission."

"The publishers at the same time wish to emphasize that the narrative is taken from real life almost in its entirety and to a much larger extent than those frequently issued as 'founded on fact.'"

London, January, 1903.

This thrillingly interesting story of the transition will be sent from this office prepaid for the low price of fifteen cents, in stamps. Paper cover; well printed; 104 pages. M. H.

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[Strike of a Sex has been out of print for some weeks, but we are assured by the publishers that it will be reprinted very soon, and that Zugassent's Discovery will be included in the same cover—all for 25 cents, if I mistake not.—M. H.]

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—William Platt, in "Women, Love and Life."

THE IMPURITY OF DIVORCE SUPPRESSION.

Almost every leading magazine of opinion, as well as many of the popular daily papers, have had, or now are having, their symposia for the discussion of the divorce question—necessarily involving, as it does, the discussion of marriage and the family. In fact, the question of divorce involves to a very marked degree the whole subject of morality, of religious and political governments, and their relations to human life and progress.

Prominent among the larger magazines that have opened their columns to the discussion of divorce and its allied problems is the "Arena," now under the sole editorial management of its original founder, H. O. Flower, and now published by Albert Brandt, at Trenton, New Jersey. The January Arena contained what the editor calls "an exceptionally strong paper giving a discussion of the divorce question from the standpoint of an orthodox Christian. . . . a strong plea against divorce from the conventional religious viewpoint." The February number contains what Mr. Flower calls "an exceptionally vigorous plea for liberal divorce laws, presented from the viewpoint of the science of sex psychology."

The writer of the plea for liberal divorce is Theodore Schroeder, who a few years ago became somewhat famous for his "strong opposition to Mormonism," and for the part he took "in the prosecutions of the case against Brigham H. Roberts, the polygamist congressman from Utah."

As a lawyer Mr. Schroeder naturally stands up for "legality"; for state regulation of all the relations of human life by legislative enactment; but the conclusions logically drawn from his article entitled "The Impurity of Divorce Suppression" are certainly in the direction of more freedom for each to regulate his or her own life, rather than in the direction of meddlesome interference by state or church authority.

Hence I regard this Arena article of Theodore Schroeder as all the more valuable because prepared by a man whose educational bias and professional interests ally him with those who would deny individual freedom in the most vitally important of all human relations—that of sex and reproduction.

In his opening paragraph the writer calls attention to the

irrational and illogical methods of argument on the part of those who advocate suppression of divorce. He says:

"At the present time many persons of pretentious respectability are agitating the public by their denunciation of divorce and divorcees. Many of these mistake vehemence of declaration for weight of logic, and rely more upon the vituperative denunciation of easy divorce as impure, than upon a rational discussion of the social utility of divorce suppression. Being possessed of but little worldly wisdom, these persons are mainly impelled to action by religious fanaticism. This appears from the fact that they support their position only by religious dogmas, never by arguments based upon practical observations of human life. Since persistence and vehemence in the denunciation of easy divorce is likely to increase the number of moral perverts, it becomes necessary to refresh our memory as to the genesis and consequences of the marriage ideals of these people with whom 'purity' is a profession."

"Moral perverts" is a phrase of such wide significance that it seems a serious omission on the part of Mr. Schroeder that he did not define his meaning with greater clearness. Subjectively speaking, there is danger, no doubt, that the opponents of divorce, by their "persistence and vehemence in denunciation," will become mentally and morally unbalanced, perverted, while objectively the danger is far greater that those who find themselves uncongenially and unhappily married will be deterred by such denunciations from seeking the natural and rational remedy in divorce, and that by submission to what they conceive to be the popular verdict become more and still more morally and mentally unbalanced, perverted from what is normal, healthful and happy, and thus become centers from which radiate waves of immoral and perverting influence upon all they come in contact with.

★ ★ ★

How many men and women—especially women—have been driven to insanity, to suicide—slow or speedy suicide—or to murder, because of hopeless conjugal maladjustments? That is, because of the odium of divorce, to say nothing of the delay, the expense and the hard swearing necessary to obtain divorce.

A young married woman was asked if she would not try to get a divorce from her husband under such and such provocations.

"No, indeed!" was the prompt and emphatic answer. "I should not try to get rid of John in that way. I'd just kill him!"

Not many women have the courage to kill their husbands, but how many murderers owe their homicidal tendencies to the fact that their mothers had murder uppermost in their minds for many months, perhaps, during the prenatal lives of their sons—simply because of the difficulty of obtaining honorable separation and respectable readjustment of conjugal relations?

To what extent the men and women who persistently denounce easy divorce are morally responsible for the murders that have so shocked the people of Vermont and Pennsylvania that they now intend to murder by hanging the women accused of killing their husbands in those states, cannot be known or shown, but looking for probable causes these denouncers of divorce are by no means guiltless of complicity in those fearful tragedies, illegal and legal.

Much of the space of Mr. Schroeder's eight-column article is taken up with a clear and forceful presentation of the history

of sex-suppression and perversion, especially the religious phases of such suppression and perversion. Evidently he has given to his subject careful, thoughtful and searching investigation, and deserves the thanks of all lovers of freedom, of truth and justice—all who believe that human progress must come through enlarging the bounds of liberty rather than through suppression or denial of liberty.

In his closing paragraphs the writer asks questions that his opponents will find it hard to answer, such as—

"If marriage may legitimately include business partnership, intellectual companionship or general good fellowship and mutual helpfulness, why should not a failure to realize these be just as important in insuring divorce as sex-disappointment, especially when the rights of children can be properly protected, or where the union is childless? Why should the woman who finds herself married to an habitual drunkard, or abusive brute, have inflicted upon her as a life sentence a choice between submitting to his foul embraces, or living in enforced loneliness? Only the blissful irresponsibility of ignorance, or the cruel paternalism of fanatics could inflict such penalties. Of such records has the history of fanaticism ever been made."

VERY ESSENCE OF PROSTITUTION.

Continuing his attack upon the stronghold of political and religious despotism—namely, our canonical and statutory regulation of sex and marriage—Mr. Schroeder says:

"If anything in the natural sex-relation is impure, surely a compulsory continuance of a loveless marriage must be the extreme of that impurity. This, when submitted to for mere support, is the very essence of prostitution, even though done with priestly sanction.

LEGALIZING COMPULSORY SEX-SUPPRESSION.

"To deny persons the right of remarriage is but an indirect attempt at legalizing compulsory sex-suppression. The consequences only thoughtless people will fail to foresee. It means increased sex irregularity, usually with the countenancing of concubinage, and especially on the part of women sex-inversion and other perversions still too numerous. These are the impurities which social purists will promote by divorce suppression. What our equally impractical and only a trifle more barbarous ancestors failed to accomplish, by suture, by infibulation, and by their girdles and padlocks of chastity, the visionary purists of to-day hope to enforce by mere verbal denunciation or avoidable statutes.

VENGEANCE OF OUTRAGED NATURE.

"The attempted living of anti-natural ideals, if long persevered in, will almost certainly result either in a breaking down of all social barriers, in a worse substitute, or in disease, which is the usual vengeance of outraged nature. Those who do not know this should ask their physician to loan them a few books on the psychology of sex foolishly excluded from public libraries. It is here, as with all other superstitions, those least informed are usually the least modest about obtruding their ignorance into the lives of others.

IMPURITY OF "PURISM."

"The epithetic argument against easy divorce recommends itself to the mental indolence of professional reformers, and is more effective upon the hystericals than any scientific disquisition based only upon social utility. However, when the time comes that there is any real danger of our reverting to the ideals of the insane of the dark ages, the newly-born science of sex-psychology will bear some testimony upon the impurity of 'purism' which will not be to the taste of either the professionals or hystericals; but it will out. In the meantime, let us remember that people are not always as good as their boasts, and that the only excuse for any law is that it increases human happiness without unnecessarily curtailing human liberty, or infringing upon our equality of liberty.

"That marriage law is best which allows the greatest liberty consistent with equal liberty, and which affords just protection to each individual directly concerned and the state against pauper and degenerate offspring. Society in its collective capacity cannot be harmed, and if all individuals are protected from harm, from injustice, the social order is perfectly preserved. So, then, let us unite to defend the liberty of all to live natural and happy lives through easy divorce and the right of remarriage.

New York City.

THEODORE SCHROEDER.

Bravo, Brother Schroeder! Here's my hand in cordial endorsement of the evident aim of your entire *Arena* article, and especially commending the spirit of the last paragraph thereof. Jefferson said: "That government is best which governs least," and so also of marriage laws. Yes, "Society in its collective capacity cannot be harmed," simply because, like the orthodox God, it is a mental concept only, a myth, having neither "body nor parts." Hunt for it, and we find it not. We find only women, men and children. Only real persons (not personifications) can be harmed, and therefore only such need "protection from injustice," from invasion, and when this is done "the social order is perfectly preserved."

And what is true of society in its collective capacity is true likewise of "the state," and for exactly the same reasons. Hunt for the state, and we find it not. It is a mental concept only. It is without body or parts. It "cannot be harmed," and therefore it needs no protection. If Brother Schroeder could wholly divest himself of *state-olatry*—worship of a myth born of the same mother that gave us the "personal-God idea," that gives us the idea that the state is an *entity*, a personality, with rights that must be respected and honored far beyond and above those of the individual man or woman—I think he would soon see that our "paupers and degenerate offspring" are mainly produced by the state? No, not by the state, for the state does nothing at all, whether good or bad, but are produced mainly by the *invasion* of the rights of individual and real persons, by men who *personate* this myth, this personification called the state.

The cure, then, as some of us see it, for the evils known as pauperism and degenerate offspring lies in the direction of the *abolition* of the state, or the restraint of those who claim to represent the state. Then let education do its perfect work. Let investigation and enlightenment be made universal by the removal of all statutory limitations upon saving knowledge; all enactments that now make it a prison offense to teach in plain language all that is known in regard to the origin of life. Let Sexology, the science of creative life, be taught in the family and in schools, also from pulpit and public platform, as the most important of all branches of human knowledge. Let "sex-psychology"—quoting from this masterful essay of Theodore Schroeder—take its place at the head of all the *oölogics*, because most nearly related to the origin, the evolution and development of human life, of human progress, of human happiness.

M. HARMAN.

LLOYD'S PATHETIC PESSIMISM.

I don't want my discussion with Lloyd to usurp too much space. But it opens up main issues. Lloyd's pessimism would appall me did I not feel it to be so wholly untrue. I don't think I quite understood him at first—I do now, and am filled with sorrow for him, and would fain lead him to a more cheerful view of the case.

He says (Jan. 5): "Four-fifths of all women in civilized countries to-day (and men, too), are, when viewed from the standard of even a not very high ideal, unfit for parenthood." I do not believe any such statement. I do not believe that the creative force is virtually bankrupt. On the contrary, I am every day more convinced of the splendid solvency of the creative force. Against Lloyd's painful hopelessness I venture the assertion that nine-tenths of our men and women are full of sound possibilities for children. My only qualms in saying this come from the fact that I fear I am unjust to the other tenth.

What have we a right to expect from children?

Not that they shall be angels, but that they shall contain possibilities of good average men and women, capable of continuing the life force, so that it very slowly but surely mounts on and on to higher things. Such children are possible to nine-tenths of us. Lloyd's despair is unjustified. Lloyd does not realize how grand the creative force is, how splendidly it does its work, how boldly it defies the forces that endanger it. It is a modern disease to despair of the race, and Lloyd has it badly. I have known, personally, at least a dozen couples over whose marriage the wisecracks have shaken their heads for one reason or another, and in every case Love has triumphantly justified his glorious name in the children. The greatest of modern biologists reject the hopeless views of the past school, and proclaim the wonderful vitality of the seed. Let Lloyd meditate on this

fact, that the greatest spiritual force of modern lives, Beethoven, was born of a drunken father, whom Lloyd would unhesitatingly have declared utterly unfit to have a child. And the creative force in its incomparable wisdom produced the noblest spiritual utterance of modern times. It was as Blake so grandly said: "The Son of God should be born of a poor harlot, to show the Eternal Hope that lies in Humanity." So I am stricken with real sadness thinking how much Lloyd misses, not realizing this. I am not concerned with fearing lest Lloyd could take this superb faith from me—he could do more so than deprive me of day-light by trying to argue that the sun was a myth. Through all our errors, failures, follies, crimes, patiently the Creative force restores, renews, progresses. This is the history of human progress—there is no grander faith than this—no doctrine so inspiring or so true.

It is this knowledge that gives me so grand a happiness, that makes my blood glow with a faith so really glorious and triumphant that Lloyd's pathetic unbelief comes in pitiable contrast. If the author of "Dawn Thought" could but believe in this, the greatest, truest, surest of all dawns!

His attitude toward Sterilizers springs directly from his sad unbelief in the grandeur of the seed. He imagines sterilizers to be led by a perception of their unfitness for parenthood, and to act "in the interest of posterity." Some of them doubtless are; these would be far happier and better members of society if (except in very extreme cases) they were led to see the unreasonableness of their unbelief (a modern nerve disease largely), and given the larger, nobler, healthier faith. Most of them could have capable children. But many Sterilizers are so because they are drifting without any adequate faith. Christianity has gone, and no valid faith in the Eternal Scheme has replaced it. They are lost units, with no deeper idea than a listless seeking for pleasure. They need the *grand awakening*. There are infinite possibilities in the race; the man who can awaken them is the man who works miracles to-day. The small voice of hopelessness is worse than useless; what we most need is vital faith—faith, above all things, in the creative forces.

Lloyd asks me a question, and I will answer it. He says: "If a woman refuses motherhood because conscientiously convinced that her life can be better devoted to other ends, is she better or worse than the mother of a large family?" Firstly, what other ends are there so noble as bringing splendid children into the world? Secondly, are not her other ends bettered also by her being a mother? A mother does not necessarily relinquish all else. My wife did good public work before her marriage and does a certain amount after, and maintains that her outlook is broadened and her work all the better for her being the mother of two splendid boys.

Does Lloyd imply that capable women should avoid having children and leave child-bearing to the lower grade women? How does he square his last question with his doctrine of propagation by the fittest only? He is in direct contradiction with himself. So when he asks: "Which, Platt, the work or the motherhood?" I can reply with my whole heart, "Both."

One very typical case occurs to me. The woman was delicate and became engaged to a robust young man. Her relatives were against her marrying, on the score of her health. She married; the croakers predicted her death at the first child-birth. She bore her husband eight vigorous, intelligent children, and at the end was healthier than at the beginning! This is one instance out of many even in my personal experience. The croakers, if listened to, would mean to the world an incalculable loss of love, life and joy. The underrated factor is the marvelous power of love—love, the life-giver.

London, England.

WILLIAM PLATT.

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of *Lucifer*, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming." We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

NEMO REPLIES TO LYDIA.

We sometimes expect women to reason, and some can even now, but they are as rare as reasoning men. I attempt to consider certain facts with Lydia R. Todd, and in return get personalities and ridicule. Whether "Poor Nemo" needs pity or deserves ridicule is a question that should not be given space. The debate should be limited to jealousy, love, freedom, mating. To assume that my associates are bad is also poor business, irrelevant and impudent. I do not associate with the "males" cited. It is possible to observe others than our near friends. I shall not direct any "barnacles" to Mrs. Todd. They prefer the trusting, loving, innocent sort than can be fooled, and they must find their own victims.

Science begins with induction, hence with facts. Jealousy is a fact so universal that it must be dealt with. It is of two kinds: one leads to tyrannical acts, and the other causes disappointment, perhaps grief, and a desire to get away from a mate and his or her new attraction. The first is more to be ashamed of, but this is the sort I have frequently seen among the most advanced radicals—*anarchists*, so called. The Berlin Heights colony, I am told, failed on account of jealousy, of which sort I do not know.

It is proper for Lydia R. Todd to take the position she does of freedom and independence, and pity all who feel jealousy, but will that position satisfy all, and are those whom it does not satisfy to be blamed, and advised to change their natures? Her plan is one that I think would suit men as they are to-day, rather than women, men being said to be more changeable, liking freedom without responsibility. If women wish to train men into such a system, that is their right, but they may find it burdensome. No man loves very strongly a woman whom other men may love the same way.

All the wise writers say women demand continual petting. If this desire is to be satisfied, some kind of "union" is necessary. An all-controlling, exclusive love of two people is one of the facts to be dealt with. In a million cases such love has caused a permanent bond. If either foregoes passing attractions for the sake of this bond, how is freedom violated? Does freedom demand that the one tries to crush what seem to be natural feelings? This is the issue. I say no. Lydia R. Todd seems to say yes.

My frailties need not enter into the matter. They may be, or not, troublesome enough to me, without letting the public exploit them.

If I start out to gain manhood by "swatting" every man of the sort named, my swatter would be worn out. There are hordes of such men. In fact, there are few other kinds. But I will try, on condition that Lydia will send me an anatomical chart locating the "gob," the proper swatting point. She might also explain why the man should be swatted for telling about acts done under freedom; why it is right to do an act, but wrong to mention it.

NEMO.

LOVE.

Learn this, that our loves are more important things than ourselves—for we are this generation, but our loves make the next. And the worthiness of the loves of men and women may ever thus be tested by this simple test—the measure of the Joy with which the children are begot, received, brought up. Love comes to us as the first and greatest dawning of unselfishness, on which all unselfishness is founded—it grows out of our gratitude to her who, giving herself freely up to the pains of child-birth, forges with us a link in the chain that shall stretch over thousands of years! For love is the smithy where we forge eternity.—William Platt, in "Women, Love and Life."

Subscribers who receive more than one copy of *Lucifer*, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Men at some time are masters of their fates:
The fault, dear Brutus, lies not in our stars,
But in ourselves that we are underlings.
—Julius Caesar.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

ERNEST H. CROSBY, Author, Lecturer and Editor (New York), will speak Sunday, Feb. 26, at 2:30 p. m., Corinthian Hall, Masonic Temple, under the auspices of the Chicago Society of Anthropology. Admission, 25 cents. Thursday evening, Feb. 23, Mr. Crosby will speak for the Chicago Single Tax League, at Handel Hall, this city.

AMERICAN POSTAL INQUISITION AT WORK.

A letter from Postmaster Coyne of this city, dated Chicago, Feb. 1st, and addressed to the publisher of Lucifer the Light Bearer, explains itself:

"Sir: I am in receipt of the following communication from the department at Washington:

"Washington, D. C., Jan. 30, 1905.

"The Postmaster, Chicago, Illinois.

"Sir: I am in receipt of the following communication from the Deputy Postmaster General of Canada:

"I beg to advise you that a copy of a paper called 'Lucifer,' dated Chicago, Ill., November 24th last, has lately been submitted to this Department and attention called particularly to an article entitled 'Sex Radicalism.'

"This article this Department considers so suggestive and degrading that it has felt itself obliged to add the name of this paper to its prohibited list.

"May I ask you to kindly advise the publisher of 'Lucifer' that his paper can no longer be sent to a Canadian address and that any copies of it found in the Canadian mails will be promptly destroyed."

"I have the honor to request that you convey this information to the publishers of 'Lucifer' and also advise the Inspector in charge at Chicago.

"Very respectfully,

"J. J. HOWLEY,

"Acting First Assistant Postmaster General."

"Respectfully, F. E. COYNE, Postmaster."

★ ★ ★

I have transcribed this letter as received from the Chicago postmaster, without alterations or additions, whether of quotation marks or otherwise, and will simply ask the readers of LUCIFER to carefully consider the same, from the standpoint of American citizenship—of self-respecting, self-directing, self-owning American citizenship; the standpoint of those who know their

rights and who dare maintain them; the standpoint of those who believe in the principle enunciated in the first amendment to the constitution of the United States, namely:

"Congress shall make no laws abridging the freedom of speech or press," etc.

It will be seen that J. J. Howley, Acting First Assistant Postmaster General at Washington, directs the Chicago postmaster, F. E. Coyne, "to advise the Inspector in charge at Chicago." The inquisitorial power of the Canadian officials can destroy the copies of LUCIFER found in the Canadian mails—thus deliberately robbing Canadian citizens of the property for which they have paid their money—but these inquisitors cannot arrest and imprison an editor and publisher living in Chicago. If, however, the advice of Acting First Assistant Postmaster General Howley is acted upon, it means the possible arrest, trial and imprisonment of LUCIFER's editor and publisher.

I know not the name of the "Inspector in charge at Chicago," but have been told that it is none other than the former Inspector of mails at Topeka, Kansas, to whose vigilance and industry an inquisitor was due the two years' actual imprisonment of this same editor, and the long drawn prosecutions that made him "a prisoner at large," under heavy bonds, for seven other years and more, in addition to the years spent by him behind the bars, wearing the stripes of a convict.

Whether Inspector McAfee is ambitious to add to his laurels by sending up LUCIFER's editor for a term of months or years in the Illinois penitentiary at Joliet, I have no means of knowing, but have been told that he has been doing what he can to deprive LUCIFER of its rights to second-class rates in the common mails since our removal to Chicago.

★ ★ ★

In thus speaking of the acts of the Canadian and United States officials in their treatment of LUCIFER and myself, I wish once more to say that I cherish no revengeful feelings toward any of them. So far as the officials here in the Chicago postoffice are concerned I cheerfully testify that, almost without exception, their treatment of me has been considerate, courteous and gentlemanly. If LUCIFER has been denied at any time its just share of rights and privileges, the fault has not rested with those in charge of the Chicago postoffice. Even in the case of the man McAfee, although his demeanor in the Kansas court that tried and condemned me was that of the *slut*—that is to say, his manner showed unmistakably that he enjoyed his vocation of hounding men to prison, not the manner of a public servant charged with the performance of a necessary yet very disagreeable duty—notwithstanding all the years of anxiety and deprivation, of loss and suffering to self and friends caused by this man's persistence in prosecuting me, for no crime, be it remembered, except that of telling some very unpleasant truths, and for trying to waken the public conscience to a sense of responsibility for the abuses that shelter under our present sex and marriage system—notwithstanding all this, I pity rather than blame the man McAfee, and would not, now or at any time, change places with him for any consideration whatever. I pity him as being the victim of bad heredity, or unfortunate environment, or both, just as I pity any pervert or degenerate specimen of the genus homo, and would be glad to do anything in my power to induce him to change his mode of life, his life of mental and moral prostitution and criminality, as I very honestly and sincerely regard the life of a professional inquisitor, commonly called an "inspector" of mails.

★ ★ ★

During the past fifteen months four articles in LUCIFER have been selected as "suggestive and degrading" by the censors, all of which were written by women, not one written by a man; all written by women of culture, of refinement, of mature age—one a grandmother. Is it probable that these women are less capable of judging as to what is proper to place before the eyes and minds of the young than are the men who have put their seal of condemnation upon what their sisters have written for publication? What say our readers?

Next issue of LUCIFER will probably contain a summary of the history of the postal statutes under which prosecutions are brought against editors, publishers, book-sellers, etc., for alleged violation of the canons of "moral purity," so called.

M. HARMAN.

SEX RADICALISM.

At last, after long delays and postponements wholly unlooked for and very provoking, we are promised, once more, that some time during the present week the booklet "Sex Radicalism" will be ready to ship to purchasers. As already announced, the price per single copy, paper cover, will be 25 cents; six copies for one dollar. Bound in cloth, 50 cents each, with usual reductions to those who buy to sell, or to give away.

The chapter headings are as follows:

- Chapter I—Who are our Teachers?
- Chapter II—What must we learn in Health Science?
- Chapter III—Sex as a Social Force.
- Chapter IV—What is permanent in the Puritan Ideal?
- Chapter V—Puritan Sex System as it actually is.
- Chapter VI—The Sex War.
- Chapter VII—Sex Denial under Bondage and under Freedom.
- Chapter VIII—What is Marriage?
- Chapter IX—What made Emancipation possible?
- Chapter X—An Ideal of Sex Life.

A goodly number of very excellent handbooks have already been written and published treating upon Sex as the controlling force in human life, but while all are good and useful, it is believed that "Sex Radicalism," by Dora Forster, fills a place not yet occupied by any of the previous writers on sex reform.

Besides the ten chapters named, there are ten pages of selections from the pens of Robert B. Kerr, Edward Carpenter, Percy B. Shelley, Dr. E. B. Foote and others in the same line of thought.

The publisher's preface, in part, reads thus:

"The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation.

"Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities, the despotisms, the slaveries that now curse all the nations of the world calling themselves Christian.

"Much the same impeachment will hold as against the non-Christian or pagan nations of the world, but when the comparative advancement in general intelligence of the so-called Christian nations is considered the above charges are more conspicuously true, more pre-eminently true, as against the latter named nations or communities of people.

"Havelock Ellis, the distinguished Sexologist of England, is quoted as saying:

"I regard sex as the central problem of life. And now that the problem of religion has been practically settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—so at least it seems to me."

"Doctor Ellis puts it mildly. If we cannot 'reverence life' without a knowledge of sex, then the murders, wholesale and retail, for which Christian nations are conspicuously notorious are directly traceable to a lack of knowledge of sex."

We are glad to report that orders for "Sex Radicalism" still continue to reach this office in gratifying numbers, and the prospect now is that a second edition will be called for in the not distant future.

LUCIFER'S SYMPOSIUM.

Since May last the question of LUCIFER's future has been considered in "Committee of the Whole," as the men who make and unmake our nation's laws are wont to say. Several hundred letters have been received from subscribers and helpers giving their views as to what, in their opinion, would be the wisest and best course to pursue in order that the best results may be achieved by the paper that for more than two decades has been called LUCIFER THE LIGHT-BEARER. This long-drawn symposium may seem to some readers quite unnecessary—that the space so occupied could be put to better use. One or two of these have expressed the opinion, in language most emphatic, that the editor shows too little independence in the matter of

proposed changes, and that he should decide for himself without consulting the opinions or wishes of others, whether friends or foes.

If LUCIFER's editor were an autocrat, or if he owned the millions of William Randolph Hearst, or of Carnegie or Rockefeller, then such advice might be quite right and proper. But while it is quite true that an editor and publisher should have a mind of his own and that the final decision of what the name of the paper should be, also as to its place of publication, frequency of issue, price per year, etc., should rest with him, it is certainly quite right and proper that he should consult with his helpers, his co-workers, in regard to important changes, such as those just mentioned.

Speaking in the first person, instead of the third, I would briefly add, for this time, that in publishing letters from friends in reference to changes I have tried to treat all fairly and impartially, having due regard for the limitations of space, not wishing to have other important matter crowded out to make room for the symposium on changes.

"But why continue the discussion so long? Why not act? Why not decide and be done with it?" has in substance been asked by more than one.

Several reasons for this delay might truthfully be given, but, for the present, one only must suffice, and that reason is sufficiently explained in this current issue, entitled "The American Inquisition at Work."

For several months past I have been officially notified, from time to time, that the "Sword of Damocles" hangs over LUCIFER's head. In other words, that the Inquisition is getting ready to strike a blow that will probably mean the beginning of another long and hard fight for freedom of speech and of press, if it does not mean the final extinguishment of LUCIFER's light.

This fact, this threat, seemed to me reason enough for indefinitely postponing the decision in regard to changes, especially change of name. That I was seriously considering a modification of the old name, many of LUCIFER's most faithful friends and efficient helpers know. But to do anything that might be construed as a weakening, a compromise with, or a surrender to the forces of suppression, was to me intolerable—an idea not to be entertained for a single moment.

Am I right in taking this view?

M. HARMAN.

BOOK REVIEWS.

"Thoughts of a Fool," 258 pages: \$1.50. E. P. Rosenthal and Company, Chicago and London. Chicago Office, Northwestern University Building.

Whether "the ways of God are as foolishness to man" or not, certainly the ways of some men are as foolishness to the world in which they live. The author of "Thoughts of a Fool" writes as though she (the author is reputed to be a woman) was proud of the appellation of fool, which title she opines will be hers when the world has read her book. Cheerfully she takes the name and the fame, only bent upon delivering her message to that world. In twenty-five chapters of autobiography, criticism, wit and argument Evelyn Gladys unbooms herself to all the rest of creation, and tells it what she thinks of it.

There is no worship of custom in these pages, nor is there either any bowing down to sacred ideals; everything is tried and measured by standards at once unique and original; standards which the author derives from her inner consciousness, so to speak, after perceiving that the world is a place where people talk and yet do not do; a place where it is only necessary to profess a belief in a thing, and not at all necessary to do that thing. Moral standards, religious, philosophies, sciences, marriage, government and all the other sacred vessels of our varied virtues are taken up by her only to be cast down and broken into fragments.

The author of "Thoughts of a Fool" is an iconoclast of the first order; and she would sweep away without compunction all our idols. She works in a very original manner and in a style which makes up in vigor for whatever it lacks in other ways, and which sparkles with wit and laughter. She is not too particular about her language, either, seeming to look for the words which will express her wherever they may be found, and coin-ing words without compunction if such are not forthcoming.

The book is radical to a degree beyond most radical books; nor does it stop with mere attack, but builds up where it tears

down, and in the cheerful spirit of a physician who feels that he has done you a service by removing something which has given you distress for long.

The author claims to be a child of love, and in a chapter entitled "My First Case" eloquently champions her own cause and that of all other independent women, setting forth their claims in a manner which the truly good would find it rather hard to effectively meet. She seems to realize the evil of authority in general, and in various chapters shows that she understands the value and importance of liberty.

Replete with fun and apt illustration, appealing to tears and smiles alike, "Thoughts of a Fool" asks us to take off our masks and be introduced to ourselves, and almost persuades us that we will not want to disguise ourselves any more, accomplishing the task by talking to us in such a way that we feel at once glad and strong.

W. F. B.

"Things as They Are," by Bolton Hall, is an interesting volume devoted to Tolstolism—the doctrine of unselfishness carried into practical life. That the author is not a blind imitator we gather from the first chapter, an essay on lying, a practice which Mr. Hall defends on the grounds that it is part of the world's evil and must therefore be borne, shared and shared alike, by humanity; that an attempt to evade it by establishing a "little private heaven" of truth and goodness amid the world's warring elements must result in failure. It would be interesting to obtain reports from more who have tried the experiment. Mr. Hall's attempt evidently did not give satisfaction.

The volume contains, among other interesting chapters, one on Education, in the line of Herbert Spencer's argument; and one on Legislation, attacking the latter author's views as to the increase of this evil, the argument being that the majority of enactments now passed are merely adaptations of old laws to new conditions, and that in reality freedom of every kind is increasing.

One-half of the book is given over to fables, which may please those who find symbolism necessary to their daily welfare. On the whole, the volume deserves recommendation as suggestive if not as instructive literature.

Less can be said of "Even as You and I," by the same author. This volume of parables may be best commented on by a reprint of the first number, "The Learned Teacher."

"At the forks of the highway of life a man set up a guidepost to point the way to the heavenly city. He wrote it in beautiful Aramaic, and put it behind a tree. Still the people went astray. Then he set a woman in the road to point out the guidepost. The people could not understand it! (it was excellent Aramaic). He got a professor to help her. The professor translated it to everybody. The people said they did not believe that either the woman or the professor knew the way themselves, and that they were a nuisance, anyhow. Then the man set up an arrow on a post. The people saw it, and went the way it pointed."

It is a pity the author did not profit by this example and tell us in three words what he meant, instead of putting it in beautiful Aramaic.

Laurium, Mich.

OSCAR SCHLEY.

Mankind has never wholly recovered from that reign of insanity, indifference to many of the plainest health laws of nature is still the reproach of our so-called civilization. Our moralists rant about the golden streets of the New Jerusalem, but find no time to expurgate the slums of their own cities; our missionary societies spend millions to acquaint the natives of distant islands with the ceremony of baptism, but refuse to contribute a penny to the establishment of free public baths.—Oswald's Bible of Nature.

Either to reproduce the perfect likeness of an individual in cold, inanimate marble, or in the warm coloring of oil, is considered a superlative gift, and ranks among the highest accomplishments. The ability to produce a word-picture in form accurate and exquisitely dainty, is another rare gift. Gifts are many. Yet the most marvelous of them all, the aspernal gift of Motherhood, lies ignored or rejected at the threshold of almost every woman's life.—Margaretta Gray Bothwell.

Virtue consists, not in abstaining from vice, but in not desiring it.—R. Shaw.

VARIOUS VOICES.

S. J. Leslie, Newburgh, N. Y.—"Enclosed please find \$1.00 for renewal. The writer considers *LUCIFER* the grandest paper published because of its advocacy of sexual science. There is no education so necessary to-day, and nothing more conducive to the happiness of men and women than advanced ideas on sex matters."

J. G. Hunter, Sheridan, Wyo.—"Enclosed find \$2.00, as I promised in my letter of January 7th. Use it in any manner that you choose. I think it is needed as much to pay running expenses and postage as any way. Stick to the sex question. That is what the people are more ignorant of than anything, and that is what they need to know."

Auril F. Hill, 13 Isabella street, Boston, Mass.—"Sex Reform set apart by itself would be a failure, the same as other reforms have failed by going apart. With several departmental ideas are sent into minds of many who would not care to read the paper if it were all sex reform. One page of a sort (class) will do more education where needed than many pages of one line—Sex Reform in too large doses. *LUCIFER*, the Light Bearer, is a good name."

W. E. Taylor, Mt. Vernon, O., 503 W. High street.—"Have you any subscribers in or near this town? If so, will you give me their address? My subscription to *LUCIFER* expired about a year ago and you don't know how much I have missed it. Please place my name again on the list and I will remit the amount in a few weeks. Enclosed find stamps (10 cents) to pay for sample copies to the persons named in this letter."

[Though an old "Buckeye" myself I am not very familiar with the geography of that state, and so will ask our subscribers living near Mt. Vernon to write to Bro. Taylor, if they care to make the acquaintance of an old-time reader and helper of *LUCIFER*.—M. H.]

Asen, Cincinnati, O.—"I agree with 'Nemo' that under present conditions women should be slow to invite the slurs and sneers of ignorant or thoughtless people in their advocacy of the purity and beauty of sex and their right to freedom in the sex relation. As yet the subject is too little understood and there is so much danger of doing harm instead of good at this stage of enlightenment.

"Moreover, women want to be sure that their position on this most important (to them) of all questions is the right one before they enter into it heart and soul. And unless a 'vital interest' is at stake no woman should feel called upon to make a public avowal of anything that will tend to humiliate her in the eyes of unthinking or conventional people.

"Unfortunately, yielding to sex attraction even when mutually ardent, does not by any means always insure an unselfish, much less an abiding, respectful love, and experienced people are under great responsibility for their utterances to young, impressionable or inexperienced girls and women."

"So far as men are concerned, it is too often the case that when trouble comes in at the door, love flies out at the window. And, oh, the pity of it! All women have not the clear, beautiful soul of a 'Heather Prynne' or a 'Monna Vanna'."

Janet Gordon, Cincinnati, O.—"A line in Adeline Champney's article published in the last issue of *LUCIFER* strikes me as being so odd that I cannot refrain writing about it to you. It is this:

"Laura Smith Wood is a free woman, a free mother, who is trying to sustain herself and children outside the conventional bondage which superstition imposes upon her sex."

"Now, it is a part of that same superstition which decrees that the free mother shall sustain her children.

"Any woman has the right to motherhood under whatever conditions she chooses to accept, of course I am not questioning that, but is it either good or wise to discard only part of any superstition? And are the women who are assuming entire responsibility for children really helping or bettering the race? Has any woman a right to bring a child into the world deliberately knowing that that child will have neither a father's love nor companionship? A woman's duty is not to herself alone, but to her child and its father as well."

ON THE FAMILY.

A change somewhat similar to that in the position of Jealousy has taken place in the role of the Family during the progress of society into and through the period of civilization. In the primitive human association the Family was large in extent, and the outline vague; the boundaries of kinship, in cases where the woman might have several husbands, or the husband several wives, were hard to trace; paternal feeling was little or not at all developed; and the whole institution rested on the maternal instinct of care for the young. In the middle societies of civilization, and with monogamic arrangements, the Family grew exceedingly definite in form and circumscribed in extent. The growth of property and competition, and the cellular system of society, developed a kind of warfare between the units of which society was composed. These units were families. The essential communism and fraternity of society at large was dwarfed now and contracted into the limits of the family; and this institution acquired an extraordinary importance from the fact that it alone kept alive and showed in miniature (intensified by the darkness and chaos and warfare outside) the sacred fire of human fraternity. So great was this importance, in fact, that the Holy Family became one of the central religious conceptions of the civilized period, and it was commonly thought that society owed its existence to the Family—instead of, as was the case, the truth being reverse, namely that the Family was the condensation of the principle which had previously existed, though diffused and unconscious, throughout society.

The third and future stage is, of course, easy to see—that is, the expansion again of the conception of the family consciously into the fraternity and communism of all society. It is obvious that as this takes place the family will once more lose its definition of outline and merge more and more again with the larger social groups in which it is imbedded—but not into the old barbaric society in which the conception of human fellowship lay diffused and only dimly auroral, but into the newer society in which it shall be clear and all-illuminating as the sun.

Thus the Family institution in its present form, and as far as that form may be said to be artificial, will doubtless pass away. Nevertheless there remains, of course, and must remain, its natural or physiological basis—namely, the actual physical relation of the parents to each other and to the child. One, perhaps, of the most valuable results of the Monogamic family institution under civilization has been the development of the paternal feeling for the child, which in primitive society was so weak. To-day the love of man and wife for each other is riveted, as it never was in ancient days, by the tender beauty of the child-face, in which each parent sets with strange emotion his own features blended with the features of his loved one—the actual realization of that union which the lovers so desired, and which yet so often seemed to them, after all, not consummated. The little prolongation of oneself, carrying in its eyes the star-look of another's love, and descending a stranger into the world to face a destiny all its own, touches the most personal and mortal-close feelings (as well as perhaps the most impersonal) of the heart. And while to-day this sight often reconciles husband and wife to the legal chains which perforce hold them together, in a Free Society, we may hope, it will more often be the sign and seal of a love which neither requires nor allows any kind of mechanical bond.—From "Love's Coming of Age," by Edward Carpenter.

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The Bachelor—The origin of marriage.—Chicago News.

Self-denial is not a virtue: It is only the effect of prudence or rascality.—B. Shaw.

Vice is waste of life. Poverty, obedience and celibacy are the canonical vices.—B. Shaw.

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WHOLE NO. 1034

UNDER THE HARROW ONCE MORE.

Pursuant to instructions from headquarters at Washington, D. C., as outlined in our issue of Feb. 16, the United States censorship of press and mails has begun another crusade against Lucifer and its editor. On Friday of last week, United States Deputy Marshal Bach made his appearance at our sanctum and, introducing himself, read a warrant issued by Commissioner Foote of this city for my arrest, charging that I had "knowingly" deposited in the postoffice an "obscene publication, namely, Lucifer," etc.

At the commissioner's office in the Monadnock building, I was asked whether I would be examined on this charge at once or waive examination and be released on bond for my appearance in case an indictment should be "found" against me by the United States grand jury, soon to be impaneled in this city. Acting on the advice of friends, I waived examination and entered into bonds in the sum of \$1,000, with one surety, for my appearance when called to answer to the charge aforesaid.

Next day, two of the daily papers, the "American" and "Inter Ocean," sent representatives to get Lucifer's side of the story of the arrest and its cause. Sunday morning the "Inter Ocean" contained the following "write-up" on its first page, the first six or seven paragraphs being display head lines:

"Back to Jail for View on Free Love at Age of Eighty.
Philosopher Who Urges Abolition of Marriage Cheerful in Face of New Conviction.

"Suppression of divorce causes moral impurity.
Meredith believes in short term marriages. I go him 'one better.' Away with marriage altogether.

"Man and wife should live in houses widely apart.
"After a spell of married life the thoughts have all been interchanged, the songs have all been sung.—Moses Harman, Who May Again Be Sent to the Penitentiary for His Published Views on Marriage.

"Ready to go to prison rather than to give up his teachings against marriage and in favor of 'free love' alliances, Moses Harman, the octogenarian philosopher and editor of the Lucifer, is busily preparing for his departure to serve his fourth and perhaps last term in some United States penal institution.

"He began life as a Methodist itinerant, advocating the abolition of ceremonial or other formal marriage. He gives as one of his reasons for his relentless fight against marriage that he was forced into wedlock through the desires of conventional parents.

"Three times has Harman been sent to the penitentiary for his unmasked attacks on marriage and its abuses. He cheerfully expects to be convicted again.

"On Friday he was taken into custody by United States Deputy Marshal A. A. Bach on charges of sending prohibited matter through the mails. He was released on \$1,000 bail.

"FREE UTTERANCES CAUSE ARREST.
"In his unique library at 300 Fulton street the aged editor gave a lengthy interview last night while resting from his final inventory before his departure for prison.

"I was arrested this time," he said, "for sending through the mails one of the books which I edited, but which was written by Dora Forster, an emancipated woman. It is called 'Sex Radicalism,' and contains nothing but sound advice on the marriage relation.

"It says, for instance, that if man and wife lived in houses some distance apart at intervals they would be able to keep up courtship indefinitely. After a spell of married life the songs have all been sung and the thoughts have been interchanged.

Then comes the time when the husband regrets that the emotion of the first meeting will never come again.

"AWAY WITH MARRIAGE.
"If the abuse of marriage cannot be abolished without the abolition of marriage as an institution, away with the institution. Let nature and reason rule and responsibility govern. Let humanitarians lay down the laws, and not alleged law givers who have one wife at home and another 'wife' at their respective capitals.

"The evils of liberty can be cured by more liberty. Evils which spring from licentiousness cannot be cured by legislation. You cannot make moral people by law.

"You believe in limited families?

"Certainly. Roosevelt in his anti-race suicide talk is the typical politician. Politicians always want quantity instead of quality."

The "American's" report of the case has, at this writing, Sunday eve, not yet appeared, but the Chronicle of Saturday morning contained the following, with the usual proportion of display headings:

"Defies Law to Decry Marriage.
"Moses Harman, More Than 80 Years Old, Held for Postal Violation.

"Editor of Magazine Which Attacks Wedlock Renews Fight After Prison Terms.

"For years, it is declared, Moses Harman, more than 80 years old, has been the editor of a magazine which constantly wars against marriage and against the treatment and education given young women by their mothers and has twice served terms in the penitentiary, so great was his love for his theories.

"After his release from the penitentiary several months ago, he again took up the editorship of his paper, entitled the Lucifer, with the result that he was arrested yesterday afternoon by Deputy United States Marshal A. A. Bach at his home, 300 Fulton street, on a charge of sending prohibited matter through the mails. He was arrested on evidence gathered by Postoffice Inspector McAfee and when arraigned before United States Commissioner Foote he waived examination and was held to the federal grand jury in bonds of \$1,000.

"WOMAN AIDS AGED EDITOR.
"In connection with the printing of the Lucifer he has published a large number of books and articles written by a woman of the name of Dora Forster. All these articles strike at the base of the sacredness of marriage and the proper teaching and rearing of girls.

"In them it is declared that women of the United States are horrified that Chinese women are forced to allow their feet to be bound until they are crippled, when young women of the United States are subjected to treatment which has far more serious effects.

"Harman was arrested in Topeka, Kan., and sentenced to the penitentiary under the postal laws for a term of five years. He served seven months, when the court of appeals ordered the case reconsidered, because the judge who sentenced Harman neglected to include in his sentence the words 'at hard labor.' On retrial of the case the aged defendant was sentenced to one year in the penitentiary.

"RESUMES ASSAULT ON MARRIAGE.
"A short time after he completed this term he was again arrested, tried and convicted and was forced to serve another year in the penitentiary. After being released each time, it is said, he returned to his work and wrote on the subjects which had occupied his mind for years, with the result that complaints were made to Postoffice Inspector James E. Stuart concerning certain undesirable literature which had been received through the mails."

* * *

It is needless to say that these reports are mainly wide of the mark, as newspaper-reports are apt to be. Instead of taking time and space in correcting these errors I content myself for this issue—the hour being now past twelve of the night on

which our paper goes into type—with reproducing an editorial printed several years ago in *Lucifer*, giving a fairly good statement of the doctrines advocated by myself for many years past, covering many if not most of the points upon which I was catechized by the representatives of the Chicago "American" and "Inter Ocean":

The chief editorial in a recent "Chicago American" is headed, "What Can a Nurse Girl Do?" and opens thus:

"An intelligent young woman writes to complain of her lot. She says she is twenty-five years old, and has a fair education. She feels that her life is wasted because she spends it in the care of a young child, a boy four years old. 'The boy is bright and intelligent'—writes this young woman, 'but he is not my own son. Will you tell me what interest I have to live for?'"

In reply to this disconsolate young woman, this type of thousands of women and girls in cities and country alike, the Chicago "American" says—incidentally, as it were:

"Of course, a healthy, intelligent young woman ought to be married and adding to the world's children, rather than caring for some other woman's children."

This brief quotation from the letter of the nurse girl, and the comment thereon by the editor of the "American," suggest volumes. They bring us face to face with the primal trust! the basic trust upon which all other trusts feed; or perhaps I should say, without which trust no other trust, or combination to rob the masses of their equal right to the earth and its opportunities, could ever have been formed.

Careful study of man and his institutions shows that in no other way could ambitious and power-loving individuals obtain and hold, from age to age, control over other human beings of their own tribe or race. Under natural selection of fatherhood, untrammelled by the artificial or conventional rules—laws—men would be born so nearly equal in mental and physical endowment that privileged classes and orders would be an impossibility. Without privileged classes and orders monopoly of the earth would be an impossibility.

Hence the denial to women—the nurse girl for instance—of the right to have a child of her own, including the right to choose the father of that child without first promising eternal fidelity to some man—without waiting till some thing in the shape of man proposes marriage, this is the worst, the deadliest, most damnable of all the denials of natural right of which human beings have yet been guilty.

Because of this denial all other denials of natural right become possible, practicable, inevitable.

The true physician seeks for causes for the malady before prescribing a remedy. He is not satisfied with the discovery of secondary or surface causes. He seeks for the hidden, the deep-seated, the primary, the fundamental causes, well knowing that the removal of secondary or surface causes alone will not cure the disease.

If this is true of the diseases that afflict the individual it is true also of social or societal diseases—the economic ills, the industrial, the governmental or political evils under which human beings now struggle and suffer, and against which so much valiant and tireless work is being done by our reformers, our various Socialistic Organizations, our Single-Taxers, our Moral Education Societies, Temperance and Peace Societies, etc., etc.

Is it any wonder they fail of satisfactory results while ignoring the basic causes of the ills they are trying to remove?

Illustrative of the incidental results of the Motherhood Trust, hear what Dr. E. B. Foote says in regard to societal regulation of the sex appetite, the gratification of which appetite leads to and precedes motherhood:

"Men and women go up and down the earth famishing for something they cannot or will not tell you what—and finally in their blind search for what their systems crave, take to liquor, tobacco or opium."

It may be safely assumed that nine-tenths of the crimes and vices for the prevention and punishment of which laws and governments are supposed to be instituted and supported, are the direct or indirect result of interference with the sexual promptings of nature, by the thing called organized society.

M. HARMAN.

Obedience simulates subordination as fear of the police simulates honesty.—B. Shaw.

AN AGNOSTIC'S REPLY TO A Gnostic.

As an example of clever sophistry, James Armstrong's criticism of certain sexual theories of mine deserves attention. Otherwise it has no claim to notice. It is interesting, but scarcely instructive.

Armstrong finds argument a means for amusement. He is a verbal fencer of superlative skill who delights in exhibiting his dexterity as an expert swordsman prides in the rapid play of his rapier. And, regarded from a purely exhibitionary viewpoint, it must be admitted that his performance is admirable. None is better equipped than he for intellectual contest. It is probable that as a controversialist his equal does not exist. Were he to ally himself with truth, he would be invincible. A thinker he is, but with mind more subtle than profound, fitting him with peculiar excellence for that fallacious reasoning which the superficial investigator finds so fatally convincing. But for the vital verity of things he concerns himself not the least.

For many years I have watched with interest Armstrong's mental acrobatics, and during the period of this observation he has both espoused and opposed, with impartial inconsistency, about every theory in the province of modern philosophic thought. These frequent changes of position do not appear to have resulted from any change of opinion, his ideas being always conveniently interchangeable in agreement with whatever opportunity for disputation.

In this respect he reminds me of a story about Tom Marshall, Kentucky's famous legal luminary and inspired inebriate. On one occasion he was hastily called in by the defense in a criminal trial. He had no detailed knowledge of the case, but attorneys for the accused depended upon his readiness as an advocate to secure their client's acquittal. When he responded to this emergency call Marshall was deeply immersed in his cups, and his muddled mind failed to fix correctly the relative positions of the parties to the trial. He denounced the defendant with vitriolic vituperation, exhausting his remarkable powers of revilement in the effort, painting a picture of guilt that appalled his hearers and made conviction seem a certainty.

"Tom! Tom! you're on the wrong side," whispered the prisoner's dismayed chief counsel, tugging at Marshall's coat tails. Thereupon the brilliant and resourceful dipsomaniac gathered his straying faculties to recover his lost ground.

"This, gentlemen of the jury," he thundered, "is the fallacious line of argument that presumably will be followed by the prosecution in an attempt to convict this innocent man, and I present it to you in advance in order that I may demonstrate to you how false and misleading it is."

Then followed an eloquent appeal for the prisoner that resulted in acquittal.

Doubtless, without the least intending to be so, Armstrong is right on one point. There is, in truth, no difference between myself and his pet Thomas cat, as he so pleasantly puts it. That is, there is no essential difference. As a monist, I must admit this. Whatever difference exists is only one of degree. Both were evolved from identically the same elements, and are invested with the same attributes, varying in relative proportion according to the needs of our respective natures. I cannot help being sib to the feline race any more than I can help it that Armstrong is my brother.

It is Armstrong's custom in argument to transcend the limitations of positive knowledge and take refuge in the realm of nebulous conjecture, well aware that from among the possibilities of the unknowable any statement it may please him to make none may hope successfully to controvert. Thus, he asserts that "Nature is wholly unconscious." Whether or not this is true, I do not pretend to know. Not being gifted with Armstrong's comical discernment, I am less dogmatic than he; my modesty with reference to these macrocosmic matters inclining me toward agnosticism. But if Nature be unconscious, what then is the source of human consciousness—whence comes the manifest intelligence of Armstrong and his "pet Thomas cat"?

Armstrong declares Nature is without design. I confess I am quite as unable to disprove this assertion as Armstrong is to prove it. But assuming it to be true, since Armstrong has said it, how are we to account for the unfailing accuracy of

Nature's processes? Why do not contradiction and chaos result from this alleged alibi?

Why is it there are no accidents in Nature? How is it that she is so infallibly systematic and inerrantly precise, if she is herself an accident? The freak or "sport" in Nature, albeit always the result of man's violation of natural law, is so infrequent as to be valuable for museum purposes.

In answer to this Armstrong will doubtless say something about the "conservation of Nature." That is merely a phrase of convenience, without definite meaning. It cannot adequately account for the fact that nothing exists except responsively to some demand—naught is created except out of the stress of conditions. The First Cause precedes creation. If such a paraphrase is permissible, I would say that Necessity is the mother of creation. A need arises, and lo! straightway its complement exists where nothing was before. It may be there is no infinite intelligence upon which the dependent individual draws; but whether immanent or not, Nature, the All-Mother, not only provides for every need of her creatures, both animate and inanimate, but she comforts and consoles ceaselessly, she adjusts eternally, forever healing wounds and hiding scars. This is not sentiment; it is a statement of fact which the atheist as well as the pantheist must admit. Nature tolerates no superfluities. Nothing in the universe can long survive the obsolescence of its utility, as witness the vanishing process of physiological vestigia. How then, in the absence of design, does Armstrong account for this convenient and very desirable arrangement?

The reference to the typewriter automatically producing manuscript in similitude of Nature's process in evolving "puppies and philosophers," does not seem to me consistent. Possibly this is because I do not understand it. Armstrong modestly admits that I have not his "true metaphysical insight into Nature." Owing to my mental shortcomings, I am unable to conceive of law independent of design, which constrains me to congratulate Armstrong on the fortunate fact that, under the accidental arrangement of things he has so conclusively demonstrated to his individual satisfaction, he was not accidentally born a "puppy" instead of a philosopher."

WALTER HUNT.

[The controversy between Brothers Armstrong and Hunt, though very interesting reading, borders too closely upon the metaphysics of the "Schoolmen" to be altogether suitable matter for LUCIFER's very limited space, and therefore, with the very best of feeling toward both, I shall be compelled to ask these good friends to select some other arena if they wish to continue their display of skill in crossing intellectual swords.—M. H.]

THAT SCAPEGOAT ANARCHY.

What a blessing that we still have this word and its sublime ideal among us; Anarchy, terror of our age, terror to the coward in the hut as well as on the throne.

"but if the earth shall see
I am an Anarchist! Wherefore I will
Not rule and also ruled I will not be!"

These three lines of John Henry Mackay came into my mind when I read in recent numbers of Lucifer several letters in which the writers suggested that Anarchy in Lucifer's columns should be suppressed and Lucifer made a pure and simple advocate of Freedom in Love and the Sex Question in general. The writers undoubtedly meant it well, but forgot to consider the question from all sides, partiality and lack of information perhaps being the causes of one-sided views also.

Now, all flattery aside, Lucifer is an advanced journal and its readers are advanced people. As this is generally admitted, it must also be granted that this could not be the case if Lucifer had not an editor advanced in modern thoughts on most lines pertaining to social and individual conditions in our system of society. Therefore it is a mental impossibility for an editor of an advanced journal to continually harp on what is considered the one and main string and never touch the others, which are more or less related to the one, in order to bring out the harmony. Thus he sounds, besides the main string, the strings of discontent, of joy, of pain and tranquillity; he tells us of experiences in the past and, guided by these, he peeps into the future; he gives his views on government and postoffice tyranny, on colonization, on Free thought, Socialism, and a hundred other topics, and why in the name of common sense should

he cowardly refrain from writing on Anarchy? Those who would have him do so, desire an impossibility; they, like the postoffice censors, desire him to suppress an advanced thought and not be true to himself. We are in favor of a free platform, how then can we be so intolerant and shun Anarchy? We are in favor of freedom in love; to gain this point the individual must be free also, and is there anyone more in favor of individual freedom than the Anarchist? Many, or perhaps most of you stand for variety in love, in pleasure, in work, in eating and drinking, etc., why not for variety in thoughts, which is as important as any other mentioned variety?

It is true, Lucifer is making headway very slow, too slow for us all, but an occasional remark on Anarchy, pro or con, is not the cause of it; the real cause is that freedom in love, free motherhood, radical reform in the sex question, is, like Anarchy, a new thought and still regarded as too advanced and too unconventional by the majority living in the conventional darkness. To make a concession or compromise to the liberals by banishing Anarchy from Lucifer's columns in the hope of gaining their good will is bad policy, for "against ignorance even gods battle in vain" (Schiller). To the liberals, sex reforms, as they are advocated in Lucifer, are just as horrible as Anarchy, and to please them you would logically have to drop both Anarchy and sex reform. This will, fortunately, not be the case, because in spite of the slow progress, our cause is not a hopeless one, and Moses Harman did not go through his many experiences just for the fun of it. Let us be true to ourselves, let us be tolerant and set an example of a free platform, free thought, free speech and free press in Lucifer, and when a question needs to be sifted from an Anarchist point of view, let us do so.

CARL NOLD.

PRESENT SEXUAL MORALITY ILLOGICAL.

And the type of men that I conceive emerging in the coming years will deal simply and logically not only with the business of death, but with birth. At present the sexual morality of the civilized world is the most illogical and incoherent system of wild permissions and insane prohibitions, foolish tolerance and ruthless cruelty that it is possible to imagine. Our current civilization is a sexual lunatic, and it has lost its reason in this respect under the stresses of the new birth of things, largely through the difficulties that have stood in the way and do still, in a diminishing degree, stand in the way of sane discussion of the matter as a whole. To approach it is to approach excitement. So few people seem to be leading happy and healthy sexual lives that to mention the very word "sexual" is to set them stirring, to brighten the eye, lower the voice and blanch or flush the cheeks with a flavor of guilt. We are all, as it were, keeping our secrets and hiding our shame. One of the most curious revelations of this fact occurred only a few years ago, when the artless outpourings in fiction of certain young women who had failed to find light on problems that pressed upon them for solution (and which it was certainly their business as possible wives and mothers to solve) roused all sorts of respectable people to a quite insane vehemence of condemnation. Now, there are excellent reasons and a permanent necessity for the preservation of decency and for a far more stringent suppression of matter that is merely intended to excite than at present obtains, and the chief of these reasons lies in the need of preserving the young from a premature awakening, and, indeed, in the interests of civilization, in positively delaying the period of awakening, retarding maturity and lengthening the period of growth and preparation as much as possible. But purity and innocence may be prolonged too late; innocence is really no more becoming to adults than a rattle or a rubber consolator, and the bashfulness that hampers this discussion, that permits it only in a furtive, silly sort of way has its ugly consequences in shame and cruelties, in miserable households and pitiful crises, in the production of countless needless and unhappy lives. Indeed, too often we carry our decency so far as to make it suggestive and stimulating in a more unnatural way; we invest the plain business of reproduction with a mystic religious quality far more unwholesome than a savage nakedness could possibly be.—H. G. Wells, in "Anticipation."

Let us not burden our remembrances with a heaviness that's gone.—The Tempest.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

R. C. WALKER, 344 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

"SEX RADICALISM," paper cover, is being sent to subscribers. We regret to be compelled to say that the cloth bound edition has not yet been received from the bindery.

Later: Bound copies now ready.

Be sure and come to the grand commune celebration and ball given by the Social Science League at Workingmen's Hall, corner 12th and Waller streets, Saturday evening, March 4th, 1905. Admission, 25 cents a person.

OUR CONTRIBUTORS will please bear with us. It is simply impossible, under ordinary conditions, to print half the articles written for Lucifer's columns, and now under the extraordinary conditions the difficulty is greatly increased.

AN EMERGENCY FUND PROPOSED.

Again our old-time friend and helper, Arthur Wastall, comes forward with a plan that he thinks is demanded by the exigencies of the times. Writing from London, South Africa, he says:

"So Lucifer has been struck another 'back hander' by the powers that be! You have taken it in the right spirit, however, and I, too, am inclined to think that out of the apparent evil will come good.

"Persecution is to be expected, and I suggest that we sex reformers, independently of class, creeds, tags or labels, unite in endowing our only organ with a fund to meet exigencies caused thereby. As a change of tactics or policy appears to be impending, why not make this a standing feature of the new order?"

"For my part I will subscribe \$5 yearly to the periodical, whatever its name, and a like sum yearly—until the amount is deemed adequate and it is closed—to some such extraordinary expenditure fund, to insure its continuance in all times of persecution and stress. Then if the crass stupidity of officialdom in the United States becomes too great, let our Journal of Sex

reach us from some more enlightened part of the globe, such as Japan, for instance."

Brother Wastall then refers to the failure of the London "Adult" a few years ago, and thinks we should profit by the mistakes of the earnest and every way excellent people who, for a time, conducted that admirable reform journal. Upon the question of responsibility for failure, I prefer to say nothing, since I am not in position to judge. Proceeding, friend Wastall says:

"In my opinion, what is then immediately wanted is a Lucifer 'Emergency Fund' of say \$500 minimum and a doubling of the subscription list for 1905. This as a start. Then with the increase to both funds that should accrue when contemplated changes are inaugurated, we shall surely be long to be in a position to resist successfully even frontal attacks from no matter what quarter.

Cordially always,

"ARTHUR WASTALL."

In a postscript, the writer of this letter adds: "Will you another pound first of next month, and another in March. Am anxious to hear more of the colony project. A nucleus of the right stamp of refined women is the first step, I think, toward formation.—A. W."

Thus it is seen that Brother Wastall is not formulating plans for others to carry out, but is quite willing to bear his share of the hard work. This he has been doing for a dozen years or more.

As to his suggestion in regard to the first requisite for success in establishing a colony is to secure the co-operation of intelligent and refined women: Colony life means home life and there can be no real home without woman, acting as the "nucleus," the attracting, the centralizing, the unifying, the creative element thereof.—M. H.

CAUSE OF THE TROUBLE.

The two articles pointed out by the United States prosecutor as the cause of Friday's arrest are, (1) "A Sex Ideal," by Dora Ferster, printed in Lucifer of Nov. 24, 1904, and (2) "More Thoughts on Sex," by Sara Crist Campbell, in Lucifer of Dec. 28, 1904. Our readers who have kept a file of last year can see by reference to these two numbers what it is that has called forth the censure of the guardians of public morals. Those who have not kept a file can see a copy of "A Sex Ideal" by sending for a copy of the pamphlet, "Sex Radicalism," now being mailed from this office, price twenty-five cents, paper cover. No copies of Lucifer, Dec. 28, are now obtainable.

COMPANIONSHIP.

There are various objects for companionship. Every combination of two or more persons must have for its object the advantage of companionship, and the advantage of accomplishing more than could be done by each individual member working alone and single-handed.

Success requires that all parties to a combination must be congenial. Each must possess merits such as will attract the others.

An equal combination or partnership calls for partners possessed of equal merit in some respect. Both justice and success demand this.

This will be true so long as we continue to maintain conditions of individual ownership.

Freedom means a condition of equality.

Slavery means a condition of inequality.

Slavery exists because we live under a condition of individual ownership and also a condition of inequality.

Were all persons equal, there could be no slavery. Taking the world as a whole, of course, we know people are not equal.

At the same time we know that by dividing up into groups of say one hundred, there are those in each group who are congenial—who by their merits attract each other.

Would they set themselves about it, very likely they could be divided into smaller groups of congenial partners, ranging from two to say ten in each group, and these embracing nearly every person in the one hundred group.

We witness persons forming groups, partnerships or combinations for the conduct of business enterprises. As a result, we witness the accomplishment of gigantic undertakings.

We witness mountains, rivers and lakes being tunneled, large manufacturing and vast commercial enterprises, even continents being crossed by railroads.

All these being but results of combinations.

Take it on a smaller scale, we witness homes being organized and maintained, and this usually by the combination of two or more persons. We find that wife and husband are not imperative in the organization and maintenance of a home. For instance: When away at school we witness the formation of groups or clubs for purposes of home making. Two to a dozen or more students will procure a dwelling, often hire a house-keeper and conduct a home.

The point we wish to make is: Why do so many radical people live and work alone and single-handed?

Why do they suffer isolation from their kind and often endure poverty, by tugging along alone and single-handed?

Why not take notice and draw some good and practical lessons from what is going on in the world?

Why not be practical? Why not change locations and get together in groups, small or large, and form combinations in business and in living and emerge as much as possible from the slavery of our times?

Two or more men can combine and maintain a home all together, when neither one alone could very well do so. Two or more men can combine and run a shop, store, factory, or a farm, when neither working alone and single-handed could do so. This being true of men, it is also equally true of women.

All this being true, why not both radical men and women put forth their best efforts to get together and form combinations of two or more for mutual benefit, both in the matter of maintaining homes and in the conduct of business? Why continue to cling to the chains which isolate and enslave?

The writer has in mind numbers of bachelor women who toil for hire, dwell in uncongenial boarding houses, suffer isolation from those of their kind, spend all they make and continue to toil on and on, seemingly without a ray of hope, unless it be of something about as unreasonable as that some bird of the air will bring to them some man suited to their taste whom they may marry and form a combination with.

Yes, and the writer also knows of about an equal number of bachelor men about equally as miserably situated and equally as unreasonable and equally as helpless to saw off the chains that enslave them.

Again: There are fully as many men and women tied in marriage to uncongenial mates, who continue to suffer untold miseries and who feel that the devil is on one side and the deep blue sea on the other; that to remain they suffer, and to saw it off and break up their homes they may suffer still more.

Why not all these suffering ones exercise some good, cool, common sense?

Why not all saw off the chains that enslave them? Why not change locations, get together and form sensible combinations in groups of two or more and maintain new and better homes, and also conduct such lines of business as they can?

This is what the writer wants to witness.

SUBSCRIBER.

IS MARRIAGE CONDUCTIVE TO CONNUBIAL FELICITY?

Editor Lucifer: Your interesting paper comes regularly, and with your kind permission, I would like to make a few comments on the above caption. Does marriage under the present law induce conubial felicity? I do not believe it. Every citizen, however, is obliged to go through the ceremony under the edict of the law and the church, "what God hath joined together let no man put asunder," yet I notice that through the same court of justice, which is founded upon this law, that there is not a city in the United States but whose calendar is teeming with applications to give the lie to what God hath joined together.

In my opinion, God has about as much to do with it as the "trusts" have in lessening the price of commodities. One robs the people of the coat of a divorce, and the other of what they eat, drink and wear.

When God joins you to the one you love, the priest expects a fat fee for it. Men go into partnership and remain partners just as long as it is mutually agreeable, and no longer. Marriage is really a partnership, and why should a priest be called upon to form a partnership in the name of God, when that partnership is so easily dissolved by law, and not by God? In

my opinion, if marriages were made by contract, there would be less divorces, for the simple reason, that if both understood that they were both on their good behavior, the man will, when he realizes he has a good wife, and the woman knows she has a good husband, be more likely to fulfill their part of the contract.

The most perfect union between man and woman I have ever met was by a verbal contract between them. That man was a devoted lover every day, and the wife (so called) could never do too much for her "dearly beloved's" happiness. Neither God nor a priest had anything to do about it. Does the animal kingdom, or the birds of the air, call in a priest in the name of God to unite them? It is love, and love alone, which should unite a man and woman. Will evolution ever evolve mankind up to the point attained by even the animal kingdom? They have no divorce laws, neither do they call upon a priest to marry them.

By-the-by, Bro. Harman, I obtained to-day one of your photos from that charming little woman, Mrs. Fry, and at once decided that you were a much better looking man than myself, and in order to convince you of the fact, I shall send you one of mine, and if you are an impartial judge I am sure we will not disagree upon that point.

I remain, very truly yours,

Los Angeles, Cal.

G. MAJOR TABER.

(The photo came all right—many thanks. On careful comparison of the two, I beg to differ from the decision of Brother Taber. Perhaps the trouble is that neither of us is "an impartial judge."—M. H.)

FOR THE LOVE OF WILLIAM PLATT.

William Platt, you are delicious. The humor of pitying my pessimism could not be excelled. They say you are an Englishman, but if there is no Celt in you, I'm an Irishman. Shake, Billy! Bedad, when I come to England I'll seek you out, sure.

But now, after the laughter and applause, let me say one more word to our audience. I am a serious man and I don't want this witty and eloquent rainbow of yours to befog the real issue.

Our difference may be stated in a few words: Platt says, whoever you are, if you love enough you will have good enough children. I say nothing against love or faith, but if the workman's optimism causes him to omit putting a good share of his love into the fastidious test and selection of materials he will do some damned bad building. Selah!

Don't only wash your dirty cups by drinking out of them, and don't rely on drunkards to beget Beethovens.

The priest says, my blessing will give you God's blessing, and Platt says love alone will give you lovely babies, but the stock-breeder winks and smiles and puts his hands to the knife, notwithstanding. Neither sentiment nor superstition enters into the breeding of prize pigs.

Love's leaning on a rotten stick doesn't make the wood sound.

The question is not one of optimism or of pessimism, but of common sense.

J. WILLIAM LLOYD.

There has been much talk about the present-day barrenness and childlessness of women. There is a reason for it—sexual and economic. When the community, or a portion of it, begins to stand by a mother in her sexual equality and right to her motherhood as an individual; and when there is more social co-operation financially for coming children, there will be a change. Many now cry out that the community (in the shape of the government) should assist those willing and glad to become mothers. Something can be done now, to make a beginning. Public thought can at least be agitated; and a stronger and stronger sentiment aroused, which, in the future, will become operative.

X.

Success depends upon mental vigor; mental vigor depends upon the right use of your faculties; use makes them more powerful. Only the thoughtful succeed; do not let your brain atrophy; do not let your brain freeze. Do not let it ossify. Do not let it petrify.—Suggestion.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Geo. J. Callender, St. Madeline Village, Trinidad, British West Indies.—"I enclose money order for \$2, one for Lucifer and the other for 'God and My Neighbor,' by Robert Blatchford. I am trying my utmost endeavor to raise some subscribers for Lucifer in my vicinity."

Herbert A. Gries, Central House, California.—"Enclosed find money order for \$5, to pay for Lucifer one year; also for 'God and My Neighbor,' \$1; also for 'Love's Way to Perfect Humanhood,' by Agnes Benham, \$1; also 'Love's Coming of Age,' by Edward Carpenter, \$1. I will take six copies of Dora Forster's 'Sex-Radicalism,' \$1, and also six copies of 'The Right to Be Born Well,' when published, and send the money later."

Aurin F. Hill, 13 Isabella St., Boston.—"Lucifer for Feb. 16, 1905, is before me, open at page 252. We should act—work and forever vote for equality, liberty and justice for all mankind. You should place Article I of the first amendment to the Constitution of the United States as a regular part of a heading for one page of Lucifer. A company of public speakers and writers should always be ready to defend each case of persecution. All useless and evil laws made by man should be abolished as fast as possible."

James B. Elliott, Secretary Paline Memorial Association, 3515 Wallace St., Philadelphia.—"I wish, if there are any admirers of Paline's work for political, social or religious reform among the Lucifer readers, they would send their names at once to me. I would like to have a representative in each state of the Union, also in England, if possible. There is not a single representative [of the Paline Memorial Association] in the Southern states, nor from Maine, New Hampshire, Vermont or Rhode Island. What has become of them all? We have particular need of as many as possible to help transact important business that requires immediate attention."

S. O. Bishop, Broadhead, Wis., Feb. 21.—"Am at a great loss to know what to say, or to think. Is Lucifer, our 'Star of the West,' destined soon to set, never to rise again?"

"Or is a fight all that is needed to save it?"

"If fight we must to save Lucifer, I will do all that I can, though it be but little. Whatever you and our best counselors agree on, you may depend on me to assist all I can."

"For the enclosed ten cents, send me another copy of No. 1,033, if the extras still hold out."

[Our supply of No. 1,033—Feb. 16—is ample to meet all reasonable demands.]

Sam Cohen, New York.—"Just received Lucifer and cannot find words to express my feeling of indignation! Is this the land of the man whose birthday we are to celebrate next Wednesday—the man who signed the Declaration of Independence, and who fought so long and hard for freedom?"

"Or are we living in Russia?"

"Alas, that it should come to this!—in a land where so much precious blood was shed for liberty of speech and of press."

"But surely no man who deserves the name will remain silent. A protest, loud and strong, should now be heard, all over the land, against this inquisition—a protest that shall reach the dull ears of those who hold the reins of power. Yours in protest."

A Friend, Denver, Colo.—"You will find enclosed a five dollar bill, for which you will please send Lucifer one year to each of the three persons herein named. For the remaining two dollars you may send sample copies to some of the teachers of Pennsylvania, whose names and postoffice addresses I also enclose. Send my copy of Lucifer to my roommate, ———. He is his own boss, but I am working for a corporation."

[This is a sample of many letters received by us, that is,

so far as injunctions of secrecy are concerned. For several years this intelligent wage slave has been sending us part of his earnings to use in sending copies of Lucifer to teachers and others who, as he hopes, will read and do a little thinking on their own account, but knowing by experience and observation that "corporations have no souls," and that they don't allow their employees to have souls they can call their own, this wage slave tells us in so many words, "I will stay with you as long as you keep my name secret." And this, in the land of the free!—M. H.]

Hilda L. Potter-Loomis, Chicago.—"Replying to letter signed 'Anon, Cincinnati, O.,' in issue of Feb. 16, I would like to say that while it is true that 'the beauty of sex and the right to freedom in sex relation' is 'little understood,' there is much more 'danger of doing harm' through woman's silence upon this vital subject than by the most radical expression of our views. That is the only way we can hope to make an impression upon the minds of women that have grown apathetic in regard to their condition of slavery to men, and in many instances such women have to be startled into a realizing sense of that condition by the very boldness of some emancipated woman's utterance."

"Women who have the courage to do this will ever command the respect of seriously thinking people who witness and are appalled by the increase of the criminal classes and are looking for a solution of the problem which this condition of affairs presents, and they recognize in this advocacy of woman's freedom from the unconditional bond of slavery established by institutional marriage, not only a possible, but a probable remedy, or at least a preventive of further increase of criminals, which is now unavoidable as long as children are conceived under protest by mothers all over the land. As for the 'slurs and sneers of ignorant or thoughtless people'—what do they amount to? Some day they will be breaking their necks to catch up with the land-wagon."

"Anon" further says "unless a vital interest is at stake no woman should feel called upon to make a public avowal of anything that will tend to humiliate her in the eyes of unthinking or conventional people."

"Have we not catered to the opinions of 'unthinking or conventional people' long enough?"

"There is a 'vital principle at stake' in this issue of woman's freedom. It is the burning of the child that will emancipate the race. The woman who recognizes her 'divine right' to the control of her own body, to bestow her affections where she chooses, and to engage in the sexual relation only with the man she loves, instead of being forced to submit herself to the embraces of a man who has lost his power of magnetism for her, and whom in many cases she fears or loathes and despises, can never be 'humiliated' by the snubs or sneers of those who have not sense enough to be humiliated by their own degrading subservience to enforced sexual relation with the men or women whom they no longer love, although 'the law' calls them 'husband or wife,' as the case may be."

"I am perfectly willing to stand for the responsibility of my own utterances upon this subject and do not fear for the consequences upon the young."

"For the sake of future love and happiness of generations to follow us, let us not be cowards—and let me assure the faint-hearted ones in this cause: When you calmly rise above all fear of the world's opinion you will find all adverse opinion taking flight, and former critics giving the consideration to your opinions that is due to them, because born of the courage of conviction."

Lucien V. Pinney, Winsted, Conn., Feb. 2, 1905.—In response to your circular letter, received Jan. 7th, calling my attention anew to certain questions relative to Lucifer and its future conduct, I take the liberty to write as a friend to a friend, without posing for publication or expecting publicity—which latter I dread, and for which, in this case, there is no necessity."

"I note in the first place that your subscription list is increasing. That is an important point, and one which should give you confidence in the course you are pursuing, for whatever may befall a paper, if the subscription list does not run down its future is secure."

"You ask for advice that you do not need; which you will not accept, if it conflict with your judgment; and which, if it

but echo your opinions, is superfluous. I do not write to advise you but to do what I commend (or command) you to do, viz., not thought to paper and let it do its work—or not do its work, as may happen in the movement of events.

First, as to name. I say again, do not meddle or quarrel with your good name. To have it stolen may be counted misfortune, but to throw it away is folly and misfortune both. It is unique and appropriate and calls for no apology, explanation or defense. Those people who fancy that by changing the name you will dodge the odium of the subject matter printed under the name, are fit to go about catching sparrows by putting salt on their tails.

Second, as to frequency of publication. Once a month and then a double dose, is my suggestion. You deal in ideas that will remain fresh four weeks. I should hope. Your method should be leisurely, your pace that of one who can wait, nonchalant and serene, without fret or worry, trusting to the potency of truth. Hurry and worry, impetuosity and frequent raging belong to the powers of darkness and discord. Be thou patient and unweary, not over anxious, and not of the order of bustling busybodies and street bawlers, who cannot wait for their little thoughts to cool and clarify before they spit them into the public's face.

Third, as to confining yourself to the sex question. Confine yourself to nothing. Give publicity to the thought of radical thinkers; spread the light; nor concern yourself very much even about the spread of the light. Let the light spread itself, or let it be lost in the stygian darkness. Your business is to "get the truth once uttered," and that should be your chief concern. It is the business of men at large, of the world, to utilize the thoughts of the thinkers, the discoveries of the explorers. Let the scientist stick to his work of observation and announcement. Tell what you know, and if your telling suit me I will accept and use it in my business, or store it away for future use; if it is to me unfit, do not be discouraged or offended, my friend, if I fail in appreciation. Perhaps the need of the hour for me is not so much your gem of thought as it is a bushel of potatoes, and doubtless another day I shall vibrate in response to the same note that to-day I do not hear. Somebody will feel the vibration of his own unspoken thought in your good utterance and bless you for it. Seeds dropped by the careless birds come up and multiply their kind prodigiously, when the proper condition arrives, though that condition be a long time delayed. Seed thoughts likewise move in most mysterious ways their wonders to perform.

Those people who would have you confine yourself to the sex question or to any other question are probably reformers, and reformers are good people; but prior to reformers are philosophers, as the architect is prior to the builder. The reformer proselytizes. He strives to build himself a church, though he sometimes deludes himself by calling it a cause. He frets about a following and would have numbers swell his shout. The philosopher also knows that many hands make light work, but he does not expect the majority of men to take hold with him, and if they did he would suspect his innovation to be no better than a fad. He knows that people are not Methodists because there is a Methodist church. There is a Methodist church because of the existence of the Methodist character—as sure to produce a Methodist meeting house under favoring conditions as an acorn is to produce an oak. When it is otherwise acorns will produce fig trees, and cucumbers bring forth roses. The reformer, on the contrary, knows that the Institution is the father of the Man, and he rolls up his sleeves and doubles up his fists and with concentrated energy and blind persistence rears his Institution beside the others and waits for people to flock to it—wondering why they do not.

For instance, the reformer would abolish the marriage institution; but the philosopher knows that the marriage institution is as good as the bulk of the people who are ensnared in it, and therefore he would not abolish it till people are fit to live together without it. And when that time comes, lo and behold, the institution has disappeared. This attitude of the philosopher is not inconsistent with the publication and defense of his philosophy. But there his mission ends, and he should leave to the common people, prodded on as they always are by misery, the work of adapting the new idea to the common life.

"In so far as you belong to the order of reformers, modify yourself and become more philosophic. Care less for converts

and more for the blessed privilege of shedding light over the appalling darkness that besets the good old earth. Say the things that you feel delight in saying, and be content with the delight of saying them. Keep on each day so saying and you cannot be confined to anything. Each evil is but part of one stupendous hell, and though you cannot hope to deal with all the evils in one brief lifetime, you can speak out as the spirit moves and so save yourself from becoming the creed-bound victim of self-imposed and needless limitation. Indeed, there is little danger that you will do otherwise, for though you set up metes and bounds, you will surely overstep them on the first occasion."

Laura Smith Wood, the review of whose book, "Mother-Soul," by Adeline Champney, appeared two weeks ago in Lucifer, is at present practicalizing free motherhood, and it was meant at that time to state that the price of the book was 25 cents, and that anyone desiring to contribute to this cause could help her in her effort by sending to General Delivery, Tacoma, for one or more copies. A little contribution from each one will cripple nobody, and will greatly assist an individual woman and a noble cause.

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WHOLE NO. 1035

RESTRAINT.

The gray, grim ghosts
Of old authority
Clutch at my will
In rough and ruinous restraint.
Like sternly marshaled hosts
I see
The tactics of their phantom drill
Opposed to my complaint.

Theirs is the law
To break my strength of arm,
To quench my heart's desire
And crush my honest thought.
They come to awe
My spirit with the fearsome harm
Of hell's consuming fire,
By such rebellion bought.

I feel the fury of their might
Bind every impulse nature knows.
They blind me, choke my voice
And stop my ears with lies.
Their force is fright,
To check the life that grows
Unhacked—if its choice
Reach for the open skies.

So through restraint I gain
The greatness to retrieve my little loss
Of pride.
To find all truth springs from the wreck of fear.
And what I thought was pain,
The bravery to step across
The line of prejudice, beside
Truth's banner, dear.

Not, more than all,
I give my vanquished foes
Full passports to the peace
My soul has gained.
And all my song shall call
The willing from their prisoned woes
Unto the glad release
That waits the unrestrained.

—GEO. E. BOWEN.

SEXOLOGY IN COLLEGE.

Under the head, "Wellesley Bars the Sex Question," and under the subhead, "Ten Students of Graduating Class Who Desire Scientific Information Are Rebuked," the New York "World" of February 24, 1905, has the following article:

"Some indignation has been caused in the faculty of Wellesley College over a curious accusation from one of the graduates, who charges the college with a prudery that at least ten of its students hotly resented.

"The matter has a double significance from the fact that it is practically a test of how far the question of sex may be ignored in college training. The assumption of the college, as contained in the graduate's account, that the official recognition of it menaced the dignity of the institution leaves a wide margin for criticism and differing opinions, which seem to be forthcoming.

"The whole affair hinges on the demand of ten of the members of the graduating class for a scientific lecture on 'Reproduction.' They were peremptorily refused by every member of the faculty, and when they asked that a doctor be brought from Boston to furnish the desired treatise they were made to understand

that their request was looked upon not only as unusual, but indelicate.

"The incident was brought to light by the 'Questionnaire,' issued by the Wellesley Club of New York. This was intended to elicit from its members, the alumnae of the college, what benefits they had obtained from college life, what lacks they had felt, in what particulars they had found they had suffered detriment, and they were asked for suggestions for the curriculum and the general atmosphere that surrounds the college girl.

"This was sent out at Christmas. It was exhaustive, covering intellectual, moral and physical questions, and by no means neglecting that notably feminine possession—the emotions.

"Twenty per cent of the club replied, the latter-day graduates being naturally those best represented, as their college days were nearest and dearest in memory. These replies were read last Saturday at the Woman's University Club, No. 10 Gramercy Park. While the names were carefully concealed—the condition imposed that there might be no embargo on frankness—the opinions of many were too well known to their associates to fall of recognition.

"The protest from the graduate already mentioned came under the head of 'Physical.' It was addressed to Mrs. Luther Gulick, who handled that department of the voluntary statistics. The writer said she had found the 'Questionnaire' so complete that only the question of sex remained to be broached. She brought it up, she said, because she believed the attitude of the college to be a mistaken one on that point.

"Then she related that toward the close of her college course ten of the students of the graduating class desired to have a lecture on reproduction. She was made the spokesman. As it had been understood among the girls that such a lecture was invariably given to the graduates before commencement, she was amazed to be received with shocked surprise by the teacher whom she consulted. After some inquiry it was discovered that a former teacher had furnished the desired lecture to two or three graduating classes as a courtesy.

"This member of the faculty had left, however. The demand that another fill her place was promptly refused. None was willing. It was then that the students applied to the highest court of appeal for a doctor, preferably a woman, who could impart the necessary scientific information. This was also refused, the girls being made to feel that it would be a reflection upon the institution. The graduate concluded her letter with the significant comment that she 'could hardly see how the dignity of the college could be compromised by what was a necessary part of the knowledge of every grown woman.'"

But little comment seems called for in a case like this. The clipping tells its own story. That the publication of incidents like this in the popular papers, like the New York "World," will attract serious attention all over the country, would seem probable, and that public educators cannot much longer neglect the most important of all the departments of human physiology and psychology, is morally certain.

Two or three copies of this clipping have been sent to me by subscribers to LUCIFER, for which attention I now return hearty thanks, and will ask all who may see articles treating upon the subject of introducing sexology into popular institutions of learning, to send such articles, marked, to this office.

M. HARMAN.

FROM THE AUTHOR OF "A NEW RELIGION."

Palmerston, New Zealand, Dec. 12, 1904.

Dear Sir: I have had the pleasure of receiving several sample copies of *LUCIFER* and herewith enclose you 50 cents for six months' subscription to your paper. I trust you received safely the copy of my book, "A New Religion," expounding a new system of marriage, posted you some time ago.

The more I read of the sexual discontent which undoubtedly exists, much of it unwritten, the more confident I become that "A New Religion," in conjunction with the Longdillism and a perfect system of banking, embodies the only true and practical solution of the sexual problem that ever has been or can be devised by the ingenuity of man.

You might publish articles dealing with the evils of the existing system of marriage until doomsday and advocate free love and all the rest of it, but you will not succeed in altering human nature, and the chances are that you will do a great deal more harm than good. So far it appears that the general tendency of all free-thought teaching and "appeals to reason," in preference to appeals to instinctive knowledge of what is right, have been productive of more evil than good, as witness the effect of Thomas Paine's and Robert Ingersoll's writings upon the life of your able contributor, Helen Philbrick, whose painful letter appears in your issue dated Sept. 15th.

And I think this is but one example of the general effect of such writings upon the minds of those who imbibe them. Most free-thought writings, whatever good (or bad) they may ultimately do, have so far simply inflamed the minds of readers and awakened such discontent that they, in many cases, have relinquished "the creed which until that time had been their strong defense in the hour of temptation," and followed the teachings of the false prophets, only to discover too late that the following thereof led them "to the portals of death, and with the wrecking of virtue their happiness and peace of mind died," to use the words of your correspondent. And so it will be until the end of time.

I know you will refer me to your remarks in reply to Mrs. Philbrick's letter, where you state Mrs. P. only imagined her happiness was wrecked, because she is not yet emancipated from old ideas and customs. In this statement you only show how insignificant and imperfect are the reasoning powers of man when compared with the Supreme Reason of the Almighty Creator of all things, whose laws we can only discover by observation and experience, or by instinct—instinct, which reason can destroy or pervert, but can never create. Instinct makes every one of the millions of protoplasm of which the human body is composed, each does its own particular work in its own time and place, so that every bone, muscle, nerve, etc., is formed just as it should be to make a perfect man; yet all the reasoning powers of mankind could not turn one hair white or one black, much less become the power behind creation.

There are three reasons for marriage under existing social conditions which you entirely ignore in your advocacy of free love. These reasons are: First, by registering the names of each couple who desire to live together the state can compel each father to maintain his own wife and children. If marriage was abolished there would be no law compelling a man to do this. Second—Marriage, as your prayerbook informs you, was instituted to prevent fornication. Thirdly—Marriage prevents the spread of venereal diseases. All of which reasons you utterly ignore in your teachings.

The Onelda community, after thirty years' experimenting upon free love, while it awakened to the realization that there was a sexual problem that demanded solution, had ultimately to admit that the complex system of marriage did not solve the problem (see the Onelda Community, by Allen Estlake), and never can solve it until we have fixed seasons for love and marriage and the reproduction of the human species, at intervals of at least four years apart, as I have clearly shown in "A New Religion." No doubt such a suggestion will seem strange and Utopian to many of your readers and contributors, but this very fact proves its necessity, as the position assumed by your followers (if they leave this fundamental principle out of their religion) may well be likened to a lot of habitual drunkards who, having imbibed with the liquor a settled conviction that the habitual use of intoxicating liquors is not only natural, but ab-

solutely essential to the health and well being of the human race, hence devote their attention, not to the abolition of intoxicants, but rather to the discovery of some means whereby they can use them even to excess, without any after injurious effect. And hence in preference to supporting measures calculated to make the obtaining of intoxicants difficult, attempts are made to remove every barrier, so that every one can drink to the dregs.

There is one reason why free love as advocated by you is utterly impractical with civilized human beings, and that is that women seem to be prepared to agree to physical union frequently, almost at any time. And though they may tire of one man when tied to him, would never be able to resist a fresh amour with a stranger if the law sanctioned it. And the same rule applies to men. This tendency is as unnatural and far more injurious than a chronic craving for strong drink, and would certainly lead to the destruction of all the higher faculties and aspirations. But as it grows with what it feeds upon, it is as difficult to prevent, were marriage abolished, as is the craving for strong drink among habitual imbibers. Hence the failure of free love wherever it has been tried. But the legal establishment of fixed seasons for intercourse, in 1908-1912, 1916-1920, and so on, would overcome this difficulty. And an ideal system of marriage could then be established, and each male and each female could choose their own partner for each love season. Whereas, were we to abolish the existing system of marriage and sanction free love as ordinarily understood, the mass of the people would degenerate into nothing better than a lot of prostitutes and whoremongers. Only the strong will and Christian aspirations of Mr. Noyes prevented this occurring in the Onelda Community, and even then it was only possible by the institution of many rules absolutely impossible of application to society in general.

I entirely uphold those of your contributors who maintain that the sex question is largely an economic one. If we had fixed seasons for reproduction and between times the sexes kept apart, as do the people of New Guinea, which accounts for their high standard of morality, and civilized people before they are married, the question would arise, How are the women and children to be supported between times? I have worked out a scheme of finance which fully answers this question. The idea is to form an unlimited endless fund with shares of £25 (\$125) each and the money derived from those shares would be invested in land and the land leased or sold to the members for life, but at their death it would again revert to the society, to be resold or let for life to one of the surviving members. The rents derived from the investments of the society would be divided (1) as a life annuity to all female members, (2) a further annuity of, say, \$1.25 per week for each child born in accordance with "The New Religion"—that is to say, between the ninth month of each leap year and the third month of the year following, but not otherwise, payable until the child is sixteen. (3) In old age pensions to male members. (4) As cover for accidents, etc.

On the death of each member the shares purchased would become the property of the surviving members, or rather the investments purchased with those shares. So that with the death of members the society would become wealthy and wealthier. This scheme is dealt with at length in the "Nation Builder," a paper I am publishing, and I propose calling the society "The New Kingdom Society."

Trusting you will publish this letter for the benefit of your many intelligent readers, I am, etc., C. P. W. LONGDILL.

P. S.—My advice to Mrs. Helen Philbrick is to occupy her child's mind as much as possible with intellectual matters. And let the same power which develops the child into an adult develop her sexual nature in due season; and then her instincts will be true. Assuming age 20 to be the youngest age at which males and females should reproduce, calculate the first leap year when she will be old enough to marry, and instill into her mind the fact that that is the year when she should marry her first love mate. C. P. W. L.

Having little inclination and perhaps less ability as a controversialist, my first impulse is to let the above long letter stand or fall by its own merits or demerits, asking our readers to give Brother Longdill a fair and candid hearing, accepting or rejecting as seemeth good to them.

Moreover, my time is so nearly monopolized with other matters just now that it seems something akin to criminal waste of space and energy on my part to rehearse the arguments so often used—and by writers far more capable than myself—to show that the doctrines of "creation," "supreme reason of the Almighty Creator," "instinctive knowledge of what is right," etc., to show that these phrases no longer represent the thought of advanced, matured and unbiased thinkers and investigators, in the fields of theology and of morality—including, of course, psychology, sexology and biology; to show, in fact, that these quoted phrases are now in the main meaningless.

Inasmuch, however, as my silence would be sure to be misconstrued, I will briefly as possible notice a few of our New Zealander's more important points.

First, let me say that, to my thinking, all ideas of right and wrong are the growth of human experience, dating back long before what is called the dawn of human reason. Upon these inherited ideas of right and wrong are based all religious creeds, all codes of politics and of morals. That these ideas of right and wrong, and the systems of theology, etc., based on them, were originally suggested by human ignorance, ignorance of the facts of nature rather than by real knowledge of these facts, is now accepted as true, not only by the people called "free-thinkers," but also by the great majority of cultured theologians as well.

Why, then, spend time and space, and possible fraternal feeling also, threatening over again the old chaff? Religion and politics are no longer regarded by people of culture as proper subjects of anathema, or of vituperation and abuse, and very rarely is any one sent to prison because of heterodox views in regard to "God" or "Government." In regard to morality, however, especially that part of the moral code that concerns sex—sexology—involving and including the reproduction of the human race, a wider difference of opinion still exists as to whether people should be free to live their own sex life as they are now free to live their own religious life.

Evidently Brother Longdill thinks people should not be free in any of these particulars. In his opinion Free thought—reason in religious matters—leads to the "portals of death"; so also preaches the Roman Catholic church, and most Protestant churches. Likewise Freedom in Love, commonly called free love, leads to the "wrecking of virtue," wrecking of "happiness and peace of mind."

Logically enough, our founder of a "new religion" refers to the use of intoxicating beverages in illustration of his argument. Though not a perfect analogy, it answers the purpose fairly well. Yes, prohibition of intoxicants, or of any kind of food or drink, does not make one temperate or moral; neither does prohibition or regulation of the sex appetite make any one virtuous or moral. On the contrary, by depriving people of the right and power of self-ownership, self-control, the tendency is to weakness, degeneracy, immorality, vice, criminality.

As to the three reasons given for "marriage":

First, "The State can compel each father to support his own wife and children." The attempt on the part of the state to do this has always proved a disastrous failure, as we all know, just as its attempt to compel every man to be honest and pay his debts has always proved a disastrous failure. Horace Greeley was right in his contention that the abolition of laws for the collection of debts would be a move in the direction of greater honesty and better citizenship. So, as I maintain, the abolition of laws compelling every father to support his own wife and children—including laws against bigamy, concubinage, etc., would be a move in the direction of greater purity, greater honor and honesty in the sex relation.

Second, "Marriage prevents fornication." Does it? On the contrary, marriage laws create the sin, or crime, of fornication. That which is forbidden is sure to be committed. Let true education, combined with liberty and responsibility for one's acts, take the place of legalized prohibition, or statutory regulation, and the evils of premature sexuality, of ill-advised or of excessive sex indulgence, would soon be reduced to a minimum, as compared to now.

Third, "Marriage prevents the spread of venereal diseases." Does it?

On the contrary, I maintain that the evils of "prostitution"—including the diseases inseparable from the "social evil," are largely if not chiefly due to the attempt by church and state

to compel women and men to live a "continent" or "chaute" life, as commonly understood by those terms.

The axiom of the great English essayist, Macaulay, was never more true than in its application to the sex problem, namely, "the evils of liberty"—whatever they may be—"can only be cured by more liberty"—by liberty to correct the mistakes of ignorance, of youthfulness and of misdirection.

Several other points seem to call for notice, but this article is already much too long. The history of organized religions shows that they have all enslaved women, and through the enslavement of womanhood all religions have enslaved manhood also. Such being the verdict of all the past, is it probable that the new religion proposed by Brother Longdill would prove an exception?

M. HARMAN.

THE NEW THOUGHT.

We have many new, unarticulated movements that challenge the attention of the world. A list and definition of each would be useful and ought to be made. Some journal in making out such a historical, lexicographic statement would render an excellent service to the country.

We have been flying apart and gathering together into small groups here and there to assert our individual feelings and thoughts, and in so doing have rendered some valuable service to ourselves and to others. But a little historic retrospect will show us that the great stream of history has always been accompanied by eddies on either side, which usually re-enter the main current, and pass on down the stream of life. They modify the stream more or less, but comparatively not very much, for the human river, like geographical ones, has a tendency to clarify itself.

This historic study will sober us in regard to the value of our own personal views and influence. The disposition to find fault and to find all the wrong in the world in others, is unscientific and baneful.

This is said with a view to getting at a sober and sane starting point for a scientific study of the meaning and value of the New Thought.

The scientific method and habit of mind have come slowly to be the arbiter in all human affairs. We may answer the question, "What is right?" by answering its synonym, "What is scientific?"

The mere profession of a belief in science, and the reading of scientific books do not make us scientific in our work or thought.

I was talking, the other evening, with a woman who is most persistent in demanding a scientific economy in human affairs; and yet she insisted that the American women were all hypocrites, and the men all fools, and that we are the descendants of criminals, and have no characteristic but greed. Now anyone knows, on a moment's reflection, that such judgments are not only historically indefensible, but indicate a habit of mind, temporarily at least, incapable of dealing fairly with any question.

I am almost daily engaged in teaching young people science—and find that the slovenly habit of seeing and thinking is quite prevalent. To see things as they are and to state just exactly what you see, is a rare attainment, and comes after years of careful training and self-discipline.

We may take as an illustration, Tolstoy—who is a master in the great art of seeing and writing correctly, and yet, when it comes to portraying the best side of society, is he fair; or does he appreciate the value and splendor of science, or even of art? All of us who admire him so much, deprecate this seemingly needless limitation.

It is a reasonable inference that any institution that persists has in it good. "Nothing walks with aimless feet," and hence in dealing with institutions already in existence, we should interpret them, and deal with them on their merits.

This would give new thought movements the vantage of fairness—and in human affairs this is much.

J. C.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 140 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

ERRATUM: The number of LUCIFER containing the article complained of by the prosecution—written by Sarah Crim Campbell—is whole number 1,028, dated December 8, 1904, not December 28, as stated in last issue.

OUR ATTITUDE.

The attitude of Lucifer's editor, and of those who take similar ground toward the postal censorship, is not that of defiance, as such; not that of "contempt of court," to use a technical phrase, but purely and simply the attitude of American citizens attending strictly to their own business and molesting or invading no one, the attitude of men—and of women as well—who know their rights and who dare maintain them against all comers.

Speaking for myself alone, and requesting others to do the same, I would say that, with Garrison, Phillips, Theodore Parker and others, I believe in heeding the "higher law," or, more correctly, the higher principle, that of equal justice for all and privileges for none.

The slave-ocracy of half a century ago, and the United States officials at their back and beck, denounced the Garrisonians and punished them as "law-breakers." Epithets such as this, fines, ostracism, prisons, were as nothing to the Garrisonians. Their reply to their accusers was:

"I can be harsh as truth and uncompromising as justice. I will not equivocate; I will not prevaricate; I will not excuse. I will not retract a single inch, and I will be heard."

★ ★ ★

This, as I understand it, is the attitude of LUCIFER, its editor, and its logical co-operators, in this defensive fight against what may rightly be called the "American Bureaucracy," otherwise called the American Postal Censorship, or the American Inquisition.

The Garrisonians demanded freedom of speech, freedom of

press, and freedom of action—of non-invasive action. They demanded the right to preach Abolition of chattel slavery, north and south, and the right to help the fleeing slaves to freedom.

The campaign of the Garrisonians was one of education. They recognized the use of the common mails as a necessary means of carrying on that campaign. To limit their propaganda to word of mouth, to meetings, public and private, would have been to keep back the campaign of education many years, if not forever. The enemies of freedom for the black slave tried hard, but in vain, to get laws passed by Congress making it a criminal offense to send "abolition documents" through the common mail.

★ ★ ★

In like manner the advocates of freedom for woman from the slavery inherent in sex ownership of her person by man, now demand their equal right to the use of the common mail to carry on their propaganda, their campaign of agitation and of education.

To the sex reformer the enslavement of womanhood and motherhood in statute marriage—canon law marriage, institutional marriage—is none the less real than was the enslavement of the African under institutional chattelhood. With John Stuart Mill, the sex reformer recognizes marriage as one of the forms of "serfdom," and when the effect of this form of serfdom upon the coming generation is considered the sex reformer maintains that the enslavement of womanhood and of motherhood is the worst of all forms of serfdom.

★ ★ ★

I have said the slave-ocracy, the slave-holding oligarchy, failed to get Congress to make it a criminal offense to send "abolition documents" through the common mail. What the advocates of serfdom fifty years ago could not do, the advocates of serfdom now have succeeded in doing. Before the war of nationalization, of centralization, of imperialism, of which war the abolition of chattelhood for the African was an incident, not an object—before this war the traditions of the earlier years of the American Republic, so-called, had some weight with Congressmen, judges and Presidents. Before this war it was impossible to get a law passed by Congress, signed by a President, and canonized by a supreme court, plainly "abridging the freedom of speech and of press," but after the general demoralization of all classes consequent upon a four years' carnival of murder, of robbery, of ravage and devastation, and after the character itself of the American government had changed from a federation of states to a de facto monarchy or imperialism, it was no longer a difficult thing to get laws enacted abridging or abolishing the citizen right to freedom of speech, of press and of inviolable mail—for the benefit of classes whose interest it is to keep womanhood and motherhood in a condition of ignorance and serfdom.

★ ★ ★

Time and space being exhausted, I close for this issue, hoping soon to devote another chapter to an historic account of the method by which the inquisitorial postal laws were passed by the most notoriously corrupt Congress that ever convened on American soil.

M. HARMAN.

MEETINGS AND LECTURES.

HERBERT HUBBARD—"Fra Eibertus"—the world-famous "Roy-croft," editor of the "Philistine," East Aurora, New York, will speak at the Studebaker theater, in this city, March 26, 8:15 o'clock. Subject, "The Gospel of Work." Seats, 50 cents up.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

RESPONSES TO THE CENSORSHIP.

Here are a few extracts from letters received within the past two weeks, referring to the recent arrest of Lucifer's editor:

"The battle for liberty did not cease with the triumph of the Declaration of Independence, nor with the framing of the Constitution of the United States. 'Eternal vigilance is the price of liberty.' Offenses must needs come, but woe unto him by whom the offense cometh. 'If the God within says well done, what are other gods to thee?' 'Trust to the fate of coming years.' I enclose a money order for ten dollars to help keep up the vigil."—M. R. Redmon, Ill.

"Lucifer of March 2 reached me yesterday. Words cannot express the indignation I feel, or my contempt for those who occupy the chairs of government and who use their power to crush the weak. I wonder how much longer our blockhead American citizens will continue to vote such people into power.

"Once I said, 'I will give five dollars each year to help keep Lucifer in existence, if I have to scrub floors to earn the money.' Here are the five dollars.

"Cannot one or two hundred of your subscribers come to the front and show what kind of stuff they are made of? There are many people who can talk glibly about liberty, etc., but when it comes to sacrifice they are not in it. We could each give the labor of one or two weeks every year for the benefit of Lucifer. To my mind all people who have risen above the level of brutes will be willing to sacrifice a little for so great a cause—the cause that holds aloft a nobler and truer ideal.

"When the government crushes you, Mr. Harman, it crushes me; it crushes my sisters and my brothers, and I must do what I can to meet and defeat the oppressor. I send you thoughts of freedom and love. May strength to endure be given you. From your friend, Olive, Whitewater, Wis."

"Enclosed find a two-dollar bill to help your fight against the enemies of liberty and justice. Yours for the Revolution, W. C. W. Hinman, Mo."

"My dear Mr. Harman: I hope you are not again to go through a series of persecutions. This thing is abominable. It is about time that the American people should shut their mouths about Russia. Hoping for your personal sake that the trouble will blow over, Yours, Edgar D. Brinkerhoff, New York city."

"You have my earnest sympathy in your struggle against the tyrannous spirit of the so-called moralists and purists. I wish you good speed, and send you a dollar for a year's subscription to Lucifer. Alice Groff, Philadelphia, Pa. March 6."

"Moses Harman, Dear Friend and Brother: I saw in the paper to-day an account of your arrest. I am glad to know you were not compelled to lie in the 'bastille.' It pains me exceedingly to think of you having to undergo another trial, but I know your persecutors are merely blind to the value of the work you are doing for the good of humanity. You at least have the satisfaction of knowing that all who really know you are fully convinced of your honesty of purpose, your great-hearted humane impulses, your unimpeachable integrity and the genuineness of the zeal which has prompted you for so many years to make a noble and unrelenting war on the hideous superstitions which have combined to enslave womanhood. But the pioneers 'I see you are in trouble again. If I can be of any assistance, let me know. Yours, Morris Scheibel, South Chicago. March 6."

"Enclosed find one dollar for six copies of 'Sex Radicalism.' I saw with keen regret the account of your arrest, and wonder whether our American people will ever awake to the realization of what liberty means. Am very poor, but will contribute two dollars to a defense fund. A postal from you will bring it.—J. E. Witman, Hazelton, Pa."

of progress must bear the heavy burdens, hew wood and carry water in order that the fruits of their unflinching labors may be enjoyed by future generations. You have the consciousness of doing a noble work and you know that you have my fullest

sympathy as well as that of thousands of others whose minds have been enlightened by your teachings. You may be assured that whatever may be the outcome of the persecution as regards yourself, your work will be carried on along the lines which you have marked out. I shall always be ready to do my part in any way possible to continue the work. Sincerely your friend and co-worker.—Jonathan Mayo Crane, New York city. Feb. 25."

"You have our sympathy and support in your fearless exposition of the great natural laws and principles on which creative function is based. These principles will and must be recognized and applied some day in the life of humanity. Cordially yours, W. H. Dower, M. D., Temple Artisan, Oceano, Cal. March 2, 1905."

"I see by enclosed clipping from local paper that more villainy has been perpetrated. They complain of 'anarchy,' but their high-handed despotism—denying us privileges we pay for, is bringing anarchy faster than we could hope to do by the use of propaganda. Likewise in regard to Free Love. As for sympathy in your distress—Ah! words are cheap. But do not fail to demand any service in my power to render. If financial assistance is desired to juggle with our anarchy-breeding monstrosities called courts of justice, please let me know—if you should still be at home. Give my regards to your daughter and granddaughter. Yours for freedom and humanity, J. H. Phinney, Springfield, Mo. Feb. 25."

"My Dear Mr. Harman: I am very sorry to see you are having more trouble in your good work. I am an earnest friend to you and believe in many of your reform ideas, and do not see any cause for your having this trouble; will hope matters will turn in your favor.

"If I were to make any suggestions regarding Lucifer, would say, make it a monthly magazine at \$1.00 a year; have some illustrations, and get as many advertisements as possible.

"I enclose check for \$2.00. Please give me credit on my subscription to Lucifer for \$1.00 and send me books, of your selection, for the other \$1.00. With love and best wishes to you and Jillian, from your true friend, Geo. F. Patch, Burlington, Vt. March 5."

"My Dear Mr. Harman: I am sorry to say that I have not yet received 'Sex Radicalism' and it may be that your arrest explains its non-appearance.

"Of course I am sorry that you should be annoyed for sending that through the mails. While in all probability I will not agree with the doctrine (which, however, I have not yet read) I am yet very much in earnest over the matter of the maintenance of free speech.

"If I were in Chicago, it would please me to offer you my services in your defense. So far as my study of the legal question goes, I am persuaded that similar cases have not been properly defended. However, the precedents have become so numerous that it may be too late to secure a reversal. Very truly, Theo. Schroeder, New York city. March 4."

★ ★ ★

Edwin C. Walker writes from New York that at a meeting of the Sun-Rise Club of that city, also at a meeting of the Manhattan Liberal Club, earnest appeals were made for moral support and financial aid for the prosecuted paper and its editor by several speakers of national reputation, among whom were named Bolton Hall, James Morton, Jr., Moses Oppenheimer, Edward W. Chamberlain and others. In response to this appeal \$26.70 were raised for the defense at the Sun-Rise Club, and almost the same amount at the Manhattan Liberal Club, which sums were duly turned over to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr.

All money sent to this office by friends of Lucifer for defense in court, if such fund should be needed, will be sent to the treasurer, Dr. Foote, at New York, else held here subject to his order.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

LUCIFER'S HELPERS.

James Freeman, \$1; J. B. Phinney, \$2.35; J. G. Hunter, \$2; J. A. Wilson, 50c; B. F. Cheney, \$1; Mrs. M. M. Johnson, \$1; Friend, \$5; A. Wastall, \$5; W. M. Miller, 75c; Olive L. B., \$5; W. C. Wagener, \$2; J. S. B., \$4; C. Nold, \$1; F. Bamora, 50c; M. R., \$10.

Once more, sincerely thanking these good friends for timely co-operation, we once more ask those who have not sent names to whose owners they desire to have *LUCIFER* sent, to do so now. As often before said, while it is doubtless true that the majority of such trial subscribers will not renew when time expires, the seed thus sown is probably never lost, but will have its effect in liberalizing, educating and humanizing the readers, and this even though a large portion of the papers should at first be destroyed in anger or in fear.

We would also suggest that instead of spending the whole amount contributed to this fund, in scattering copies of *LUCIFER*, a portion might well be spent in distributing leaflet literature, such as Brother Wentworth's article on "Divorce," which is now reprinted from *LUCIFER* of a few weeks ago, and which is now sent out at the nominal price of 25 cents per hundred, including a partial catalogue of *LUCIFER*'s pamphlet literature. This leaflet would doubtless suggest other names therein, to those who would prefer this kind of educational work rather than to send nothing but copies of the fortnightly *LUCIFER*, or back numbers of the weekly.

M. HARMAN.

REVIEWS—VIEWS.

Moses Harman has requested my opinion of two little books which he has sent me for review, "Jeanette" and "Sex Radicalism."

"Jeanette" is a vivid story, remarkably well-written, but somewhat sensational. Aside from her physical beauty, however, the heroine is not presented in a particularly attractive light—she seems weak and mentally colorless, for which, if one cannot blame her, one may not praise her, either. But the moral and merit of the story is its strong exposition of the conspiracy that presents its almost impenetrable front to any "Delliah" who would reform—a conspiracy of the rouse and religionist, of the prudish and prudent, of the malicious and the conventional. As a means of breaking this conspiracy which forces down and holds down the "fallen woman," this story should do much good.

"Sex Radicalism" is one of the best things written for many a year in this line. It is so temperate and fair, and calm and kind in tone, and such care is used to employ words not offensive, yet scientifically accurate, while all due honor is paid to the finer issues involved and touched upon. It is rather a book of suggestions than of offered solutions, but, nevertheless, the road in most places is so clearly pointed out that few can fail to find their way, once started. One often wishes, however, in places, that more had been said. It is a woman's touch all through, but a woman, brainy and thoughtful and scientifically nurtured.

I sincerely regret, however, that the work begins by an attack on Christianity as mostly to blame for modern sex-ignorance and bondage. This not only arouses prejudice against the book at the start, from a great many in whose hands we might wish to place the work, but I feel it also is not true.

The sexual subjection of woman can, I believe, be traced back always to war. When war began, violence dominated life, all lusts were allowed to the victor, whatever was desired was seized by force, slaves were made, and woman was enslaved and her sex held subject to her captor, whose property she was. Lust and rape started in war, and lust and rape, in open or secret forms, held woman subject to man, and still hold her, as far as she is held. This has been, and is now, practically universal, all over the world, without regard to the religion or no religion of the people. Wherever religion has organized as a priesthood, desiring power and emolument, it has connived at and sanctioned this subjection of woman, but Christianity has been no worse than the others. Organized religions always let institutions alone, and, if they are strong, support and sanction them. The church is always on the side of the strong battalions. When Dora Forster's ideas become common and respectable, she will find the church blandly blessing them. And there are too many infidels and socialists stubbornly supporting monogamy for us to throw many stones. Our enemy in the case

is not the church, but the law, and back of the law, and making and enforcing it, the lust of the average man to own the woman he desires, the perverted ideal of the woman, which man has forced upon and inbred and trained into her, to give herself entirely to the man she loves, to absorb him wholly to herself. But when we have once broken the clutch of the law, when marriage and divorce are private, not legal matters, and no legal restrictions are placed upon sexual knowledge, the rest will be merely a matter of moral courage and evolution through experience. All we need is the freedom to educate, and the honor of private conscience in sex relation; but free mails alone will soon give us all the rest.

Therefore, honor and support to Moses Harman, and to all who, like him, fight for the free expression of knowledge and thought.

J. WILLIAM LLOYD.

"Free America," by Bolton Hall, is a volume of over 200 pages of statistics, exposition, argument, denunciation and theory. The main idea is single tax, but the author also incidentally attempts to clear up every subject connected with it. Statistics are proverbially of small value except to the very limited number who are in a position to verify or refute them. Of more interest, however, is a certain kind of evidence such, for instance, as is here offered in the amusing symposium of contradictory opinion relative to the cause of present hard times, quoted from the daily press. Other good things are strewn through the pages, for instance: "More laws? Oh, yes, you can have more laws, but the daily walk and conversation of a citizen of New York is regulated now, as nearly as can be counted, by twenty-one thousand and sixty laws." "Plenty of room on top means on top of you." A blemish is the wasting of eleven pages on newspaper clippings describing extravagant fancy balls, etc., side by side with distressing instances of poverty. We thought that such childish bids for sympathy had, with characters of the Little Nell type, gone out of serious literature. As well exhibit an elephant together with a mouse and point out a moral that one is the result of the other. Whatever the book's merits, in regard to redundancy and detail, there can be no doubt that it serves its evident purpose of calling attention to the growing monopolization of land and the possible dangers arising out of concentrated ownership. Here the author has been successful, and no one can read the book without a fuller sense of the economic changes going on about us.

OSCAR SCHLEIF.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

D. D. Thompson, Va.—"Enclosed find \$1 for the two copies 'Sex Radicalism,' the balance to be used as you desire. Will try to do more later. Am sorry to hear you are in trouble again with the P. O. Hoping they will tire of their persecution of you."

C. Peterson, Mantl, Utah.—"Dora Forster is a fearless champion of the right—one whose labors the present generation cannot appreciate, but whom future generations will rise up and call blessed. Yours for the Social Revolution."

Tom Swinburn, Office West Virginia Humane Society, Charleston.—"I think you are right in what you say of 'Lucifer's Symposium' in last issue. I had a thought—but perhaps an impractical one—of sending *Lucifer* through the mail under seal and adding the postage to the price, in case they shut you out of the newspaper mail. One thing I want to know: Why not bind the volumes as they are completed? And if you have back numbers, why not bind them? Surely many subscribers would like to have the old issues bound."

"Can you supply such bound volumes? I have been saving my copies nearly from the first, to bind. If you have them bound I want them, as I can buy from time to time. If you can bind from now on, I will take one copy as issued and another

copy to be by you retained till the volume is complete. Then I will pay for the binding, etc., also. I have this arrangement with the "Searchlight," of Waco, Texas. Enclosed find \$2. Please send "Jeannette," "Strike of a Sex," "Vice, Its Friends and Its Foes," "What the Young Need to Know," and credit the rest on subscription."

[Yes, we have bound volumes of Lucifer for several years, and will have other volumes bound whenever there is call enough to have an additional lot bound. Would like to know how many want to adopt the plan spoken of by Brother Swinburne. The price at present is \$1.50 per volume of fifty-two numbers, well bound in substantial cloth; postage or expressage is 25 cents per volume. If a considerable number could be bound at one time the price could be reduced.]

Emma Wardlaw Best, Moyenne Island, Seychelles, Indian Ocean.—"I should like 'Institutional Marriage.' Lucifer is a splendid paper. What you say personally is extra pleasant to me, as it is almost exactly what I think myself. Have you read William Thompson on the 'Wrongs of Women'? He wrote before Mary Wollstonecraft, and I think it is out of print now. Bebel's 'Woman, Past and Present,' is splendid."

[I have never seen Thompson's book. If some reader will send us a copy or tell us where it can be had I would be duly grateful. I regret to say that the booklet, 'Institutional Marriage,' is now out of print.—M. H.]

Agnes Benham, Adelaide, South Australia.—"What a terrible slur to speak of our South Australia as a land 'originally settled by convicts'! It was nothing of the kind. Hardy, energetic, enterprising pioneers were our forbears! But people at a distance find it hard to discriminate between one State or Colony and another. Even the principal convict settlements have long ago worked out their stain. Any amount of other blood has intermingled, and better environment has had its effect on descendants. Besides, in the old days you know they sent a man to prison for stealing a hare, or even 'transported' him for 'poaching.' The poor fellow may have been not at all a bad sort. 'Tis hard to see your family starve when game abounds."

[If I spoke of Australia as having been 'settled by convicts' it was with no intention to cast a 'slur' by so doing. I have always maintained that the people sent to penal colonies by the English government were probably better than those who sent them there, and that their conduct when left alone in their new environments proved that they were not really criminal in character. Am glad to be corrected in regard to South Australia, however.—M. H.]

R. M., New York.—"Have received the six copies of 'Sex Radicalism,' and am glad to possess them, and now await 'Right to Be Born Well.' Send me, if possible, 'The Truth About Love,' or tell me where I can get it. I was acquainted with the author, but did not know she wrote upon that subject. Can you find me Jane Hume Clapperton's 'Vision of the Future'?"

[Will our readers kindly answer these questions? We had a copy of "Truth About Love" in this office, but loaned it, and now forget to whom. Will the borrower kindly return it?—M. H.]

Helen Barton Howard Philbrick, Miles City, Mont., March 4, 1905.—"Lucifer readers: Will you, for my sake, forgive the editor for wasting space belonging to you by publishing this personal letter, giving some points that I, your grateful friend and recipient of large help through you, wish you to see as plainly as I see them?"

"I have large and beautiful cooperative educative plan outlined, and I want to find the strong and wise ones to whom to present it, ones who are not so egotistical as to think they know all there is to know."

"I have written the editor of this paper till I am so disgusted with his ability to do no more than sing his own song and then 'sing it ag'in' that I could, as well as I love him, just enjoy thumping his head on a board if I could find a board hard enough to make an impression."

"I have sent him the best presentation I can of the 'leaders'

to the plan, also charts of 'God,' 'Devil' and 'Holy Trinity,' through and by means of which may be taught the ethics which will dig the root of Capitalism up and burn the stocks and branches in the fire of intellect and feeling and—common sense, and he will take the MSS. for a cushion to his chair while he writes back to Montana for 'my health.'

"I never was so 'mad' at any one I really loved, as I am with him; and I love him because, God bless him! he wants to see the fair thing done by my soul (my only child)."

"Will the strong thinkers, the people who have something more than personalities to write of, please write to me? I got several propositions of a personal nature when I wrote before and—dear, dear friends, let me tell you lovingly, it is the welfare of our children that I seek, and not a 'partner.' Yours for Science."

[I plead guilty to this soft impeachment, in part at least. Yes, I have failed to read all our good friend has sent, simply for lack of time. But I have spent some hours in careful study of her rolls of manuscript—enough to make two or three good sized volumes—and have tried to understand the charts of 'God,' 'Devil and Holy Trinity,' but must confess my failure thus far to fully grasp the occult meaning thereof. Am willing to admit that the fault is probably in my lack of comprehension and lack of time to give these carefully prepared documents the study they deserve. Am waiting for the pressure of business to let up a little, so that I can do better. Thanking Sister Helen most sincerely for her interest in Lucifer and its editor, I close by protesting that I have never yet made a 'cushion for my chair' of her charts and manuscripts, but am keeping them carefully, subject to her orders, whenever she can find some one better able to do them justice.—M. H.]

MISCELLANEOUS.

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WHOLE NO. 1034

SOCIAL FREEDOM.

BY HILDA L. POTTER-LOOMIS.

The term "social freedom" is of recent origin; at least it is not to be found in Webster's unabridged dictionary, where other terms, such as "social interests or concerns, social pleasures, social love, social benefits, social happiness, social duties, social communications, and social relation," are all mentioned, which naturally leads us to the inference that whoever coined the term "social freedom" was of the opinion that the world had advanced to the point where human beings might be accorded a fuller measure of freedom in their social relations than they have enjoyed under the restrictions and limitations established in ages past.

There are many phases of social life and there are many persons writing and lecturing upon most of these phases, while there are but a few courageous ones who are willing to discuss the phase which pertains to freedom in the sex relation; and thus I am taking this opportunity to advocate that which seems to me the underlying principle of all the other phases of our human social relations.

Many physicians and scientists who are quoted as authorities on insanity do not hesitate to declare that restrained or restricted sexual desire has been the cause of insanity in thousands of cases, while the gratification of sex desire by unnatural means has been the cause of insanity in thousands of other cases.

Experts in matters relating to criminology agree that crime is the result of perverted sex instinct or desire, yet none of these authorities have the courage to advocate freedom of sexual intercourse as a remedy for the cases now in hand or as a preventive of future possible cases.

When human reason hangs in the balance, when human lives and happiness are imperiled, when insane asylums, jails, penitentiaries and so-called reformatories are filled to overflowing and constantly increasing in number, can we afford to be biased by petty prejudices and hypocritical forms of conventionality and custom and shall we refrain from putting forth our best efforts to establish a new and better order of things?

New and better structures are continually being erected upon the ruins of the old. The wheels of progress will never advance while they remain imbedded in the ruts of past centuries. Surprising discoveries await mankind in the depths of the unexplored forests. Still untrodden fields hold vast treasures of gold and silver and precious stones for the courageous ones who will venture there.

Why should we hesitate to leave the long traveled highway of conventionality and custom? Whatever these may have contributed to the welfare of society in the past, they cannot be expected to contain all of wisdom, nor all of happiness for humanity. To be happy is the chief end and aim of human existence.

No one can be happy while chafing under the restrictions which society now enforces upon the strongest and, without doubt, the best instinct of our nature, namely, that which manifests itself through the affections.

Strange as it may seem, while the clergy, who are largely responsible for this state of affairs, recognize the evils which have grown out of the restrictions and limitations referred to, they steadfastly refuse to place the blame where it rightly belongs, and vainly suppose that they can overcome these evils by still greater restrictions and are using every effort to get them established by law.

Their efforts with regard to uniform divorce laws is only one instance of this, and we do not object to being put on record as making the prediction that they will utterly fail to accomplish their object, if the result of past effort is any criterion to judge by.

Moreover, we predict that their refusal to remarry divorced persons will result in the determination of such persons to dispense with the services of clergymen and justices of the peace as well, when they desire to remarry, and thus set the fashion for those who have never been married to do the same.

Thus unconsciously does man overreach himself when he presumes to set up limitations to nature, for nature knows no limitation and will not be restrained without causing much havoc and destruction.

Thus believing, we have no hesitancy in advocating the utmost freedom in sexual relations as in all other relations, in order that human health, human happiness and human progress and development may be hastened.

We are well aware that whoever conceives of, or advocates, or practices anything which is contrary to that which is called "the established order of things" is called "radical," or "extremist," and is liable to be misjudged and roundly abused, for radicalism means "root-work"—the uprooting of all falsehoods and abuses, and it is not saying too much to say that the one who attempts to uproot all the falsehoods, the errors and abuses which have become established through social limitation has set for himself, or herself, no easy task. We are encouraged to make some slight attempt in this direction, knowing that whatever measure of freedom has been secured by mankind has come through the efforts of individuals who were far-seeing and courageous enough first to conceive of greater benefits to be derived in a new and different order of things; secondly, to openly advocate the same, and thirdly, to put their ideas into practice in their own lives in defiance of adverse opinion and social ostracism; aye! in defiance of persecution and even death itself.

It has become more or less unpopular in these days to put to death those who differ in opinions from the powers that be—perhaps owing to the fact that the more dissenters put to death the more numerous they became. It is still customary to criticize and ostracize and even persecute in various petty ways those who dare to show their contempt for conventional decrees and customs, and are honest enough to satisfy, as far as possible, all the needs of their three-fold natures—physical, mental, and spiritual—in the simplest and most natural manner, without recognizing any necessity to practice hypocrisy and deceit, or suffer shame or condemnation because thereof.

One kind of people who doubtless would be most severe in their criticism of the idea of freedom in sexual relations can only be classified as the fig-leaf contingent of society, because the Bible story of Adam and Eve in the garden of Eden clothing themselves with fig leaves to cover their nakedness seems to be the most fitting illustration of those who clothe themselves with pretended virtue (it is nothing less), which only serves to direct attention to the shameful thoughts generated in their own minds, which none might discover, if they did not, like old Adam, cry out and confess: "I was afraid because I was naked, and I hid myself."

The "fig-leaf contingent" is but little if any worse than the class which I shall speak of as the "white feather brigade," who hate the sham and pretense, the hypocrisy and deceit of con-

ventional life, and realize the possibilities for human happiness in a larger measure of social freedom, yet they are afraid to stand firmly by their convictions, and so they continue to wear their particular badge of slavery, which might as well be a "fig-leaf" as a "white feather" except that it is the manifestation of a slightly different stage of development, as one who has advanced from the primary department into an intermediate grade of schooling.

There is another species of critics that are certainly in a class by themselves, who apparently pose as the "advance agents" of reforms and reformers.

The only difference between them and the advance agents of Barnum and Bailey's circus is, that the circus agent goes ahead of the circus, bills the town, and stirs up the enthusiasm of the inhabitants in order to get them ready for the circus which is surely coming, while the advance agent of reform tells the reformer his "ideas are all right, but the people are not ready for them yet, and he had better get under cover, and stay there until the dear people have all the time there is in which to get ready."

The Chicago newspapers have a full staff of these "advance agents" of social freedom.

The next in order are the "past masters," who are not wearing fig leaves, and have forgotten what a white feather looks like. It is so long since they wore one, and they are so far ahead of the "advance agent" that the agent cannot even see the dust they raise to blind the eyes of those who are toiling after them.

This class have discarded the cloak of orthodox religion, and conventionality, and are not afraid that it should be known that they have exercised the utmost freedom in all of their social relations, but they have "got wise," so to speak, and having "run the gamut" of human experiences, they consider themselves eminently qualified to give a great deal of advice to others, so they tell us that "while of course it is natural and right, and therefore there is no necessity for condemnation in the fullest satisfaction of sex desire, it is better to rise above it, or overcome it, rather, by the power of our 'wills' governed by 'Reason.'"

How grand, how lofty and sublime it sounds, and how the idea suggests to our minds a state of development in which we might find ourselves "monarch of all we survey"; truly a consummation devoutly to be wished, but, unfortunately for us, as we seek to climb upward toward that dizzy pinnacle, we meet so many returning travelers that it becomes a cause of wonderment, and we fall into the natural error of jumping to the conclusion that they became weary before they reached the goal and so discouraged, retraced their steps.

We learn better after a while,—at least that has been my own experience, for I am willing to stand in the "confessional" if by so doing I can better illustrate the point I desire to make clear.

So, then, I confess to having tried the "queenly act" of sitting triumphantly upon "Reason's throne" for a whole year, and at the end of that time I cheerfully and willingly abdicated that position in favor of the next aspirant who was bound to find as I did and as so many others found before me, that the "throne of Reason," so called, is a cold, barren place, absolutely devoid of every element that is calculated to add to human comfort and satisfaction, except as a place of contemplation or retrospection for those who have the full consciousness of having enjoyed every experience they had ever desired.

Many persons pose as occupants of "Reason's throne" whose intellectual faculties have been developed at the expense of the physical, and therefore they have never possessed a desire for sexual intercourse and are unconscious of the fact that they have missed any desirable experience that is common to humanity. Such persons are frequently held up as models of so-called "virtue and morality" and they are often found sitting in judgment upon their fellows, and giving utterance to severest condemnation of their "immoral" acts.

We do not hesitate to say that such persons are credited with a virtue which they do not possess, and even their reason and judgment may be questioned, since no one is, or can be, qualified to pass judgment upon so vital a matter, who knows nothing about it.

"Hearsay evidence" is challenged in any court, and in the case in question the evidence of those who have qualified as witnesses, through actual experience, is overwhelmingly in favor

of more freedom and less restriction in the natural expression of our sex natures.

I realized all of this only when I tried for a year to occupy the position of "judge" while fully cognizant of a sense of having missed an experience which I longed for with all the strength of my nature, the experience of loving and being loved *without limitation*, so I climbed down "off of the throne" and came back to earth, so to speak, "to qualify." So much for those who are the chiefest among the objectors to the establishment of greater freedom in the sex relation.

Every objector is entitled to the privilege of choosing his own class, while I pass on to a consideration of the objections generally advanced by the individuals I have referred to, and bring such argument to bear upon them as I may be able to do, in this effort to break the chains which the past has fastened upon humanity, and establish true freedom in self-expression for all.

(TO BE CONTINUED.)

FROM ANOTHER CONVENTIONAL MORALIST.

[In No. 1,035 of *LUCIFER* the second page was monopolized by a letter from a defender of old-time standards of morality living in New Zealand. In this issue a like courtesy is extended to a Christian clergyman whose home is in Ohio, U. S. A. In this way *LUCIFER*'s management vindicates its claim that all sides are heard in its columns. Brother Potts is a paying subscriber to *LUCIFER*. He does not ask the freedom of its platform—as some do—without helping to defray the necessary expense of publication. As in the case of Brother Longdill, and of others who antagonize the radical views of the editor and principal supporters of our journal, I now ask for Brother Potts a courteous, fair and candid hearing.—M. H.]

"Dear Moses Harman: This is the sacred Sabbath Day, and I have just returned from the English Lutheran Sunday school, where I taught a class of adults on John vii, 37-46, concerning 'Jesus at the Feast of the Tabernacles,' A. D. 29-33. It was very interesting to myself and the class. We all seemed to drink in the spirit of the lesson. The presence of the divine spirit was very manifest, to enlighten our minds, and to warm our hearts. The time was all too short, as expressed by the class, to drink in the whole lesson. There were but five in the class, and myself—six in all. There were two wives, their husbands not present, but living in happy wedlock; two husbands, wives not in the class, but they are living happily, as I know. The one married man present is the father of a son who last summer graduated from the college and seminary at Springfield, O., and is now in the active ministry. The other one a single young man, and myself, bereft of a wife with whom I had lived from 1861 to 1901—forty years. Our first and fourth son, with mother, I am assured, are over in the land of peace and beauty. I am on this shore, with two sons and their wives.

"What a pity, it seems to me, to break up the present order of society, when we have nothing better to offer in its place, even defective as it is in its present stage of advancement. Is it not so that, after all, bating the defections from the ideal, that the aggregate of human happiness lies in the present order? Monogamy in its highest and truest conception is the divine ideal. We can not improve upon it by any other system. It is the best results of the highest ideal of the most progressive civilization. Everything else has been tried. This prevails, in conception, in civilized life. Generally we have not come up to the ideal. But instead of destroying what we have for some vague and untried theory, it were better to perfect what we have. So it seems to me.

"I am sorry for your recent legal affliction. But I cannot see how the civil authorities could do otherwise and be consistent with themselves.

"So far as I understand you, I sympathize with the end you have in view—to be well born and well bred; to free womankind from sexual slavery; but I cannot approve of your methods of reaching these ends, nor do I think the plans you propose will reach the results you desire. It seems to me that you are in a mist and a delusion. I do not impugn your motives.

"It seems to me that the remedy lies in the Sunday school lesson of to-day, March 5, 1905. If any man earnestly desire any

good thing in this life, or in the life to come, let him come unto me in spirit and in truth, in mind, heart and life, and imbibe my truth, my spirit, my disposition, my self-control, my life. He that believeth on me or accepts in sentiment and practice the foregoing facts, as the *Divine Truth* has said, 'out of his inward, spiritual affections shall flow an abundance of the things he so earnestly and truly desires.' The *Divine Likeness* will most assuredly bring *divine results*. The fullness of the *Divine Truth* and the *Divine Spirit* are a sufficient remedy for all life's ills. These will lead men to a *divine choice* in need, and to the proper course of life after marriage in all things toward each other afterward. The Truth of God is the power of God unto salvation or deliverance from error to all those who believe and show their knowledge and faith by their conduct.

"Yours most truly,

"JOHN VINTON POTTS.

"North Robinson, Ohio, March 5, 1905."

I have really no desire to enter a lengthened controversy with Brother Potts, believing that personal controversy is very apt to degenerate into a struggle for victory in argument, in which struggle the discovery of truth for truth's sake becomes a secondary consideration or is lost sight of altogether. Having once held very similar views myself, I can easily understand how our critic can be a thoroughly honest man and yet defend that which now seems to me wholly unscientific, absurd and irrational.

As I see it, the teachings attributed to the man Jesus are suited only to a very ignorant and undeveloped age of the world. His views of human government were those of the paternalist and autocrat, using those words in the customary sense. Take the first two verses of the "Sunday school lesson" referred to by our Ohio friend—

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water: (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

In the first place, it strikes me that this is the language of a religious enthusiast or fanatic, rather than that of a philosopher, or even a man of good common sense. It is the language of one who wishes to be a leader of men, a founder of a sect or new religion. In all times there has been no lack of men who sought leadership through assumption of superior holiness, or superior knowledge of what they claimed to be the "will of God." If the Roman governor had not committed the blunder and the crime of putting Jesus to death there would probably never have been an organized Christian church; never have been the long succession of religious wars growing out of the attempt to convert the world to Christianity; never have been such a thing as the Roman Inquisition, and never have been such attempts to throttle freedom of speech and of press as we see to-day, in support of so-called Christian morality, and Brother Potts—kind-hearted man as he is—would not now be found among the supporters of the law that would deprive me of liberty and property because I conscientiously oppose a system that enslaves the mothers, and through slavery of motherhood in the sex relation enslaves the whole human race, and bars the way to human progress.

I close by reminding Brother Potts that I do not oppose monogamy as such, nor any other form of sex-association. It is the *denial of liberty to choose or refuse* that I oppose. That many people live happily in the monogamic relation and raise children that are a blessing to their parents and to the world, is doubtless true, but this does make it the less true that enforced monogamy is perhaps the worst of all forms of human slavery.

M. HARMAN.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

"WOMEN, LOVE AND LIFE."

One of the strong, virile, aggressive, uncompromising, unconventional, independent thinkers and writers of our era of transition from faith to reason, from superstition to science, is William Platt, of London, England. Though not an iconoclast of the old, to the extent that most of *Lucifer's* contributors are iconoclasts, Mr. Platt's books show that he is by no means a worshipper at the shrine of Madame Grundy, nor is he follower of Paul or Peter in his theological views.

In order that our readers may better understand the attitude of Brother Platt towards the sex revolution, I herewith make some selections from his book entitled, "Women, Love and Life":

"A lady at a ball dropped her garter, and the humanity present divided into two usual classes, either smirked with the lewdness of humanity, or blushed with the lewdness of humanity. But the great King Edward took up the garter and said, 'Let the shame be on the thinker of shame,' a thing for all eternity to remember.

"And the great King, pursuing his noble thought, founded an order of Knights, the Knights of the Garter. And the meaning of their foundation was this—to cry out their eternal truth that to men noble of nature garters and the thighs they bind, flesh, sex, nakedness, all is grand and holy,—let the shame be to the lewd man who smirks, let the shame be to the lewd man who blushes, to loose libertinism, lust and lechery; to grovelling Grundism, bastard Bowdlerism, prurient purity—societyism—but no shame to the pick and chivalry of men, no shame to the 'Knights of the Garter.'"

"Love is grave and terribly in earnest. Love is short-lived man's one chance of eternity—a beautiful eternity springing as it does out of the love for him of the girl he loves. Love then thinks first of the children to come—it is that we call honor in love.

"It is the thought of the children which issues the command to a girl that she must make her lover swear, before he reaches her body, that he will own proudly to the fatherhood of the children of their bodies; that vow we call marriage. People say 'It is for the protection of women'; were it only that, a woman would be justified in setting it aside; but is more than that, it is for the protection of the race; that is why it is so deep a rule of honor. A man who touches any woman, no matter whom, without having married her, is no man; yet the woman who allows a man not married to her to touch her is one whom no person with a heart will judge—the suffering she is bound to meet will atone—yet let all remember that the law of honor is marriage. And remember that there is no true marriage save that which welcomes the children into the world with joy; just-beds, not marriage-beds, are they that are dead to the hope of children; and the crime of murdering men is as nothing compared to that of bringing babes unloved into the world; death is a quick misery, lack of love when young and the shame of such bastard birth is a long-stretched misery. And love goes yet deeper into the point of honor—love is one of the supreme creators of honorable living. Certain it is indeed that a man's most honorable deeds, be they for a woman's sake or not, will be inspired by the thought of some woman; and a woman's most honorable deeds, be they for a man's sake or not, will be inspired by the thought of some man. Quite simple it is that when we love we should seek before all things to be worthy of our sweethearts; but beyond that it seems as though, love being our strivings for perpetuation, some instinct cried out to us that when in love we must raise ourselves to our highest spiritual possibilities; that the race may continue to hold in it something that is noble. And so rich is true love in high and honorable feelings that men in stark love will die if that woman fails them whom they long for; feeling that their only true eternity is lost to them."

Price \$1.25. Address this office.

Our readers everywhere are kindly requested to send us names of persons who might be interested in *Lucifer's* work if they could see a sample copy.

Disappointed from any perceived good, the divine will is simply so much as we have ascertained of the facts of existence which compel obedience at our peril.—George Eliot. *Life by Cross*, Vol. 3, p. 10.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states bordering or near Illinois on any side. I trust to meet many friends of Lucifer in this city. As my future plans must be made rapidly, those intending to write should do so at once.

JAMES F. MORTON, JR.

WHAT OUR CONTEMPORARIES ARE SAYING.

From letters and clippings received at this office it would seem that the late arrest of LUCIFER's editor at the instigation of the postal censors has been made a subject of note and comment by many editors and newsgatherers. A few of these are here reproduced:

Under the head, "The Latest Outrage," the editor of the "Demonstrator," Lake Ray, Wash., makes the following earnest and cogent appeal to the readers of that brave young giant of western journalism:

"The unspeakable cowards who are carrying on the national conspiracy against free speech are never satisfied. By the time this reaches the readers of The Demonstrator most of them will already have learned that Moses Harman, the lifelong champion of freedom, justice and intelligence, has again been arrested by the haters of human progress. The matter singled out for especial censure is the able presentation of 'Sex Radicalism' by Dora Forster. At the time of writing the outcome is uncertain. When I reach Chicago I will report the matter in full to The Demonstrator. In the meantime I urge all readers to wake up and take a hand in the fight. Our own liberties are at stake in it. The penalty of indifference is enslavement. In my pamphlet, 'Do You Want Free Speech?' I have sounded the note of alarm, and exposed the plot to destroy our remaining liberties by the underhanded methods of the slimy thing known as Censorship. Those who have not read this exposure will realize the seriousness of the present situation much better by doing so. Almost alone among writers and editors I have declared this

to be the great issue of the hour, and have urged all Liberals to join the Free Speech League, and build up a powerful movement in defense of freedom and justice. Lethargy and indifference are ruining us. We have seen the murder of Ida Craddock, the infamous deportation of John Turner; and our shameful failure to be aroused by these outrages has emboldened the agents of reaction to attempt the present crime. Will you, readers of The Demonstrator, persist in the slothfulness which has already produced this evil condition; or will you, even tardily, awaken? If you had stood by the Free Speech League as I have so long pleaded with you to do, we should to-day have a powerful associative movement capable of doing battle with the medieval plotters and subjecting them to crushing defeat. Enough mischief has been done; but there is still time to save something. The league, although crippled by your inaction, still exists, and has taken steps to aid in this great contest. Where will you stand? Will you sit back idly and let others contribute all the means and do all the work? Or will you appreciate the privilege of doing your share? Consider well, if Liberalism is more than a name to you.

JAMES F. MORTON, JR.

One of the latest candidates for popular favor in the field of journalism is Tomorrow, a monthly magazine issued as the organ of the People's Industrial College, located at 1926 Indiana avenue, Chicago. The head of this college and editor of the magazine, Tomorrow, is Oscar L. Triggs, late a professor in the Rockefeller University, Chicago. In the April number of Tomorrow appears this very significant paragraph, under the head, "An American Press Censorship":

"At times it seems that the words of men like Milton, and his equally great successor as an advocate of liberty, John Stuart Mill, were likely to be forgotten, and restrictions placed upon the press which would effectually throttle it and nullify its power for good. Anthony Comstock, rebuked in a thousand courts, is still at work confusing all right relations between art and expression, and suppressing indiscriminately works of art and literature and the gutter type of writing and printing; and others, imbued by the same zeal and the same lack of wisdom, are following in his footsteps and attacking at random all that does not square with their prejudices in the way of book, picture and periodical. The loss to liberty is being felt in all this, but little is being done to prevent further encroachment, which seems impending. Moses Harman of Chicago, the aged and long persecuted editor of LUCIFER, is the latest victim of prurience and stupidity, and will probably have to stand trial for having spoken plainly on sex matters. The interests of truth are at stake here, and this case should be kept in mind."

The largest of the distinctively "materialistic" Free-thought papers of the United States, and, since the death of the Boston Investigator, the oldest, is known as the Truth Seeker, New York. In its issue of March 18 The Truth Seeker has this to say in regard to the late arrest of LUCIFER's editor, and of the causes which seem to have led to that arrest.

"The idiosyncrasy of the suppressors of free speech is again illustrated in the recent arrest of Moses Harman for sending through the mails copies of LUCIFER containing essays on free love. While these essays are physiologically puerile and sociologically impossible, they have harmed no one who has read them, and hitherto but few have read them compared to those who will now struggle to obtain copies. We have had LUCIFER right along, but never saw anything in the essays to compensate for the time spent in reading them, and we venture to say that if the postal authorities had let them alone they would have fallen into an innocuous desuetude deeper even than that of the ex-president who coined the phrase. Prosecuting them by prosecuting the publisher will raise a clamor for them greater than the demand for the pamphlets of the late Ida Craddock, and if the publisher is worldly wise he will put a big price on the articles and raise a defense fund by their sale.

"For many weeks Dora Forster has been writing in LUCIFER upon 'Sex Radicalism,' and the tenth article in the series seems to have been the straw which broke the camel's back. The attention of the postoffice was evidently called to the contents of the paper by the Canadian postal authorities who have named

LUCIFER as a paper not fit to circulate in that country. The Canadians have paid the same compliment to *The Truth Seeker*, but failed to obtain the co-operation of our own postal department in suppressing it. Another writer for LUCIFER is Sara Crist Campbell, and this person's communication entitled 'More Thoughts on Sexology' is obnoxious to the law.

"Dora Forster advocates free love, denouncing what she terms puritanism in social life, while the Campbell person advances the early teachings of the Oneida Communists as desirable for present day practices. While the articles are mostly tommyrot and hogwash, there are no obscene words in them, and they contain nothing at all likely to deprave and corrupt the morals of those whose minds are open to such influences, and into whose hands a publication of this sort may fall, unless their minds are weaker even than a Sunday school scholar's. We do not believe the prosecution can find any one whose morals have been depraved and corrupted by them, and until such injury has been proved it is a most unjust and tyrannical act to imprison the publisher of LUCIFER.

"Moses Harman is now about eighty years old. He is one of the most kind-hearted men we ever met—honest and truthful, reproaches upon no one's liberty of thought or art; an estimable citizen, a true friend, intelligent far beyond the average; in short, a man of the most exemplary kind. If the world was peopled exclusively by men like him there would be no need of policemen, judges, or law courts. The court which condemns him will condemn itself. The law which imprisons him is a brutal law. The persons who are persecuting him have no conception of what he considers his work to be, and are only desirous of making out a case to enrich their records of convictions. But it would be better—a thousand times better—that they drew their wages of sin for doing nothing than that they should work such an infamous injustice as to imprison a man like Moses Harman for printing some foolish stuff from writers who mean well even if they do not know."

* * *

I have often found occasion to speak in terms of hearty commendation of the work done by *The Truth Seeker*, its editor and leading contributors, especially in defense of freedom of speech and in opposition to the un-American legislation under which freedom of speech and of press have been denied and outraged, and now it gives me decided pleasure to be able to chronicle another instance in which the paper founded by D. M. Bennett has been true to the spirit and example of its founder.

Lest, however, I be misunderstood, I would here discriminate a little.

Most sincerely do I thank the editor of *The Truth Seeker*, Eugene MacDonald, in my own name and in the name of all who feel an interest in the continued life of LUCIFER, for his energetic protest against the work of the suppressors, the censors of press, the prurient prudes who use the public mail to disseminate their own literature, but deny to others the rights and privileges they claim and use for themselves; but while very honestly and candidly giving voice to these words of commendation, I would be untrue to my own convictions of right and truth if I should fail to enter a mild protest against part of the quoted editorial of *The Truth Seeker*.

While Eugene MacDonald has been even more kind and laudatory, when speaking of LUCIFER's editor, than I could expect or claim for myself, I cannot overlook the fact that he has been scarcely kind, just or civil to my friends, Dora Forster and Sara Crist Campbell.

These are the real names of real persons; then why should quotation marks be used when their names are mentioned? And why should any one speak of the last named as the "Campbell person"? There may have been no insult intended, but the similarity of this mode of expression to the well-known method employed by some things in human shape, who try to destroy the good name of their human sisters by such phrases as "the Campbell woman," "the Jones woman," etc., cannot be overlooked by the observant reader.

Then as to the words "tommyrot and hogwash"! Perhaps I do not know the meaning of these terms. Perhaps Brother MacDonald simply meant that the writings of Dora Forster and Sara Crist Campbell were beyond his powers of comprehension, or something of that sort, and that he meant nothing uncivil or disrespectful toward these cultured and every way reputable and honorable contributors to LUCIFER's columns.

Not wishing to get into a controversy with any one, and especially not with any of the defenders of freedom of speech and of press, I close by saying, in brief, that to my thinking the dogmatic spirit is not the scientific, the philosophic spirit. To my thinking none of us are wise enough to be justified in assuming oracular knowledge, or good enough to be justified in assuming a pharisaic tone when speaking of our fellow human beings and of their views of life and its problems; and, finally, while I am neither a prophet nor the son of a prophet, I here and now venture the prediction that in the coming years, when mankind shall have outgrown its ignorant prejudices in regard to questions relating to sex, the names of Dora Forster and of Sara Crist Campbell will be held in grateful and honored remembrance, when, perchance, the names of some editors of reform journals of to-day—my own name perhaps included—will be held in comparative light esteem, if not entirely forgotten.

M. HARMAN.

RESPONSES TO THE CENSORSHIP.

From a good-sized basketful of letters from friends in reference to the latest attempt of our paternal government to throttle freedom of speech and of press, I take, almost at random, the following as samples of the whole, sincerely regretting that LUCIFER's space is so small that but few, comparatively, of these letters can see the light of print in its columns. Asking our friends to kindly take the will for the deed, and hoping in the not distant future to make such changes in LUCIFER's columns that a greater number of contributors can be given space, I desire once more to return heartfelt thanks for all the good words of sympathy and fraternal regard received in letters or otherwise since the last visit of the United States deputy marshal to LUCIFER's sanctum; also sincerest thanks to all who are sending or have sent financial help to be used in defense in court, or in any other way to keep the banner floating at LUCIFER's masthead.

"Editor LUCIFER: Again the American eagle, which has become a bird of prey, has clutched you in its talons. I am amazed, for I had come to believe the time had passed by for a repetition of such gross injustice as had been meted out to you in the past.

"Liberty! We have no liberty in this government, nor in any other government, in fact. The words liberty and government are antipodal, in meaning. It is as Crosby stated, we build monuments only to our dead; hence, we have the monumental fraud of 'Liberty enlightening the World.'

"The secular press is now discussing the marriage question about as plainly as does LUCIFER. I think it is religious prejudices more than anything else that prompts the Comstock gang to persecute you as they do. You have my hearty sympathy and co-operation in the work of striking the shackles from humanity to the extent of my ability. I hope you will have ample moral and financial support in this our battle for the rights of free speech, a free press and the inviolability of the mails.

Sincerely yours,

"JULIET H. SEVERANCE, M. D.,
"378 E. Sixtieth St., Chicago."

"Dear Friends of Freedom: What! must Moses Harman go to prison again? It is a monstrous outrage! More unreasonable and more astonishing than were the persecutions of Galileo for holding that the earth has a right to rotate and revolve; or than the persecutions of Harvey for standing up for the blood's right to circulate.

"Lucifer obscene? It is no more obscene than a fresh blooming rose! The postoffice officials call knowledge obscenity. If *LUCIFER* were read by men only, the postoffice department would not oppose it. If Ida Craddock's books were read by men only, they would not be condemned. Men are afraid that knowledge will spoil women for the service of men.

"I was once postmaster of a fourth-class office in Dakota. Many circulars came to the office. Among them one day I found one full of genuine obscenity, yet it was an open circular bearing a one-cent stamp. Every postal clerk or official could read it who chose to do so, but none condemned it. It advertised 'Attraction Wafers.'

"I have seen cards advertising different brands of tobacco which contained the filthiest, lowest insinuations imaginable. They pass freely everywhere and no postoffice official classes them as obscene.

"The Kreutzer Sonata is not allowed to pass through the mail. Why?

"What of the Decameron, a book handed down from generation to generation for five centuries? Evidently men consider it a valuable book, for it passes freely through the mails; and yet in it lust plays naked on an open stage. Why do not the post-office officials interfere? Is it not because this book contains nothing calculated to endanger man's rule over woman?"

"BERTHA MOORE,
"415 Williams Ave., Portland, Ore."

"When you sent me the first sample copy of your paper about two years ago I considered it rather 'strong medicine,' but was struck by your chaste language and the cultured style in which you approached delicate subjects, and I took it as a proof that there must be a noble sentiment underlying it all. Since that time I have been reading, and corresponded with a number of libertarians, such as E. C. Walker, J. William Lloyd and James F. Morton, Jr., and I am now fully convinced of the soundness of your position. I am convinced that what humanity needs is not more laws, not more courts, not more scaffolds, or more hangmen, but more enlightenment and more liberty. And as for you, Brother Harman, if you should be called upon once more to go to prison for conscience's sake you may rest assured that your friends will not forget you nor the good work you have done for them. I would like to have your photo if you have any left, and will send you the price by return mail.

"Yours for the Social Revolution,
"C. PETERSON,
"Manti, Utah."

HOW TO HELP LUCIFER TO WIN.

Several plans are being proposed by which it is believed *LUCIFER*'s readers and patrons can most effectively help to win the defensive fight against the censorship of press and mails. One of the most practical is doubtless that voiced by "R. T."—a nom de plume—who writes from West Virginia, in these words:

"Am sorry about your late trouble. Will help financially when the time comes. I like *LUCIFER* as it is."

Here follows an order for ten dollars' worth of ammunition to extend the work of education to which *LUCIFER* is devoted. Among the books and pamphlets ordered are twelve copies of "New Hedonism," by Grant Allen; seven copies of "Sex Radicalism," by Dora Forster; four copies of "Jeannette, the Reclaimed Delilah," by a "Man of the World"; two bound volumes of *LUCIFER*, etc., etc. Evidently Brother "R. T." means to help to awaken the public conscience to a sense of the need of better standards of morality by circulating cheap radical literature among his neighbors. Apparently he is emulating the example of a friend in Ohio, who, a few years ago, invested about \$35 in *LUCIFER*'s cheaper literature for the purpose of starting a circulating library.

Here is a copy of a recent letter from a friend in Kansas voicing the same method of helping *LUCIFER* to win its unequal battle for freedom and justice:

"Dear Mr. Harman: I am very sorry to hear of your arrest. I think you surely will win the martyr's crown, but as money is

more effective than words, will enclose postoffice order for \$5 to pay for these books I got in the winter, and renew my subscription to *LUCIFER*. Hoping that right will prevail and that you will soon stand free and justified before the world, I am

"Sincerely yours,
"Max E. A. BAYLER."

And here is still another:

"The six copies of 'Sex Radicalism' you sent came duly to hand and I inclose herewith a dollar to pay for same. As my time is much occupied lately, I am unable to devote much of it to canvassing or propaganda work. But rest assured that if I can place more copies of the booklet, I will surely do so. I was much surprised to learn of your arrest in connection with this interesting and valuable publication, which ought to be in the hands of every intelligent person in the world. Hoping that you may succeed in justifying yourself and vindicating your course, I am

Fraternally yours,
"C. H. WEISLER."

"Ouray, Colo., March 22, 1905."

One more only must suffice for this time as samples of letters of encouragement from those who feel that *LUCIFER*'s battle is their battle as well:

"I enclose money order for \$2 on books. I received the two paper-bound pamphlets all right. Since I got my last *LUCIFER*, I do not know what to think. Can there still be people who desire to see children born of mothers who are nothing but sexual slaves? An old man who has watched *LUCIFER*'s struggle for years said to me the other day: 'Mr. Harman has given his life to help women, but they do not pay any attention to him.' But I could not agree with him. All I am I owe to *LUCIFER* and its teachings, and I think there are others. I am not fortunate enough to be a mother, but I know if I ever become a mother my children will not be slaves, thanks to *LUCIFER*.

"I am a wage-slave, spending most of my time in another woman's kitchen, and cannot do much to help you, but oh, I hope you will come out on top. I would gladly pay \$5 a year for *LUCIFER* once a month rather than to see it suspended.

"Sincerely yours,
"LENA SELIG."

"March 12, 1905."

Whether the battle for freedom of speech and press is won in this generation cannot now be foreseen, but if won, or when won, the victory will be mainly due to those who furnish the "sinews of war" and who tirelessly work to change public opinion in regard to such vital questions as those discussed in *LUCIFER*'s pamphlet literature. Once more, good friends, please accept heartiest thanks for timely and generous co-operation.

M. HARMAN.

IMPORTANCE OF FREEDOM OF SPEECH.

The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the inquisition were the darkest days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns, always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing, there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment; but his memory becomes a stench in the nostrils of future generations; and his cause is doomed, unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip the Second of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring mon-

archy into disrepute than the entire radical press of Europe; and his few majestic laws have only succeeded in bringing him into richly deserved contempt.

In all ages the truest lovers of mankind have failed to imbue their fellows with the spirit of open-mindedness. The cause of free speech numbers the most glorious martyrs in history. Socrates, whose name we hold in reverence to-day, was murdered by the Athenian people for seeking to lead them to think for themselves. Bruno in death and Galileo in imprisonment paid the penalty of loving truth more than public opinion. Roger Bacon upheld the cause of scientific research against unnumbered persecutions. Milton perceived that no error was so fatal as the suppression of thought, and penned his glorious *Areopagitica*, which remains to this day an unanswerable argument to all who, either from mental weakness or from a tyrannous disposition, seek to set bounds to human speculation or expression. Voltaire, Paine and a host of others have followed in demonstrating that free minds and free lips were necessary in order that men might grow and learn. In our own land Elijah Lovejoy gave his life for the principle of freedom of the press; and from his martyrdom was born the grand apostleship of Wendell Phillips in the cause of freedom. We stand indeed on holy ground when we approach the sublime company of those who, through the ages, have striven to secure, not only for themselves, but for all mankind, the right of unfettered utterance on every theme. Well for us if we are found worthy to tread in their footsteps, and to bear the most humble part in this great work.

Never was the cause of free speech in greater need of fearless championship. The people of the United States seem drugged or stupefied on this vital issue. For thirty years Comstockism, trailing its slimy length with the immunity afforded by plausible but damnable false pretenses of concern for public purity, has sunk its venomous fangs deep in the flesh of men and women immeasurably purer than their persecutors. The foul murder of Ida C. Craddock was but an episode in the filthy career of this spawn of utter villainy. More recently the growing spirit of imperialism has proceeded to almost incredible lengths. Free speech is confessedly strangled in Porto Rico and the Philippine Islands, and restrained even in Cuba, where the United States cannot pretend to have any right to meddle. Sedition laws, the enactment of which utterly destroyed the Federalist party of a hundred years ago, are to-day complacently received by the degenerate issue of slaves to whom liberty was something more than a name. The Declaration of Independence is trodden under foot and spit upon by the present rulers of our land as containing too strong an affirmation of human rights. Workingmen are denied the privilege of peaceable assembly and the right to reason with their fellow workers. All these are but symptoms of a great and growing disease, the cure of which lies in the development of public intelligence.

This is the cause to which we have pledged ourselves. In our work for freedom of expression we invite the cooperation of all who believe in according to others the rights they claim for themselves. Human rights are without exceptions. White, black, brown, yellow or red of hue; male or female, young or old, poor or rich, of every class and rank; Catholic, Protestant, Buddhist, Jew, Mohammedan, Mormon, Theosophist, Spiritualist, Mental or Christian Scientist, Dowdite, Koreskan, Atheist or Agnostic in religion; Republican, Democrat, Prohibitionist, Socialist, Single Taxer or Anarchist in political alliance or social philosophy; all these and all others are entitled to the full and free expression of their ideas of truth, and should be protected in it. Not all of them can be right. Perhaps none of them is wholly right. But out of the friction of their contending views is kindled the spark of truth. All true progress must come by the road of freedom of expression. Let us, therefore, build well for the millions who are pressing ahead, that their course be not checked by stumbling blocks unworthy of an enlightened age.—James F. Morton, Jr., in "Do You Want Free Speech?"

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SOCIAL FREEDOM.

PART II.

BY HELEN L. POTTER LOOMIS.

It is said that any religious doctrine can be sustained by Scriptural authority, and while I might also turn to the Bible and find ample justification for the sentiments I have expressed upon the subject of social freedom, I consider I have a better source from which to draw conclusions, and therefore turn to Mother Nature for a fitting illustration to use as a basis in the argument in favor of the condition under discussion.

I find the illustration I desire in the trees upon the plain and in the forest.

On the plain or in the open field the tree towers in majesty toward the sky, or spreads itself around, or slants along the ground, according to the innate bent of its nature, or in harmony with the providential breeze that sways it; but in full expression of its own needs and desires it responds lovingly, silently and tenderly to the warmth of the sunshine and the caress of the rain-drop; its roots draw grateful nourishment from the soil, and harmony and peace prevail while the tree develops and expands to the fullest extent of its nature.

In the forest it is different. There the tree is forced to conform to its environment and the limitations placed upon it by its surrounding companions.

It grows, as best it can, toward the light wherever light may be. Forced to modify its natural habit, in obedience to the pressure of circumstances over which it has no control, it takes such form and grows to such height and breadth as its neighbors allow it to do; all its energies being directed to the preservation of life in any shape, and at any sacrifice. May we not justly draw a comparison here between the trees and ourselves?

Left to ourselves, or surrounded only by Nature, we become outwardly that which the spirit within would fashion us to—but placed among our fellows, crushed and crowded against each other, shackled by conventionalities and customs, restrained by unjust and unnecessary laws, pruned and bent by the force of public opinion, we grow to be much like the trees in the forest, differing from each other only according to the light we can get which struggles through the intermingling of the heavy foliage of traditions, creeds and dogmas.

The tree, however, has less power to choose or reject its own environment than we have, and our power to do this should be governed wholly and entirely by our own human desires, unrestrained by the dogmatic authority of others.

Human desire is the true spur to human progress, and we must our progress by the fulfillment of our desires.

Thus I unhesitatingly and unqualifiedly reassert that human desire in all matters pertaining to social intercourse should be the sole guide to individual action just as our appetite is our sole guide in the choice of food, and that all legal and conventional restrictions should be removed in order that absolute freedom in the expression and development of every natural function may be established.

I also confidently assert that according to the strength of our individual desire, this happy condition will be attained.

It may be argued that many people have abnormal desires, and for that reason should be restrained.

While it is doubtless true that some are abnormal, let us ask, who of us might not be considered abnormal if others than ourselves are to decide as to which of our desires are normal and which otherwise?

Moreover, who shall say that abnormal tendencies would not become greatly modified or even wholly overcome if undue and unnecessary restriction was removed?

Such desires or inclinations as are generally considered abnormal in mankind are unquestionably the result of the abnormal conditions of environment into which we are born, just as a tree is handicapped in its growth and development by the crowded condition it finds itself in in the midst of the forest.

Is it not reasonable to suppose if that same tree could be transplanted into an open field, or given more space and freedom in which to grow and expand in its native soil it would develop to the utmost possibility of its nature?

We know that this is so, and just why we cannot apply the same logic to the case of the human being is hard to comprehend.

One of the objections usually made to this principle is that it is so contrary to the established social condition or custom that its acceptance would overturn the very foundation upon which society rests.

Strange to say this objection invariably comes from those who are most frequently heard deploring present social conditions.

Would it, then, be such a terrible calamity if the deplorable social conditions now existing should be overturned even to their foundations?

If a building is old and unfit for human habitation it is torn down before a new structure can be erected in its place. We may seek to refashion, remodel and repair the old building as we will, the strengthening one part but weakens another, and sooner or later the collapse of the entire structure is inevitable.

In Matthew ix: 16, 17, we find this old truth presented: "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."

"Neither do men put new wine into old bottles; else the bottles break and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

And yet, at the beginning of the twentieth century, we find society trying to accommodate itself to laws and customs two thousand years old; using itself as a patch upon a conventional garment woven by a medieval priesthood.

Is it not time a garment which requires such continual and extensive patching be considered to have outlived its usefulness and be rejected altogether?

There is always a swinging backward of the pendulum which at the same time means a forward movement.

Would it not appear at this time that the force of legislation, conventionality and custom which has been brought to bear so heavily upon mankind in the past two thousand years has exhausted itself, and that humanity stands at the portal of an era of freedom such as the world has never known before?

Let us now briefly consider the subject of sexual freedom in comparison with institutional marriage.

The most striking difference between the present restrictive condition and the one herein advocated is that the first-named prevents many individuals (who for one reason or another do not enter into institutional marriage) from giving any expression to perfectly good and natural impulses and causes them to go through life unloving and unloved, thus cheating them of the sweetest and dearest experience that is given to mankind to enjoy, and too often compels men and women who have entered institutional marriage to remain in a condition that is unbearable to them, where the element of hatred is engendered and they look forward to no relief from it save the death of one or the other. And the so-called Christian church still fosters such a relation to the extent that it fain would use its influence to secure the enactment of legislation which would render it still more difficult for people to free themselves from such a hell under the plea of "preserving the sanctity of the home."

To the average married man and woman the terms "home" and "hell" have become synonymous, although each and every one of them without doubt entertain a higher conception of what "home" should be; yet all the churches and all the legislatures cannot create a home where love, the one indispensable element, is lacking, any more than a builder can erect a brick house without brick.

Anyone who will conscientiously study this question cannot fail to arrive at the conclusion to which many of our most enlightened thinkers have already arrived, namely, that the chief doctrine of institutional marriage (which is the ownership by the husband of the wife's sexual organs and all that pertains thereto), is the rock upon which so many "homes" have foundered.

The promulgation of this doctrine has led to the practice of hypocrisy and deceit; it has promoted selfishness and jealousy, created discord and inharmonious; engendered strife, hatred and misery, and caused the murder of many hapless men and women.

In the name of a long outraged humanity, let us abolish such doctrines, for surely the mind of man can conceive of nothing more hellish and undesirable than this.

It is unnecessary to say that in absolute freedom of sex relation the evils above enumerated would be overcome, because each individual would be taught from childhood that the sex organs were not vile and unclean, and that they were worthy of all respect and consideration; that they should be as freely spoken of as to their use in the promotion of health and happiness by magnetic contact with the sex organs of others, as well as for the propagation of the species, even as the uses of the heart, stomach and liver are now freely spoken of. We would, under this system (if it can be called such) soon learn that the magnetism of some people which did not benefit us might rightly be avoided, just as we now avoid eating certain kinds of food which we have found by experience does not agree with us or is a positive injury to us.

This is not an unreasonable proposition to anyone who will fairly eliminate long-established prejudice from his mind in a desire to assist in the establishment of a new and better condition than the old. Neither is it so difficult to put into operation as some might suppose.

The effort most needful is to destroy the idea that one individual has any right to control over any function of the body of another individual.

For the sake of illustrating my point, take a married man imbued with the doctrine of institutional marriage, who therefore believes that he is the owner and controller of his wife's sex organs and consequently would be thrown into a fit of ungovernable rage at the knowledge that she had engaged in the sex relation with another man, thus robbing him of something which he believed to be his own exclusive property; yet this same man is most frequently found arranging clandestine meetings with other men's wives, who doubtless hold the same opinion of ownership of their wives' sex organs that he himself does.

Just what the psychological condition of this man's mind is that permits him to contemplate with equanimity the prospect of

sharing one woman with another man and not the other woman, is just all human comprehension, especially when he is actually better and happier with the one he shares than with the one he does not.

The only reasonable conclusion is that it is because in the one case he is limited by his idea of ownership of the woman and in the other he is not.

What, then, is the remedy? What but the one we advocate—the elimination and utter destruction of the idea of ownership.

This argument might be extended indefinitely but it has been sufficiently considered from the standpoint of meeting general objections and I desire in the closing part of this paper to dwell to some extent further upon the benefits to be derived from the conditions herein advocated.

(TO BE CONCLUDED.)

CHICAGO'S REIGN OF TERROR—A REMINISCENCE.

LA VEGA, COLO., March 21.

TO LUCIFER, the Light Bearer:

I have not written anything for LUCIFER for some time; have been doing other work, while I have read and kept track of LUCIFER's work through it all, and have rejoiced over the good things in it and the agitation for freedom which it keeps up. I did not think it needed me. But I must express my sorrow that its editor is to be again persecuted, and my appreciation for his bravery and coolness.

I do not express astonishment or indignation, you will notice. I read a great deal in exclamations and startling punctuation marks, from writers who cannot get over wondering that such things happen in "free America" as well as in empires and kingdoms. I do not wonder, and it is useless to wax wrath.

I lived in Chicago when innocent men and women were watched day and night, and whenever the authorities thought best they were arrested and hauled to the police station and subjected to a farce of an inquiry and then dismissed without a charge; when dynamite was conveniently "found" by the officers who had placed it there; when our home was watched for months, so that every friend who came to see us was marked; when people every day were arrested for speaking or writing what they thought.

I was locked up for four days once because I was writing an editorial for the Alarm, which never was allowed to appear again, and once for accompanying a friend to see her husband before the state killed him. My home has been searched without reason; desks broken open without warrant; letters kept back, opened and contents perused. And then after eighteen long, agonizing months, the state killed four noble men who had never been proven guilty of anything but zeal for the freedom of the race, drove one to a mysterious death in his cell, and condemned three others to hard labor and solitary confinement in prison.

After this experience do you wonder that I never am astonished at anything that authority does? I am not expecting anything more from the United States government than I am from England or Russia. All are strongly entrenched governments, wielded in the interests of a class according to crystallized notions hundreds of years old. I am not even surprised or indignant when the laws, such as they are, are broken and constitutions violated.

For I live in Colorado. You know what I have seen here, and how, when our millionaire mine owners want anything, laws, constitutions, considerations of humanity—nothing stands in the way of their getting it. So when the authorities want to silence a good old man and a philosopher because he is saying dangerous (to them) things, and even try to put him in prison again where he could not live many months. I am not astonished, and it is of no use to be indignant. I can only deepen in my earnestness to do all I can for justice and freedom.

I can only point out to my suffering comrades that there is reason to hope; and that the dawn is appearing. Though we have wars, and cruelties and persecutions and violations of such liberties as we thought we had secured, still the idea of liberty is more widespread, and human hearts generally are growing softer and human aspirations loftier and greater.

Courage! Hope! Do and dare! I believe our dear old friend will be happier in prison than his persecutors can be on the outside.

LIZZIE M. HOLMES.

SENSE ABOUT SEX.

All reformers use a Christian bait. The religious workman is handed a Christian Socialist publication, or a single-tax print telling how an all-powerful God "intended" that all should have land, falling, of course, to state why the distribution was neglected. "Sense About Sex," by A Woman Doctor, is likewise infant food for these Christians we wish to stimulate regarding women's freedom and marriage. For this purpose it may be freely recommended. The elect do not need it. How hard it would be if God should try to live up to every reputation given him. In this pamphlet we read:

"Then would the world have been saved incalculable injury, disease and anguish . . . and creating God's boundless humiliation. For we shame and insult God in the exact measure that we shame and insult his handiwork."

If there is conflict between mind and body, the maker is alone to blame. If a mortal is ashamed of his work it is because of his consciousness of lack of skill. The idea of the Almighty, who knew how it would all turn out, being humiliated by the opinion of his weak creatures, is novel and diverting. He must have been ashamed when he planned man; why did he not quit, or else revise the plan?

I never could accept the idea that all things are pure, that is, pleasant to the senses. The daily details of life are offensive and our pure judgment cannot repudiate our senses. What we really need is to approach all facts with candor and bravery, but in proper time and place. When we lance a boil let us not flinch, employing the best means, but why should we make each other believe it is all pure and good when it offends every sense?

NEMO.

SEX SLAVERY.

There are two kinds of slavery—sex slavery and industrial slavery. The well-known divisions of industrial slavery are wage and chattel slavery. In this article we are only concerned with sex slavery. In the human family the woman only has been the slave of sex, as far as we know. The writer believes that all forms of slavery will decrease if not disappear altogether.

The reason why woman has become a slave to man is that she is the one burdened by reproduction. This burden has made her in a measure defenseless and the male has taken advantage of the situation.

Free woman—woman truly free in spirit, is normal. Slave woman tends to become distorted and morbid, she soon loses her magnetism. The matrimonial relations of the past, and less so in the present, are enslaving to woman. The ordinary wife is a slave. Industrial slavery has in a measure compelled the male sex to enslave the female. Woman reproducing and watching over her offspring remains at the domicile. Man goes abroad to get supplies, and a division of labor and partnership arrangement obtains.

When the race steps upward upon the socialistic plane the whole society, or the state, will look after its offspring. Woman then will be as she should be—free. She will not be forced to give her body to A, or B, for provision for the children that she loves. In sex matters she will be free to follow her tastes. Laws that resulted from capitalism will have no further utility.

Some one asks, Will monogamic relations obtain under a socialistic regime? I answer: Yes, at first, but after a time the free spirit will assert itself. Woman held in bondage for centuries will make her escape. Conventionality will hold her for a time, but she will swiftly learn that she is not obliged to cling to any one man, unless she feels very much pleased to do so. If laws are made to perpetuate monogamic relations they will incline to greater and greater laxity. The monopolistic tastes of man, no longer indulged in lines of industrial ownership, will not get much encouragement in woman monopolism. Mrs. Grundy will gradually retire and every woman will do pretty much as she pleases with her own body.

For a time some may lease themselves for life, or for a time, but as necessities of life will in no wise compel them to do this, fewer and fewer promises will be made, and all this will be for the betterment of the race, because whenever reproduction occurs between antagonized partners the offspring is liable to be more or less marked by the mental condition of the fray. The race is marked enough already with the slave-driver stamp of would-be manhood. It is marked sufficiently with the cowering

slave type; the thing in woman's form that wants to be ruled by a rod of iron, that kisses the hand that smites it.

The world wants no more born masters or born slaves.

The desire to rule others is, pathological as is the desire to be ruled. The "love" that builds fences around its object belongs to a slavish and tyrant past. On an island where there are no wild animals it would be foolish to build defenses against them and shut up part of the population in these forts.

Probably the limitations set upon the life of woman arose from a desire to "protect her from enemies" perhaps as kind as the protectors themselves. Such "enemies" are fast becoming as good as other folks and there are now no excuses for fences, fortresses, etc., to protect mature woman.

If she enters the "marriage state" to-day and wishes to leave it to-morrow, it is her right. If she is being held unwillingly, some one is acting the part of tyrant.

DR. C. E. BOYNTON.

LETTER TO PRESIDENT ROOSEVELT.

Theodore Roosevelt: You send forth a bugle cry of alarm: Race suicide!

"Woman suffrage is a remedy for race suicide."

If the intelligent and educated women of this country wish to put an end to the race they have a right to do so. And they can do it. But the cause of the tendency in that direction is not lack of patriotism or lack of mother-love, but lack of right conditions for motherhood!

Remove the cause and you remove the trouble.

If the mother race had a voice in the government they would very soon make right conditions for motherhood, and fatherhood, too, and then there would be no more occasion to fear race suicide.

Are you afraid to trust the mothers? Will they not do what is best for the race that they have mothered? Shame on you, if you are afraid to trust them.

Advocate woman suffrage at all times and places, boldly, fearlessly.

Are you a physical hero and a mental coward?

Don't be like a skittish horse, shying to this side and that for every old stump of superstition, tradition, custom and policy. Ride straight ahead and get there.

Now we would like to see you carrying this measure right over the fences, ditches, rocks and stumps to victory!

Enfranchised women will produce a high-standard race, intelligent, just, patriotic.

Disfranchised women are producing criminals and distorted characters of all kinds.

Can you expect a patriotic race from disfranchised mothers? There is necessity for some rapid riding, in order to save the race. Will you do it?

Advocate woman suffrage fearlessly, or do not presume to say more about race suicide. Yours patriotically,

Portland, Ore.

MRS. BERTHA MOORE.

LUCIFER'S HELPERS.

Robert Schilling, \$4; Light Bearer Club (Calif.), \$1; Cornelia Boecklin, \$1; Joseph A. Labadie, \$1; Theo. Colwick, \$1; W. W. Miller, \$2; F. E. Leonard, \$1; A. R. Clarkson, \$5; Hod Haj Shah, \$3; A. Wastall, \$5; John Low, \$1; Hardy & Douglas, \$1; W. H. Bower, \$1.50; W. E. Taylor, 10c.

As frequently stated before, so now our friends are reminded that credit is given in this list to such as send money or stamps for trial subscriptions for their friends, or who buy books for gratuitous distribution, in order to introduce LUCIFER and its literature among those to whom it is now unknown. Again thanking all who contribute to LUCIFER'S Sustaining Fund we again ask those who have not done so to send names of persons to whom they wish the paper—or pamphlet literature—sent to the amount of their contributions.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Half the cruelty in the world is the direct result of stupid incapacity to put oneself in the other man's place.—John Fiske.



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

H. C. WALKER, 244 WEST 14TH STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus, so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-bringing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF, OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

LIFE AND ITS PROBLEMS.

In the northern hemisphere of the earth's surface life is now in the midst of its annual awakening. The vernal equinox has been passed, the days are now longer than the nights, the sun's rays strike the earth at a larger angle, the result being that vegetable life is rapidly awaking from its winter sleep and is beginning to array itself in its summer robes of green, of purple, of gold—all the colors of the rainbow.

With the return of spring animal life becomes more noticeably alert and active. Birds, beasts, reptiles and insects that hibernate, or that spend the winter in warmer climates, are now returning to their accustomed haunts and to their summer habits; prominent among which habits is that of pairing, or mating sexually, and reproducing their kind, so that their particular species shall not become extinct when they themselves succumb to the order of nature, their bodies returning to original elements.

One of the problems of life, practically the most constant and ever-present of all life's problems, is that of sustenance for the animal body, the parent body itself, and sustenance for the immature bodies of the younger generation. Omitting for the present all consideration of the sustenance problem—the food problem—as it presses upon the lower orders of animal life I would like to speak briefly of this problem as it confronts the human animal, and especially the more gregarious portions thereof, those that find themselves crowded together in those abnormal and unhealthful aggregations called cities.

Speaking more particularly of Chicago, the second city in size on the American continent, I find the old, old problem of "labor and capital"—which is first of all a sustenance problem, in what may be called a state of acute agitation in this great city and at this precise hour.

For several days those most interested in the just and fair solution of this labor and capital problem, the wage workers themselves, have been arrayed in conflict, either actively or in sympathy. That is to say, a labor "strike" is now on—a strike that promises to be one of the greatest ever known in the history of Chicago, perhaps extending to many other cities.

The trouble began, it appears, between the "garment workers" of the city and their employers, the workers claiming that the "sweat-shop" system is being inaugurated once more after

having been partially, at least, abolished by the employer class in compliance with public sentiment as well as with the united and persistent demands of the workers themselves. In sympathy with the garment workers a section of the Chicago "teamsters' union" joined in the strike, precipitating a conflict that has already resulted in bloodshed and in throwing thousands of wage-earners out of employment, which means deprivation and suffering in the homes of those who depend on day labor for food, clothing and shelter.

What the result of this conflict is to be cannot, of course, be foretold at this writing, but judging from all past struggles of a similar nature the employer class will be the winner—in whole or in part. Even though the workers win technically, that is, although they gain what they ask as to wages, number of hours and sanitary conditions, the result will avow to the advantage of the employer, simply because the employer class is the capitalist class.

Capital means money; money means privilege.

Money is a privileged commodity; privileged commodities make privileged owners.

All legislation is shaped to favor the man who can command money. The exceptions to this rule are not worth mentioning.

In the case of the clothing industry: A shutting down of the factories means an opportunity to work off accumulations of manufactured goods at better prices than otherwise could have been obtained. Meanwhile the idle machine eats nothing. The sustenance problem does not trouble the employer class, while it means suffering or death to the unemployed worker and to his children or other dependents.

When at length work is resumed in the factories, no matter which side wins, the wage-earner begins work loaded with debt; for while he himself may tramp and beg he cannot see his wife and children tramping and begging, therefore to keep the wolf from the door and a roof overhead, debts are contracted that will take years of unremitting toil, even at advanced wages, to liquidate; more especially is it hard for those who have families to recover from debt when we remember that under the manipulation of the various "trusts" the prices of the necessities of life are constantly advancing.

These are a few of the problems of life that confront the denizens of the great cities—all who find themselves on the wrong side of the privileged commodity called money. M. H.

RESPONSES FROM FRIENDS.

Again a considerable part of LUCIFER's limited space is taken up with responses to the latest attempt to suppress freedom of speech and of press by the postal censorship, and again our correspondents and sympathizers are requested to exercise the grace of patience when they fail to find their letters in print. It is not because of neglect or discrimination, but simply for lack of room.

A good friend in Iowa asks how much it would cost to add four more pages to the fortnightly LUCIFER. He wants to see four pages more of short letters and of advertisements. This question brings to the front once more the problem of enlargement. The only trouble is the old, old one—lack of the wherewithal, that is, lack of the money of privilege.

Meantime our sincerest thanks are due to all who have written words of sympathy and encouragement, and who have sent money or postage stamps to help pay current expenses. Many have written to excuse themselves for not sending money, saying they would do so later, and asking that LUCIFER be continued to their address. Very few have asked that their names be dropped from the list.

It is not pleasant to ask for money, whether on subscription, for books or as donation, but if all whose subscription has expired or is about to expire would renew for another year it would enable us to pay off all debts incurred by book publishing during the winter, and enable us to print the long deferred catalogue.

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states bordering or near Illinois on any side. I trust to meet many friends of LUCIFER in this city. As my future plans must be made rapidly, those intending to write should do so at once. JAMES F. MORTON, JR.

PURITANIC PERSECUTION IN THE UNITED STATES.

"Regeneration" is the name of a paper published in Paris, France, by Paul Robin, having for its purpose the education of the people in the all-important subject of the sex relations. "Regeneration" occupies in France a position analogous to that occupied by LUCIFER in the United States. The laws of France, however, are much less restrictive of the dissemination of information regarding the sexual relations than are those in this country, and consequently "Regeneration" is able to give its readers valuable information which an American publisher would be sent to prison for printing.

In many of its issues "Regeneration" has said much in praise of LUCIFER and its work, and its editor, M. Robin, has frequently avowed himself in the fullest sympathy with the doctrines advocated by Moses Harman. The recent arrest of the editor of LUCIFER on the charge of "sending objectionable matter through the mails" has called forth some significant comment from Mr. Harman's French collaborator in the work of freeing men and women from sex slavery. The French editor naturally is astonished that in this so-called "free country" the laws should forbid the publication of information of such inestimable value to the human species.

Following is a translation of an article which was published in the April issue of "Regeneration":

"Our venerable friend, Moses Harman, more than 30 years of age"—Note: This misinformation was gained from some American newspaper. Moses Harman is in his 75th year—"and for some twenty-five years editor of the admirable periodical LUCIFER, is for the fourth time under the claws of the abominable and hypocritical American puritans.

"On Friday, February 10, a warrant for the old philosopher's arrest was issued, charging him with having deposited in the post office an obscene publication, the Journal LUCIFER. We recall that this vile trick of the Anglo-Americans is envied by our own puritans. The press is absolutely free in the United States. Every person has the right to publish what he pleases and the government cannot prosecute him for it. That is all right, but the person who buys and is offended by any such publication can cause the person who sold it to him to be prosecuted. And the protestant-clerical judges, no less atrocious than our catholic-clericals, fully endorse the action of the scoundrel detective, whether he be a regular police officer or an amateur, and impose a fine or a prison sentence or both.

"There is another phase of this judicial-governmental scoundrelism. The person who transmits, even without knowing its nature, an 'obscene' object, even in a sealed package can also be prosecuted. And as the habitual carrier of such packages is the post office, the postmaster general, who protects the purity of his employees, young men and young women, acts as a censor in their name and prosecutes the humanitarian philosophers, sure of finding accomplices among the magistrates, the makers of misery.

"The venerable M. Harman is temporarily at liberty under \$1,000 bail. Glorious land of liberty and of equality! His recent crime, which served as a pretext for his arrest, was the circulation through the mails of a book called 'Sex Radicalism,' of which he was the publisher. The author, Dora Forster, an emancipated woman, was not prosecuted.

"This book," M. Harman rightly said to an interviewer, "contains nothing but sound advice on the marital relations. For example it asserts that if man and wife lived in houses some distance apart at intervals they would be able to keep up courtship indefinitely. After a spell of married life the songs have all been sung and the thoughts have been interchanged. Then comes the time when the husband regrets that the emotion of the first meeting will never come again.

"If the abuse of marriage cannot be abolished without the abolition of marriage as an institution, away with the institution. Let nature and reason rule and responsibility govern. Let humanitarians lay down the laws, and not alleged law-givers who have one wife at home and another 'wife' at their respective capitals.

"The evils of liberty can be cured by more liberty. Evils which spring from licentiousness cannot be cured by legislation. You cannot make moral people by law."

"In our heart we associate ourselves with M. Harman in these crimes and with others of the kind; we have committed them under one form or another, or we intend to commit them. It seems to us that we have committed even more enormous crimes, such

as counseling practical sexual education to be given to the young by expert men and women, although we have been denounced for it by a magistrate who seems to have a vague tendency towards little less than barbarism—by the famous inquisitor-commandeur, Ch. Limousin.

"Our aspiring puritanic despots are jealous of the laurels of their American co-workers. Already they have remodeled the articles of the law of March 16, 1898, with hypocrisy worthy of the Comstock beyond the sea. Senator Leydet is to be thanked for prevention of the violation of letters which are legally permitted to be sent to the United States, which was contemplated in the Dorian-Berenger law. In the new project of a law to prohibit pornography 'Monsieur Modesty' is projecting new attempts to restrict the liberty of instructing the ignorant in matters of the greatest importance to their earthly well-being. Preparations are making for a Congress of Public Morality (!) to be held at Bordeaux, where all the clericals will be represented, the Catholic Senator Berenger, the Protestant Pastor L. Compe, the little Jew Hayem, and others. I must say that for a moment I had the naïveté to believe that these men were convinced of their own honesty, but were simply in error. I now make due apology. My friends and myself will try to make amends for our error by vigorously resisting the efforts of these puritans, the really obscene, and we surely will succeed in preventing them from practicing in France such outrages as men of their kind practice in the pretended classic land of liberty."

JONATHAN MAYO CRANE.

"A WOMAN, UNFORTUNATELY."

The above words are not from an account of some disaster in which a woman might be supposed to suffer more severely, but are words which, with similar ones, are frequently used by men of a conservative type of mind when some wrong, or what they think wrong, has been done by a woman.

The idea that a woman is in fault seems to excite such horror in these men as to cause them to depart entirely from truth and justice. I knew of a case some years ago of two thefts being committed at one house within a short period, both thieves being brought to "justice," when one, a woman, who had stolen an article hanging at the front door where she stood, was given a heavier punishment than the other, a man, who had walked through the house and stolen a number of things of greater value at the back door. When an explanation of the judgments was requested by those who had been robbed, the reply was that the crime was "worse in a woman."

It would be interesting to know the psychological cause of such utterances.

In the most recent instance I came upon when "a woman, unfortunately," was under discussion, there were more misrepresentations crowded into one short paragraph than I remember to have ever before seen in such a brief space. The writer ("Nemo," in the "Social Democratic Herald," of March 25) began these misstatements by instancing a socialist of many years' standing, to prove how bad anarchists may be. Readers of LUCIFER can judge how far he departs from the truth, as it is manifest to what persons and circumstances he refers. He says: "Another [anarchist], a woman, unfortunately, advocated the early development of the sex natures of children by natural and unnatural methods. A publisher, aged 75, harmless and kindly, printed the same, probably on account of his love of freedom more than from endorsement, and was arrested. If the woman writer were in his place, justice would seem to be better served."

I hope that Nemo, as well as others, may be able to throw some light on the psychological point I have raised.

DORA FORSTER.

LLOYD'S UNBLIND CUPID.

Lloyd is commendably brief; I'll be briefer. Lloyd says it is common sense to breed men as the stock-breeder breeds prize pigs! Certainly, if you look for no more than a healthy animal, Lloyd's prescription is admirable—for producing fat Pharisees.

What Lloyd refuses to see is that high spirituality cannot be bred on these porky methods. The soul is not a species of streaky bacon. It is a wild thing and defies tame methods. Lloyd mocks at me because I pin my faith on the old "blind" Cupid. Lloyd sings the "Unblind Cupid" and explains that his eyes were opened by the common sense of the pork butcher! Selah!

WILLIAM PRATT, London, Eng.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

B. F. Odell, Flagler, Colo.—"Enclosed I send you stamps for two copies of *Sex Radicalism*. One copy to be sent to Mrs. —, the other to me. I am entirely satisfied with *LUCIFER* as it now is, except that it has too many irons in the fire. I endorse every one of the reforms that *LUCIFER* advocates, but others denounce some of them, while they would like to read on sexual reform. Many of them reject the whole thing rather than have their prejudices offended. *LUCIFER* is specially valuable as the advocate of sexual freedom, and should not drive away any that would be benefited by its teachings. But it does. True, we should not be offended by anything honestly presented by another person as true and beneficial. But this is not the case. All of us now accept things that we once rejected with scorn. I am sorry to have any one who would investigate sexual reform driven away from *LUCIFER* because it advocates other reforms that so excite their prejudices that they reject the whole. Let us tenderly lead them remembering how slowly we were brought to where we now stand.

"Am sorry the P. O. D. are again persecuting you. But wrongs must be done before the people can be roused to action. Martyrs have ever blazed the way to reform. The first locusts perish in the stream, and multitudes pass over their dead bodies to fairer fields. I would not crave martyrdom, neither would I shun it, if that meant the denial of truth. The noblest motto is: 'I will not equivocate; I will not prevaricate; I will not excuse; I will not retract a single inch, and I will be heard!'—*LUCIFER*'s and the *Garrisonian*'s motto.

"Dear friend, to me no man stands on higher or holier ground than you. Years ago while publishing the *Golden Rule* I claimed you as the grandest man I knew, standing firm as a rock, though prisoner again and again. My opinion has not changed through a longer and more intimate acquaintance. I do not know how much I can help you, but your success does not depend upon outside help. You have it within yourself. 'Praise God from whom all blessings flow.' Not a jealous God in the sky, but the great universal mind, whose body nature is, and who leads the universe in unending progress."

[The above letter written by one who claims to be a Christian, is inserted entire for several reasons: First, because showing that not all Christians want to see *LUCIFER* suppressed and its editor thrown into prison. Second, to show that not all Christians think the sex question is either too good or too bad to be discussed in a journal designed for general circulation. Third, as an antidote or offset to the expressed opinions of those who will not take the pains to investigate for themselves the character and aims of the conductors of the journal they so unsparingly denounce.

M. H.]

Heimisha, Editor of "Chokugen, Tokyo, Japan—"We will insert with great pleasure your copy of advt. in our paper, "Chokugen," which is the second birth of the "Heimin Shimbun." And we do not want to have advt. of our paper in your paper. We only wish most earnestly to have your paper, *LUCIFER*, sent to us in its every issue. Yours truly."

[The above is a copy, almost exact, of a card received a few days ago, dated Tokyo, Japan, March 6, 1905. A few copies of *LUCIFER* have been sent by request to the "Heimin Shimbun," in return for which some copies of this Japanese Socialist paper had been sent to us, but no request had been made by us for exchange of ads. If any of *LUCIFER*'s subscribers can read Japanese they are welcome to *LUCIFER*'s exchange copy.

It is gratifying to see how many foreign journals are taking interest in *LUCIFER*'s fight for freedom of speech and of press and for a higher and better morality in the science of genetics, commonly known as stirpiculture. A noteworthy instance of this interest is that from the well known French journal, "Regeneration," quoted elsewhere in this issue.]

Leroy Berrier, Davenport, Iowa—"As I think of you and your recent arrest by the U. S. postal authorities, Andrew D. White's statement comes to me. He says: 'All history shows that the first article of saving faith for any land or time is the faith that there is a power in this universe strong enough to make truth-seeking safe and good enough to make truth-telling useful.' I concur with Prof. White, and let me add all history shows that any government whose authority is not based on truth is certainly unsafe and temporary. I may not agree with you and your friends concerning the cause which you deem founded on truth, but unless I can bring better evidence than mere authority

to show that you are wrong in expressing your opinions I will fail to reform you.

"I must be frank with you relative to my ideas on sex association. I believe that the rightful tendency is towards greater social control of sex association. Accompanying this greater control is the tendency towards public education in all matters pertaining to the sexual natures and reproduction.

"You are not alone in the Comstock net at this time. Up in my old home, Minneapolis, Prof. C. W. Melchior, M. D., of the medical department of the Hamline University, also his publisher, have been netted, and Judge Lochran has sentenced them to serve one and a half years in Stillwater penitentiary. In Prof. Melchior's case the offense for which mere authority is punishing him is the mailing of circulars that advertised a scientific book on sex life. Good, the greater the outrage the sooner we shall put a stop to them.

"What a convenient use authority makes of the word 'obscenity.' Good God, I know of sex maniacs who cannot read the words beautiful woman without having 'sacred' and 'libidinous' thoughts aroused. According to the legal definition of obscenity the words beautiful woman are obscene. What a farce! Yet how serious it is when one is in the power of the censors.

Friend Harman, I have perfect faith that the principle in all that comprises your life and my life, all life, will turn all things to good results. May your reliance on that infinite principle be your sustenance through your trials."

James F. Clark, Albia, Iowa—"Thanks for books for distribution. My dear good friend Harman, for many years my darling wife and companion helped to fight your battles (near twenty years I think) and now that she is gone I mean to take up the work right where she left off. Not that I did nothing while she was living, but we were poor, and gave dimes as we were able. Soon I hope to duplicate these dimes with dollars.

You are fighting the most noble battle that ever was fought for poor, suffering humanity. It does seem that we are not half civilized. If we did not have the positive proof it would not be possible to believe that otherwise kind and loving human beings could be guilty of such awful crimes to the unborn, to say nothing of the crimes against gentle, loving mothers, whose tears shed in secret, if collected, would form great rivers.

You, my good friend, have done more—I feel it my duty to say it—more for women than any man now living. Your work will last, and in the good time coming your name will be honored. Loving hands will no doubt erect a monument to your memory. It is my proudest hope that you may be spared many years more to carry forward this loving work you desire so much to do.

It is for you who are nearest the firing line to instruct us as to what we can do. The great majority of liberal people are poor, but I do not believe they are stinky.

I have been a reader of *LUCIFER* many years; have read and re-read the condemned article written by Sarah Crist Campbell, and cannot for the life of me see how any sane or sensible person in this enlightened age could find even one word that should shock the delicacy or modesty of the most refined or exacting, and still have faith enough in humanity to believe that such an outrage will not be permitted as to put you in the penitentiary for doing nothing but work for the uplifting of down-trodden humanity, the sex slaves of our race.

"I want you to get good counsel and go right after the case coming up against you. Let me know when your case comes off; I will help all I can."

F. E. Leonard, Catoosa, Okla.—"Enclosed find \$2.30 for six copies of 'Sex Radicalism' and for 'Vice, Its Friends and Its Foes,' and for 'Jeannette.' One dollar for the fund for your defense at the trial that is pending as result of your recent arrest. Will try and contribute more to that fund later on. Sorry the government has marked you for further persecution because of your open and fearless advocacy of more light on matters that should be of serious concern to all mankind, but am not at all surprised. While hoping for the best, I think it well to prepare for the worst. If the lower courts render adverse decisions the case should be carried to the higher courts. Don't believe in laws and courts much myself, but it seems best to make use of them at times nevertheless."

Adaline Champney, Cleveland, Ohio—"I wish I could help you in your new conflict with the monstrous Inquisition; you have led your fight in days past and have proved your position through all the years of your work since then. It is outrageous that you should again be indicted on the old issue, practically.

"It is almost discouraging to think that these years have developed so little public sentiment for freedom and equity, that such a thing is still possible.

It is more discouraging to realize how few—how very few—outside the ranks of sex liberals will know that this is not your fight alone, but *their* own. It is the battle for free speech and free press, independent of opinion, issue or reform. Verily, 'eternal vigilance is the price of liberty,' and the American people have sadly lapsed from their vigilance.

"While American citizens are flocking to Washington to throw up their hats for Roosevelt and crowding about the white house of a Sunday, pressing their noses to the windows to watch their pet, the name of liberty is being outraged in hundreds of ways in hundreds of places, but it is not the business of the modern American citizen to safeguard liberty! To the average American liberty appears to have been safeguarded, once for all, forty

years ago in that war between the states which crushed the 'right of secession' and forged the chain of our American Imperialism. Your editorial paragraph on that war—Lucifer 1935—is excellent."

H. M. Jackson, M. D., Omaha, Neb.—"Enclosed please find 10 cents in stamps for issue of Lucifer in which Dora Foster's article appeared which led the 'authorities' to become overzealous for the benefit (?) of the people. May help you some in the near future. Yours for liberty."

[Lucifer, dated December 8, 1904, containing the chapter of "Sex Radicalism" that led to the late arrest, is out of print. We still have copies of the booklet containing the desired article, which will be sent on receipt of 25 cents in stamps. M. H.]

Sadie A. Magoun, Lake Hay, Wash.—Moses Harman, woman's friend, and the friend of all humanity, is again arrested. The benefactor of the race, who notwithstanding his 75 years is spending both time and strength to make all happier and better, is arrested for doing so.

"Oh, what a barbarous age is this! Civilized? Enlightened? What conceit! What stupidity! What idiosyncrasy as well as infernalism."

"Oh, yes, I am aware of all of these modern inventions—liquid air and wireless telegraph included, also the latest mop wringer! Immense intellects in certain ways, but altogether too limited, too narrow, too one-sided to be truly great. Any person, or persons, who will cause the arrest of a man like Mr. Harman show a woeful lack of just good common sense. Intellect is simply 'no whar'. They do not possess it."

"Instead, their souls are full of malice, bigotry, and uncleanness, while their hearts are of adamant."

"They think that God, the Creator, although He made man in His own image, made that image obscene, nasty, and certain parts of it extremely so."

"So much so that people must be kept in ignorance of these certain parts or functions, and thereby suffer the terrible consequences of disease, the mad-house and premature death."

"Because Mr. Harman has brain and intellect sufficient to see all this, and is so unselfish and kind as to wish to enlighten and save the race from all these horrors and sufferings he is again arrested."

"I have reached that state of mind where I no longer feel anger toward those who have so cruelly wronged and robbed me and mine and left us to suffer in our old age, but at this last outrage to my friend, the world's friend, my indignation knows no bounds."

"If God is such a being, full of tyranny, conceit and flint, I will hereafter say my prayers to the other fellow!"

(Mrs.) H. M. Jones, New Albany, Ind.—"I am interested in Lucifer because of its exposure of the unholy marriage system whereby is conferred upon man by religion and law the power of inflicting upon his wife every possible evil. But I think you should devote more of your paper to the interest of childhood, which must eventually be the sovereign power for directing the race to its salvation. All honor to your fearlessness."

John R. Coryell, New York.—"Words are useless when it comes to trying to express my sense of the outrage done you. It is not a thing to talk about, but to work about. We are doing what we can here, and hope there may be a better outcome of this effort in the cause of free speech than of previous efforts. It is so shocking to one's sense of justice to contemplate the possibility of your being imprisoned on a charge implying impurity that I find it difficult to believe such a result can come about. Perhaps, however, this is only another instance of the triumph of hope over experience. Anyhow, I am one of many who admire and respect you for what you stand for, and who will not only hope for, but will work for the success of the cause which is now represented by you."

T. J. Bowles, M. D., Muncie, Ind.—"Freedom of thought, freedom of speech and freedom of the press are absolutely essential for the preservation of liberty and the continuous progress of the human race, and I honor any man more than words can express who makes personal sacrifices in defence of these sacred principles. It is impossible for any human mind to conceive and formulate any valid argument against the free exercise of all our faculties, so long as we do not infringe the equal freedom of our fellow men. Enclosed find one dollar for renewal."

Geo. J. Callender, St. Madeleine Village, Trinidad, B. W. I.—"Dear Sir: I have the pleasure to acknowledge receipt of books and Lucifer. Thanks! I also beg to tender my heartfelt sympathy for your present misfortune. There is nothing so great or so blessed for one to fight for as the love of truth and freedom. Let us, Lucifer's subscribers, devoutly concentrate our minds upon our editor's success in overcoming his persecutors and enemies. They shall be made his footstool."

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

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BY DORA FOSTER.

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- Chapter V—Puritan Sex System as it actually is.
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WHOLE NO. 1038

SOCIAL FREEDOM.

PART III.

BY HUBBA L. POTTER LOOMIS.

Ella Wheeler Wilcox, in an article entitled "Woman's Passions and Trials," published in the New York World, said:

"I have known suicide to be attempted by one weary of virtue; one who felt that in her case virtue was not its own reward, since it left her facing the shadows of middle life with no lamp of human love to light the way. There are some women to whom the lack of male companionship is as great a tragedy as the loss of virtue to others. The despair of the unpossessed can be as wearing as the remorse of the erring. We hear little of the one and much of the other. Sorrowing virtue is more ashamed of its woes than unhappy sin, because the world has tears for the latter and only ridicule for the former."

As we recognize the truth of what Mrs. Wilcox says, we cannot help wondering how she could be content with simply voicing a condition which could be so easily overcome if only women had the courage of their convictions.

It would need but the leadership of one or two such women of influence as Ella Wheeler Wilcox to start a movement in the direction of freedom in love and all that pertains to it, that would become irresistible, and would at once and for all time make it unnecessary that virtue should be held at so great a price as the death of any woman who grew weary of living without love.

How much better to make possible the other alternative of giving and receiving the love she yearned for. Nor is this the only good to be attained by such an effort.

With the established recognition of the innate right of men and women to love one or a dozen other men and women according to their desire or capacity, the shame, the sorrow and remorse which the "unhappy sinner" is now forced to suffer and endure because of the ostracism and the condemnation that the world heaps upon her, would no longer be possible, for, after all, the world sheds very few "tears" for the "erring one."

It is easier to condemn than to weep. Why not change a point of view which makes either condemnation or tears seem necessary?

How much more time the people of this mundane sphere would have in which to mind their own business and make progress in their individual unfoldment.

Then let us consider those who in the past have refused to ignore their natural right to love and sexual indulgence although unmarried, and have consequently found themselves in a condition of prospective maternity.

The maternal instinct is not governed by law; it is as natural for women to desire children as for the sun to shine, and it is unquestionably true that by far the great majority of such women would have been happy to give birth to their children and would have taken as good care of them as any woman has ever done in institutional marriage, had she not been hounded by the fear of the scorn of her friends and relatives and being looked down upon by people in general as a creature beneath the respect usually accorded a yellow dog.

Thus, many of them have become suicides, while thousands have placed themselves at the mercy of medical sharks and pirates who thrive on the money they extort from their victims for the miserable service they perform for them.

Many of these unhappy women die from the effects of the

operations performed upon them, but the number of lives thus sacrificed are as nothing compared to the murder of the infants born of those unhappy mothers who do not submit to abortion.

Stifling the mother instinct that yearns and pleads for her offspring, she arranges with the particular medical shark who has had her case in charge, to find a home for her little one, which, for "a consideration," he willingly promises to do if she will pledge herself never to make any inquiries after it; she then tears herself away, little dreaming that before she reaches her home her child will have been forced out of existence.

Every large city is infested with hundreds of such "medical practitioners," whose only excuse for existence is that our present standard of conventionality and custom make them necessary.

Why should we not do away with a conventional code of ethics that can make us indifferent to such cruel and inhuman practices rather than that our ideas of morality and virtue should receive a shock.

What a "whited sepulcher" our temple of virtue and morality is and what hypocrites we are who bow before its altar!

Would to heaven that "the veil of the temple" might once more "be rent in twain" and the fires of such sacrifice be "forever quenched."

Love is the only Savior of the world, and the world will not be saved until it ceases to crucify Love.

Let the women of this fair land build a new temple, and let its altars be dedicated to Love, Liberty and Light—a new trinity, as it were. Let new fires be built thereon that shall create new warmth of hope and cheer in the hearts of men and women, and let its rays shine forth like the rays of a star, bringing "glad tidings of great joy" and happiness to the people of all lands throughout the earth.

If each and every one will endeavor henceforth to do this in their own heart and life the time will speedily come when our poets will no longer sing:

"I'm sorry for the anguished hearts that break with passion's strain,

But I'm sorer for the poor, starved souls that never knew love's pain;

Who hunger on through barren years, not tasting joys they crave,
For sadder far is such a lot than weeping o'er a grave."

Solomon informs us that much reading is a weariness to the flesh, but neither he nor other inspired authors tell us that such or such reading is unlawful, yet certainly, had God thought good to limit us herein, it had been much more expedient to have told us what was unlawful than what was wearisome.—Milton's Areopagitica.

"What the state can usefully do is to make itself a central depository and active circulator and diffuser of the experience resulting from many trials. Its business is to enable each experimentalist to benefit by the experiments of others, instead of tolerating no experiments but its own."—John Stuart Mill, on Liberty.

Disobedience, the rarest and most courageous of the virtues, is seldom distinguished from neglect, the laziest and commonest of the vices.—Bernard Shaw.

I can easier teach twenty what were good to be done, than to be one of twenty to follow my own teaching.—Merchant of Venice.

THE SUPPOSED PRENATAL INFLUENCE.

It is supposed by many people that the state of mind of a mother during sexual association and pregnancy has an important influence on the offspring. This is called prenatal influence. Precisely what effect a given state of mind may be expected to produce, is not as a rule clearly stated. It seems, however, to be thought that if a child is begotten in love and desired by the mother, and if the mother is kept in a placid state of mind during pregnancy, then the child will very likely be a useful member of society; and vice versa.

This is rather a difficult assertion to test, because we do not know very accurately how most mothers have felt on these important occasions. In some striking cases we do know pretty well, however, and I propose to give one or two of these.

It will be generally conceded that Goethe was the greatest poet, and Darwin the greatest man of science, who lived in the nineteenth century. In both these cases we know something of the state of mind of the mother before and during pregnancy.

In "The Story of Goethe's Life," p. 5, G. H. Lewes says that Goethe's mother "was married at seventeen, to a man for whom she had no love, and was only eighteen when the poet was born." The father was about forty at that time. Goethe was not only a great genius, but a very sane one. It is true he says that "my character passes from extreme joy to extreme melancholy," but whoever reads his life will see that he was far better balanced than almost any other poet, both in emotion and intellect. His bodily health was good and he lived to be some years over eighty.

When Darwin was born in 1809, his mother was forty-four and his father forty-three. He was the sixth child. In his little book on "Darwin," p. 18, G. T. Bettany says: "Before her famous son was born, however, Mrs. Darwin's health had begun to fail, and in 1807 she wrote to a friend: 'Everyone seems young but me.' Like Goethe, Darwin was a sane genius, but his bodily health was very bad."

Mary Wollstonecraft had two daughters, Fanny Imlay and Mary Godwin. Fanny Imlay was a child of love, but committed suicide. Mary Godwin was not a child of love. Her mother never cared very much for Godwin, except on the intellectual side and was fast cooling toward him for some time before the child was born. Yet Mary Godwin was strong, intellectual and serene, the very opposite of her sister who was begotten in love.

Not long ago I heard of a striking case in private life. A mother, after having several desired children, had one that was undesired. All through the pregnancy the thought of having the child was odious to her. Yet this child turned out very sweet tempered and well balanced.

Dr. E. B. Foote tells us that "when any great civilian, like Thomas Jefferson, Abraham Lincoln, Robert Louis Stevenson, Rudyard Kipling, Elizabeth Cady Stanton, Julia Ward Howe, Emilie Zola, Henry Ward Beecher, Father McGlynn, Colonel Ingersoll, Paderewski, or others of note, come to the front in a way to rivet the attention of gravid women the prominent mental and physical characteristics of these conspicuous individuals are impressed more or less upon the plastic little creatures who are nestling beneath their beating hearts." Jefferson lived too long ago, and most of the others are too recent to enable this statement to be tested in relation to them. With Lincoln, however, it is different. He was most prominent from 1860 to 1865, and if there are a number of people who resemble him for the above reason, these people should now be from thirty-nine to forty-four years of age. I confess I have never seen an American who resembled Abraham Lincoln in person, and I have not met many who were like him in mind and character. I hope, however, that Dr. Foote and his friends will not overlook the opportunity to prove that there are a number of Americans who resemble Lincoln, that such persons are more numerous than formerly, and that most of them are now between the ages of thirty-nine and forty-four.

I think it is generally conceded that lovers are most ardent at first, and gradually become less so the longer they live together. If passion in the parents improved the children it would therefore follow that the eldest children would generally be the best, and that there would be a gradual deterioration in the average family from the eldest to the youngest. If prenatalists have observed facts to warrant such a conclusion, I hope they will bring them forward.

Finally, I am under the impression that breeders of animals rely wholly on heredity, and do not care whether there is much

or little passion in the parents at the time of association. I understand that highly bred dogs which do not wish to cohabit are sometimes induced to do so by stratagems of various kinds. So long as the animals have good pedigrees breeders do not care whether they desire each other passionately or not; all they want is sufficient passion to make the begetting of offspring possible.

R. H. KERR.

To speak, or not to speak, that is the question. Brother Kerr has been so good a helper in LUCIFER's work; so, these many years, that it goes decidedly against the grain to put myself in the attitude of opponent on this question of "Prenatal Influence." This is an argument for silence on my part. Another potent argument in the same direction is the fact that I know so little on this subject. With Dr. Isaac Newton, when approaching the close of life, I feel like saying, "A few bright pebbles and shining shells have I gathered while walking on the beach, but what are these compared with the treasures that lie in the bed of the ocean?"

On the other hand it may be asked, what is the use of publishing a reform paper if we hesitate to speak our honest thought and tell what we know, or what we think we know? If I had not had strong convictions on this subject of Prenatal Impression—if I had not believed that man's ignorant disregard of the truth there is in the doctrine that prenatal impression is perhaps the most potent factor in shaping the body, mind and character of the young, whether of beast, bird, reptile or human, then there would, perhaps, never have been a paper such as LUCIFER, or, more modestly speaking, there never would have been a reform journal edited and published by the individual now writing these lines.

If I know anything about the history of LUCIFER and its work it was mainly because I believed that woman, through prenatal impression, could make her child strong or weak, could make it symmetrical or deformed, could make it a philosopher or an idiot, could make it a "degenerate" of the lowest type or build it so well that it would need no regeneration—if I had not so believed I would never have published the now historic "Markham letter," nor the "O'Neill letter," nor dozens more that were intended to rouse the sleeping public. Conscience to demand that woman's primal right to self-ownership, in marriage as well as out, should never be denied her, this in the interest of the unborn even more emphatically than as a matter of justice or humanity to woman herself.

Will try to recur to this subject soon.

M. H.

A VOICE FROM PUGET SOUND.

Brother L. A. Rader, editor of "Soundview," Ojala, Wash., has this to say in a recent issue of his most excellent journal:

"I regret to note that the federal authorities again have Moses Harman, the veteran editor of LUCIFER, in the toils. Man-kind is so easily prejudiced that I don't wonder the government is induced to fall upon some helpless victim at the beck of some poor, ignorant prude or set of prudes. The name LUCIFER no doubt has had much to do with Mr. Harman's persecution—it is in the nature of a red rag to the 'virtuous.' The writer confesses that he was not entirely free from prejudice against LUCIFER and its editor till he met the quiet, friendly, sweet-voiced, courteous old man—a perfect gentleman. That feeling was there and then changed to respect—admiration for one who has so loyally tolled and talked and written for the things he believed. Above all he has lived as he preached. A government that would seek to harass and make uncomfortable such a man at his time of life should be ashamed of itself. His faults are magnified, his virtues overlooked, to the end that he may be made to suffer for his advocacy of certain theories, which, if harm comes from them, can only affect those living in accordance with his teachings. We are not subjects of Russia, and are supposed to have some freedom of action without running contrary to the powers that be. We can't but pity people who are so outraged by the promulgation of ideas at variance with their own views. We hope to hear of the early release of Mr. Harman."

I would earnestly recommend every subscriber and reader of LUCIFER to send 10 cents for a copy of "Soundview," or still better, send 50 cents for a year's subscription.

M. H.

TO THE SUBSCRIBERS OF FREE SOCIETY.

The following letter from the editor of the weekly journal, "Free Society," explains itself:

New York, April 2, 1905.

Dear Comrade Haiman: I hope you will excuse me for not replying to your kind and generous proposition in regard to filling the subscriptions of Free Society. I intended to publish a monthly magazine, in which case it would not have been necessary to burden anyone with the subscription of Free Society. But since Mr. Coryell has declined to be the editor of the monthly I have also given up the idea of publishing a periodical for the present, and so I now take the liberty to take advantage of your kind offer, and send you the list of unexpired subscribers of Free Society, and hope that Lucifera will benefit by it.

"People who have written me they would prefer to receive 'The Demonstrator' are not in the U.S. I mail to you to-day, but I wish you would make a note in Lucifera stating that those who prefer to receive 'The Demonstrator' must let you know by letter, including a two-cent postage stamp, or if they are already receiving both Lucifera and 'The Demonstrator' will receive the amount due them in literature by writing to me (238 E. 14th street, New York). But the order should be followed by postal stamps covering the postage, as I have no means to defray the expenses of postage.

"Should you also desire to receive the names of subscribers whose subscriptions had expired before Free Society suspended publication I shall be glad to send you the names.

Thanking you for your willingness in helping me out, I am, fraternally yours,

A. ISIAK."

Pursuant to this arrangement Lucifera is now being sent to all the subscribers of Free Society whose time paid for had not expired at date of suspension of that journal several months ago—except to such as had signified their desire to receive "The Demonstrator" for the numbers still due them.

It is needless to say to our new friends, the subscribers aforesaid, many of whom are old and valued acquaintances, that while Lucifera undertakes in good faith to fill out the unexpired time due to them from the publishers of Free Society, this acceptance of obligation does not mean that we are to send the number of copies that was due them of that journal. It means just half the number of copies now due, inasmuch as Lucifera is a fortnightly instead of a weekly journal.

It is also needless to say to these new friends that the cost of publishing and mailing Lucifera will now be very materially increased, and that any financial aid that these friends can favor us with will be gratefully accepted. Nothing is asked or expected as a gift, but subscriptions to Lucifera ahead of time, and orders for Lucifera's book and pamphlet literature, if accompanied by cash or postage stamps, will help to defray the added expense of the fortnightly issue of Lucifera.

ON "SEX RADICALISM."

I have been asked to give my opinion of this little work by Dora Forster by the editor who kindly sent me the pamphlet. I had not read it thoroughly when it appeared as a serial in Lucifera, and when I took up the completed work I expected to find something to criticize, but I have discovered marvelously little, and a great deal of praise. It is remarkably clear, convincing and analytical, and the style is that which makes people say, "I believe a man wrote that," though it is not true that intelligence has sex. It is simply that men have been forced to use their reason rather than their emotions, and have practiced analytical methods.

I rather expected to find, what I have deprecated in a good many radical writers, a tendency to glorify the merits of freedom without insisting upon greater wisdom. I do not believe in outside restraints—these never made a man or woman better at heart—but I do believe in teaching the young convert from the old beliefs the greater necessity for knowledge, judgment and self-control, when he is to depend upon himself entirely in the course he is to pursue through life. But I find that this writer admits the importance of this, and declares that freedom does not mean utter abandonment of control of any kind. Of course all advocates of freedom will declare that they mean this, and no doubt they do, but they have been so lax in stating it that in many instances harm has resulted that might have been avoided.

The tyro in our radical sex ideas very often falls into the

way of thinking that freedom means utter abandonment to the emotions, passions, impulses without regard to consequences, and does not learn better until he has brought much suffering upon himself and those who love him. Hastily grasping the idea that man-made laws and regulations have no right to hold him, he imagines that nothing should restrain his desires and impulses, which are usually untrained and undisciplined.

I have seen a young girl with a child's ideas and a woman's passions, get an inkling of what is meant by sex radicalism, and then plunge into all sorts of bold, indiscriminate gratifications and make a record which cursed all her after life, in a few short months; love had nothing to do with her conduct; she did not know what love was. I have seen a young wife, who, learning just a little of the ideas of social freedom, imagined she was very unhappy in her relations with her husband. Then she began to flirt and to serve her husband mean, little, deceitful tricks, and to brag about it as though she had done something very smart. I have seen a great deal of this crude, foolish indulgence, and it makes me weep. I would almost rather the people knew nothing of freedom if they cannot attain some wisdom as they inculcate the ideas of liberty, only that freedom and responsibility are the roads to wisdom. Of course, I know that freedom and experience will bring the needed wisdom in time, but oh, it sometimes costs so much! With a little care on the part of teachers a great deal of suffering might be avoided.

But the writer of Sex Radicalism earnestly advocates more education on all these subjects, and urges as one of the wrongs of the present condition, the lack of teaching which is accorded the young. Liberty is the greatest of all human attainments, but enlightenment is next.

I wish everyone who thinks could read Sex Radicalism.

LIZZIE M. HOLMES.

"A WOMAN, UNFORTUNATELY."

Being certain that women are of a quality much better than men, I used the above expression in reference to a woman who advocated what is to me obnoxious. But I did not misrepresent. If Dora Forster does not believe that I read in Lucifera the statements that certain bad habits did not harm children, and that girls should have "experiences" at "not later" than sixteen years of age, in which a surgeon and an elderly man figured, then let her look over her files. She may find it is a case of putting on a shoe that fits, as I mentioned no names.

Some radicals think to prove their mettle by opposing everything just because it is orthodox. When we see wan, pale, bony children we form a certain conclusion, and generally it is right. Now we must accept a new diagnosis because one uninformed woman says so.

We are taught by radicals that love is the only good reason for sex unions. Love does not often visit young girls by way of surgeons and elderly men, and as the world is now, girls who begin their experience in such way will continue to be the sport of men. You will say—educate the men. Very well, go about it. But first teach women to care for any child the same as their own, for this is the lesson you set for men, under the conditions given. Women want to love and be mothers. Men want to love and be fathers. Women are sure when they are mothers. Men want to be as sure as they can that they are fathers. This being the case, what is the use of advocating any plan that ignores human nature? If your variety plan requires a "Hilda's Home," then first get the home and be consistent and not try to graft a branch where it will not grow.

I have found that promiscuity for girls is abhorred by most liberal men, not from moral or religious, but for material and practical reasons.

NEMO.

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!



MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 24 WEST 160 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

ONE FOR ALL—ALL FOR ONE.

The doctrine of "solidarity," the oneness of the human race, seems to be gaining slowly, very slowly, it is true, but yet gaining. A pointer in this direction is the sympathetic strike of the Chicago "Teamsters' Union" to help the "Garment Workers" in their struggle for a chance to live.

Our readers all have heard of the "sweat shops" of the great cities, in which the comfort, the health, the very lives of the workers are coined into money for their employers. The statement now is that for some years past, until quite recently there had been gradual improvement in the treatment of the garment workers of Chicago by their employers, and that the old sweat-shop system had been practically abandoned, but that now, in violation of previous agreements, the employers are returning to the old barbarous methods of increasing their gains regardless of the health and lives of their employees.

Against this violation of contract these workers, several thousand in number, rebelled and went out "on strike," as it is technically called. In sympathy with the striking garment workers the Chicago teamsters' union, or at least a large section thereof, although they had no grievance of their own, broke their contract with their employers and refused to haul merchandise for the Montgomery Ward Co., which company seemed to be specially obnoxious to the garment workers.

All this occurred more than two weeks ago, since which time it has been the usual history of labor strikes—each side resorting to means more or less destructive of peace and good order, to gain the victory. Judge Dunne, the newly elected mayor of Chicago, tried his hand as mediator between the contending parties, but failed. The latest statement at this writing—Sunday, April 23—is that Judge Murray F. Tully, one of Chicago's most popular legal lights, was requested by Mayor Dunne to act as arbitrator to settle the strike, at the suggestion of the labor organizations, but that the Employers' Association, through their legal counsel, Mr. Mayer, had rejected the offer of arbitration in these very emphatic words in a letter to Mayor Dunne:

"It is impossible for the Employers' Association to enter into an arrangement of any kind concerning any labor controversy. * * * It does not seem that this question could have two sides in the mind of any law-abiding citizen."

Thus it would appear if language means anything—the Em-

ployers' Association of Chicago says in this friendly overture on the part of the mayor:

"You mind your own business, Mayor Dunne, and we'll mind ours. There is nothing to arbitrate. How can there be? Our business is our own, our own private affair. We are not doing business for the public. Our money, our land, our buildings, our machines, our stock in trade belong to us; not to the public, not to our employees. We do as we please with our own. We employ whom we please, and pay such wages as we please. If our employees don't like our wages, our number of hours per day, or the kind of work we offer, it is their right and privilege to go elsewhere; but they have no right to interfere with our business—by combination, by conspiracy, by intimidation, by dictation or by any means that would prevent other work people from accepting our terms."

All this, at first view, looks well—seems right, fair and just. But there is another side, and here lies the fatal mistake of the Employers' Association; as when they say, "It does not seem that this question can have two sides in the mind of any law-abiding citizen." Their mistake is the mistake of Shylock when he asked: "May I not do as I please with mine own?"

Shylock owned his money, and with that money had bought "a pound of flesh nearest the heart" of his neighbor, the "Merchant of Venice," and forthwith the money lender demanded his right to take possession of his own.

Apparently Shylock had law and justice on his side, even as the Employers' Association of Chicago seems to have law and justice on theirs.

I do not blame the members of the Employers' Association, any more than I blame the slave-holders of the South, fifty years ago, for saying that there was only one side to the controversy between themselves and the Personal Freedom League of New England. The law gave to the white man the right to own and control the body of the black man. The black man's body and his labor power were articles of lawful merchandise, the same as horses, corn and cotton were articles of lawful merchandise. The slave-owner simply utilized the power and privilege given him by the law, just as the Employers' Association to-day utilize the power and privilege given them by the law of Illinois.

Hence it is easily seen that these employers have the Mayor of Chicago and the labor unions of Chicago at a tremendous disadvantage. The law is on the side of the employer class and against all who would deny them the right to do absolutely as they please with their money and their industrial "plants."

★ ★ ★

This, then, is one of the life problems hinted at two weeks ago in these columns. Our land and money laws, like the chattel slave laws of half a century ago, were made in the dim and distant past, when man assumed to rule his fellow man by "Divine Right." As a nation we have abolished the chattel slave code of laws, but very inconsistently, we retain the old barbaric land and money laws in full force, and by these laws the capable, the cunning and the avaricious succeed in making slaves of their fellow humans quite as effectively, if not more so, than did their predecessors who used the chattel slave code of laws.

It required a long and fearfully destructive war to deprive the old-time slave-holders of their tremendous advantage as law-abiding citizens, over their non-slaveholding brethren who pleaded the cause of the black chattel. Will it require an equally long and destructive war to take away from the present-day Employers' Associations the advantage they hold, as law-abiding citizens, over the men who have nothing to sell but their labor?

M. HARMAN.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

HOW TO WIN THE FIGHT FOR FREE SPEECH.

Many methods are being proposed by LUCIFER's readers to hasten the repeal or modification of the laws under which editors and publishers are now prosecuted, fined or imprisoned, and under which papers have been denied the mail, laws by whose sanction, apparently, one whole edition of LUCIFER was confiscated and destroyed in time of peace, by the president of the United States, through the postoffice department, which department, as we all know, is simply part of the executive division of the general government.

One of these proposed methods is to send LUCIFER to the editors and publishers of the papers—daily, weekly, monthly—of the whole United States and appeal to their selfish interest to help secure a repeal of these laws, lest they, too, should become the victims of invasion through the same abuse of power.

Another plan is to appeal directly to Theodore Roosevelt, by "petition," asking him to do his duty as servant of the people—to see that no person be deprived of liberty or property until duly convicted of crime, by the judicial branch of the government.

Another proposed plan is to send LUCIFER three months to the teachers of Illinois, and especially of Chicago, to help arouse the educators of the state in which has occurred the latest denial of the constitutional guarantee of freedom of speech and of press.

Several subscribers of LUCIFER have been practicing this plan. One whose name I am not permitted to publish writes thus:

"In my last letter I sent you two dollars for postage on copies of LUCIFER to the S—— county teachers. . . I have been too angry to write you anything about your arrest. If the American apes let such things go without protest the time will come when we shall have nothing to read but such papers as the Christian Advocate and the Holy Bible. When that time comes I want to be in it—I (excuse me), so I will not have to associate with priests and preachers. I hope you will win. I will help you financially when the time comes, as it is not your fight alone but that of all liberal-minded people."

Besides the \$2 for postage on LUCIFER to the teachers of S—— county, this man has sent several dollars to pay for trial and yearly subscriptions to LUCIFER to be sent to people in various states. Evidently he thinks the best way to win the fight now on is to rouse public sentiment by showing people what is being done to defeat freedom and justice by the public officials whose first and chief duty it is supposed to be to defend freedom and justice.

Another subscriber of many years standing, L. Kasselbaum, of this city, has contributed several dollars to the sample copy fund, and now asks that a fund be raised to send LUCIFER three months to every teacher in Chicago, and, if possible, to every teacher in this state. He has contributed a dollar to that special fund.

What say our friends generally to this plan?

M. H.

A GREETING FROM HOLLAND.

To Mr. Moses Harman, 509 Fulton St., Chicago, U. S. A.:
In honor of our Nestor!
Yours truly,

Dr. J. Rutgers,
Gravenhage, Holland.

Secretary of the Dutch Neo-Malthusian League. Friend of the Ligue de la Regeneration. Friend of the late Legitimation League.

Sincerely thanking Dr. Rutgers for the honor intended in his friendly greeting, I am by no means sure that the distinction of "Nestor" of Free Thought editors rightfully belongs to me. Just why the Chicago daily papers should persistently exaggerate my age I do not know. I gave the reporters a corrected statement, but they seem to have paid no attention thereto. Perhaps they think, with Dr. Osler, that a man past sixty should be *chloroformed*, and that by adding five years to my true age they will help to intensify public sentiment against a paper edited by a man who has long since forfeited his right to live.

On the other hand, this exaggeration may be due to a benevolent desire to mitigate public wrath against me by the implication that I am too old—past eighty—to be held legally responsible for my acts and that at the coming trial (if it comes to that) I should be let off with a light sentence, or with no sentence at all.

But however this may be, I desire once more to thank Dr. Rutgers and all others, both far and near, who have sent friendly greetings to this office suggested by the late arrest of the editor at the instigation of the agents of the American Postal Inquisition.

M. H.

SOCIAL FREEDOM.

Two or three months ago a lecture on this subject was delivered before the Social Science Club of Chicago by one of its members, Hulda Potter Loomis. The lecture was well received by a full house, so well received, in fact, that at once a movement was started and a little money paid to have it printed. Not only because it was desired by others, but because I regarded the lecture as one of the best to which I had listened for years, I decided to print it in LUCIFER, and with this view asked Mrs. Loomis to revise her essay for publication.

For convenience the lecture was divided into three parts, the last of which appears in this number of LUCIFER.

Believing as I do, and as quite a number of persons here in Chicago believe, that this lecture or essay would make a most efficient missionary document, I am disposed to ask how many of LUCIFER's readers would like to possess one or more copies in pamphlet form, on good paper and with a beautiful half-tone picture of the lecturer. The type is still standing, and if within the next fifteen days I can have orders for say five hundred copies, with the picture aforesaid, at twenty cents per single copy, or \$1.50 per dozen, this pamphlet will be promptly printed and sent to those desiring it.

As an additional inducement, although I really think the prices named quite low enough, I offer with each copy of the pamphlet to send a leaflet containing the Wentworth article on the "Significance of Divorce," printed a few months ago in LUCIFER, and one of the most effective articles yet written for general circulation on that subject.

In my humble opinion the plan of sending out leaflets and small pamphlets as light cavalry, so to speak, is one of the very best methods of stirring up an interest in the subject of reform along radical lines.

M. H.

BOOKS RECEIVED.

A Child of Love. "A startling story of the struggles of a girl born out of wedlock against the sins and perversions of to-day." By Margaret Grant. Published by Physical Culture Publishing Co., 29-33 E. 19th street, New York City—pages 407. Price, one dollar. May be ordered through this office.

Sense About Sex. By a Woman Doctor. Printed and published at the office of the Century, Adelaide, South Australia.

In the preface Agnes Nesbit Benham says:

"The writer of this book, herself a medical woman, could have chosen no greater field of effort, nor one likely to yield richer results, than that shown in the following pages, where she endeavors to instruct the reader in the most essential, yet, alas, the most neglected, as a rule, of all sciences, the knowledge of the laws of right generation."

"Yet every other subject pales into insignificance before this supreme question, How to have the best possible children born? Not only that, but, How to so control and direct the procreative energy that, when not needed or desired in one particular direction, the vivifying force may still inspire the life, burning upward and outward with a 'smokeless' flame."

A supply of this booklet has been received at this office and will be sent prepaid for the price.

Communism and Conscience; Pentecost and Paradox—Crimes and Criminals. By Edwin C. Walker. Published by the author at 244 W. 143d street, New York City. Price, 25 cents. May be ordered from this office.

The Recording Angel. By Edwin Arnold Brecholtz. "Dedicated to the World's Workingmen by their fellow laborer." Published by Charles H. Kerr & Co., 56 5th avenue, Chicago. Price not given; presumably one dollar.

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states bordering or near Illinois on any side. I trust to meet many friends of LUCIFER in this city. As my future plans must be made rapidly, those intending to write should do so at once.

JAMES F. MORTON, JR.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

VARIOUS VOICES.

Full names and addresses of writers in this Department can generally be obtained by application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

S. E. D. California—"Another outrage in the name of morality, eh? How long it takes to overcome the stupidity and superstition of the ages. The greatest curse is the *inertia of ignorance*. You have my deepest sympathy. Yours for freedom."

"P. S.—I enclose draft on Chicago for \$1.25. Use the dollar for the defense fund and send me a copy of 'Sex Radicalism' for missionary work. Don't mention my name in connection with the contribution. I shall know you have received it when I get a copy of the pamphlet."

Henry C. Hanson, Aurora, Ill.—Enclosed please find draft for \$2 to use in your defense found against our Uncle Samuel. I believe enough dollars would keep all reformers out of jail. My motive for sending you this is selfish—an insurance fee, as it were—for I may be next if they succeeded in finding you 'guilty.' I can't imagine what plea they would find against me, neither can I see any grounds for a charge against you."

Clement E. Edmunds, Freehold, Pa.—Am extremely sorry you are again under bonds for alleged violation of the postal laws. The law is utterly wrong. In carrying the mails Uncle Sam should deliver without a single question as to contents. I believe in law and government, but not in many laws. I believe in free speech, a free press and free action, with the Spencerian limitations. Will you allow me here to say that I should like to see *LUCIFER* continue under that name and be published as a monthly magazine of sixteen, twenty-four or thirty-two pages, as you might deem best. May I also ask if it lies outside the scope of the paper to devote a little space to hygiene, physical culture and to food and cooking."

Irden Mackenzie, Commercial Bank, Adelaide, South Australia—"Just a little line of appreciation and gratitude for your loyal continuance of the good work you are doing with *LUCIFER*, which Mrs. Benham introduced to my notice many years ago. Perhaps—as with all the work that needs most desperately to be done—it is very *split* work oftentimes. People so seldom want what they need most, and in this question of relationship of woman to man the most important question of life—seem obtuse to idiosyncrasy. Surely its strongest phase, perpetuation of the race under Love's conditions should appeal to them if they once looked about them to see the hideous results obtained under less pure giving."

"The time is coming, though, and is near at hand, when the old order will fall behind of its own worn grossness. My sincerest wishes and thanks are with you and Miss Harman in your work."

Owen Bowen, Martin's Ferry, Ohio—"Franklin H. Westworth's article on the 'Significance of Divorce' is worth more than you ask for the paper for a year. I cannot agree with everything you write, but I believe you write what you think is true—although the damnable system has made hypocrites of the majority of us. I don't pretend to be a scholar, but have read a great deal and have observed a little and have come to the conclusion that society is in a bad shape. Is it not the economic system we live under that is responsible for all the disorder? We put dollarhood as the standard instead of manhood! * * * Please keep on sending *LUCIFER* to me. I will have a dollar sometime to send you."

[Franklin Westworth's admirable article on the "Significance of Divorce" has been put into leaflet form and is sold at one cent each or fifty cents per hundred. It is a most excellent eye-opener. * * * Yes, economic slavery is "responsible" for much of the disorder now prevailing everywhere, but there is another slavery still more fundamental, and I very much doubt whether any radical change in our economic systems will be made until woman asserts and achieves her independence of man made

laws in the matter of ownership and control of her person—her reproductive powers and functions. The ownership and control of woman—sexually—by man, is the worst of all servitudes, because of its effect upon posterity.—M. H.]

Emma Wardlaw Beat, Isle Moyenne, Seychelles (Indian Ocean)—"I am being continually told that 'women must be protected' and that marriage is a 'religious and sacred institution.' I enclose you some papers relating to the sacred and religious protection of child women in India. Perhaps some of your readers do not realize the cold-blooded facts of the case. We are not much better off in England, as anyone who studies the police cases is bound to admit."

"If a man brutally assaults his 'wife' he is often only bound over to keep the peace, whilst if he attacks any other woman he will get a sharp sentence. If he murders his 'wife' manslaughter is only too often the mild sentence. For murdering any other woman he almost certainly would be hanged."

"Yes, we want 'protection'—protection from marriage laws and customs. Protection from 'seduction,' a purely artificial crime—the product of marriage and from which the victim is the only sufferer."

"Protection from 'illegitimacy,' another purely artificial crime from which the woman and child are the only sufferers, and which is also a product of marriage."

"Protection from the infamous word 'bastard'—product of marriage."

"Protection from 'rape,' the only sexual crime acknowledged by nature and protected—as a husband's sacred right—by marriage."

"It is quite patent which sex is protected by marriage—all these walls and bogies built round woman show that however infamous a man's life, his rights to a virgin may be protected and his right to the fruit of her body—as his before hers—even to his sacred surname being handed onto them."

"Indeed we need protection—protection from racial hatred, ending in bloody and horrible wars, for the woman is so held as to keep races apart and prevent the universal brotherhood of man."

"Women do not share the honors of war, but all the worst horrors and possibilities are heaped upon her 'protected' head."

Mrs. F. McKenzie, Onehunga, Auckland, New Zealand—"In magazine entitled 'Now' you advertise *LUCIFER* three months for 25 cents. I am forwarding one shilling sixpence money order. If not troubling you too much, please forward to me 'The Convention Closing Hymn of the Christian Scientists.' If any trouble to you do not send hymn, but send extra *LUCIFER* instead."

[Will some one send to us a copy of the "Hymn" described in this letter?]

Our Australian and New Zealand friends are requested to be sure to buy "international" money orders when sending money to this office. The failure to remember this precaution causes delay and trouble, besides extra expense. Please be careful, also, that the letter is not overweight. The penalty of overweight is 10 cents at this end of the line.—M. H.]

F. A. Tappan, Kansas City, Mo.—"Herewith one dollar to continue my copy of *LUCIFER*. I am daily praying that you will rise to the mountain tops of peace, prosperity, and many many years of usefulness, while your persecutors will descend to the very depths of a mental purgatory. I not only pray, but prophesy it. Yours for better times."

Lady Florence Dixie, Glen Stuart, Scotland—"Thanks for 'Sex Radicalism.' I have read it with much interest, but we must change by degrees. Let us stop the masses breeding like guinea pigs and give woman freedom; then shall follow freedom in sexual matters. I earnestly trust you will not be sent to durance vile again. Such an act would be an infamy."

Bolton Hall, New York—"I congratulate you on your late arrest. David said of his God: 'He maketh the wrath of man to praise him.' So does Liberty. We would not have gotten the 'Chronicle' or the 'Inter-Ocean' to publish accounts of your doctored, even as paid advertisements except for your unjust arrest."

"I do not think that marriage law is the root of social evils * * * The love of liberty is a development. The savage and

BOOKS AND PAMPHLETS.

the wild man have it not. Dissatisfied with himself and with his fellows because he has not yet harmonized his late-found mental and emotional natures with his bodily nature, man naturally attacks the symptoms of evil which he sees and, animal that he is, tries by force to do away with what seems to him to be discord. So he regulates and enslaves his fellows and himself.

"This slavery, which is unwilling to let others be free, expresses itself now in marriage laws, now in priest rule, now in tariffs, now in land monopoly and again in customs and in other directions.

Each of us, according to what seems to him most fundamental, must attack all these forms of slavery—but never forgetting that they are all of them symptoms of a general disorder."

Agnes Benham, Adelaide, South Australia—"Have you read H. G. Wells' book, 'Anticipation?' He speaks out regarding the need for remodeling our current ideas on sex ethics. He says: 'Our current civilization is a sexual lunatic!' * * * Referring to what Arthur Wastell says concerning the need for greater concentration on one line, namely, sex reform, I am with him altogether. So are my friends here. Mr. S. says he will become a life subscriber to LUCIFER if you follow those lines. I think LUCIFER should be a sort of mental rendezvous or rallying place for many who are isolated from companionship in thought on these stirring questions—who are ill-mated or who feel lonely.

"What is that famous 'Markland letter,' for publishing which you suffered imprisonment for two years? Could you send me a copy of same? And what is the matter for which a whole edition of LUCIFER, of a recent date, was confiscated? Should like to be able to judge how much more liberal we may happen to be in South Australia. * * * Send me Sex Radicalism.

"Later: Have just received yours of January 20—very sorry to read of the Canadian trouble (exclusion of LUCIFER from the Canadian mails.) What a shame!"

[The Markland letter is now out of print, except in a few old files of LUCIFER. The confiscated issue—number 1,000 of LUCIFER—is also out of print except a few kept for files and for binding. When vol. VII, third series of LUCIFER, is bound in book form, the confiscated number will be included therein.—M. H.]

T. Gilbert Taylor, Adelaide, South Australia—"I am glad of the opportunity you afford your readers of telling you what they like in the way of sex reform journal. The Agnes Benham commune, of which I am a member, have projected a scheme of a sex reform paper to be called 'Reason,' with Health, Peace and Purity for its motto—to be published monthly at 2 cents per copy. I am convinced there is abundant room and need for such a paper in Australia, and that an over-sees journal on similar lines would help, or be helped by, such a publication in Australia.

"I like the old name LUCIFER. Would also welcome as a new one, White Light."

E. F. Rotshek, St. Louis, Mo.—"Dear Friend: Enclosed find one of the allmighties in payment of the booklets, three of which I received and, as much as I have perused, I find they are in line with my thought. In reference to my communication I will say that it was not published, and I am inclined to believe on account of advocating political action, but everyone has his views, and if you think you can combat your organized enemy with all his resources at his back, politics and cannon—if you think you can vanquish his hosts with an occasional gust of hot air, single-handed, then you are welcome to do it.

"I believe in organization to achieve results. It's the law of nature. Disintegration is also a natural law, but the one serves or is subservient to the other, and serves as food for the other to achieve desired results. The one adheres to economic laws, the other separates, or imagines it can succeed without the economic condition. The side which bases its struggle on economics will succeed, will win, and the other must perish. We have those cases demonstrated over and over again, and I am amazed that otherwise intelligent thinkers are so ignorant of this fact. When we expect to do a satisfactory job we must have the bread-basket well filled before we can, unhampered, proceed with our task, and for that reason I advocate the political action simultaneously with other actions.

"As for the danger of having trouble with the postal authorities I cannot sympathize with you. Those people occupy the position with your sanction through your political inactivity; so you mustn't complain; be good!"

"STRIKE OF A SEX," long out of print, is now republished and will be sent from this office for 25 cents. It now includes "Zugassent's Discovery."

SEX RADICALISM.

BY DOUGLASS FORSTER.

The following is the table of contents:

- Chapter I—Who are our Traders?
- Chapter II—What must we learn in Health Science?
- Chapter III—Sex as a Social Force.
- Chapter IV—What is permanent in the Puritan Ideal?
- Chapter V—Puritan Sex System as it actually is.
- Chapter VI—The Sex War.
- Chapter VII—Sex Denial under Bondage and under Freedom.
- Chapter VIII—What is Marriage?
- Chapter IX—What made Emancipation possible?
- Chapter X—An Ideal of Sex Life.

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THE ASCENT OF LIFE.

By Moses Harman.

How Evolution Evolves. Together with Marriage, What It Is and Was, by the same. Also, Whose is the Child, by the same. Also, Cityless and Countryless World—A Review, by the same. Also, The Frigid Daughter, by Rachel Campbell. Also, Pioneer Child, from the Private Correspondence of Rachel Campbell, by Florence Johnson. Also, Legal Wifehood, by Lucinda B. Chandler. Also, Reminiscences of the Long Ago, by Lucy N. Colman. Also, A Criticism With Comments, by Rachel Campbell. Ninety-two large pages in all. Heavy paper, good print and substantial paper binding. Will be sent free to any subscriber of LUCIFER who will send one dollar and the name of a new yearly subscriber.

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By Moses Harman.

"We must Begin in the Creatory if We Would Benefit the Race."—Massey. Together with The Incoherence of Transition, by E. C. Walker. Also, Sex Love Analytically Defined, by Ernest Wynne. Also, Priestly Celibacy, by Prof. A. L. Rawson. Also, Our New Savior, The Surgeon, by Charles Turner Brown. Also, Jealousy, the Poe of Freedom, Oscar Rottler. Also, The Greatest Sin, An Allegory, by Robert B. Kerr. Also, The Other Side, by Mary Clifford Hurd. Also, To Man, A Poem, by Charlotte Perkins Stetson. Ninety large pages in all. Good print, paper and type. Will be sent free to every subscriber of LUCIFER who sends one dollar and the name of a new subscriber.

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A Trinity—Freedom, Love, Wisdom. Together with What the Young Need to Know, A Primer of Sexual Radicalism, by Edwin C. Walker. Also, The New Martyrdom, by Lillian Harman. Also, What Women Are Here For, by E. B. Foote, Jr., M. D. Also, The Rights of Children, by Robert B. Kerr. Also, Incineration, by Walter Hines. Fifty-eight large pages in all. Well printed on heavy paper. Good paper cover. Price, 15 cents. Offered free to any subscriber of LUCIFER who will send one new yearly subscriber with it.

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If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number. If a copy of Lucifer fails to reach you, please order by number or date.

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WHOLE NO. 1039

LOVE'S PROTEST.

A REPLY TO PRESIDENT ROOSEVELT.

By LADY FLORENCE DIXIE.

The following article appeared in the "Weekly Times and Echo," London, England, Sunday, April 2, 1905. This paper is a large five-column, 16-page journal, the number of issue 3,934, hence if this number represents the weeks it has been published it is old enough to be eminently respectable. The sub-heads are mine.

Ed. Lucifer.

President Roosevelt seeks to imply, in his speech to the Triennial Convention of the National Congress of Mothers at New York on March 12, that the statistics of dwindling families and the census of divorce are due to the existence of women who deliberately forego the supreme blessings of children, from viciousness, coldness, shallow-heartedness, self-indulgence, and failure to understand the difference between the all-important and the unimportant. He adds that easy divorce is a bane to any nation, being a curse to society, a menace to the home, an incitement to married unhappiness and immorality, an evil thing for men, and a still more hideous evil for women.

THE "SHRIEKING BROTHER."

Mr. Roosevelt says many funny things which have the effect of provoking the smile of mirth, but I think on this occasion he is more funny than is his wont. At any rate, he has raised another hearty laugh at his expense, and that frivolous world of women, whom he tries to lash with his tongue, goes on its way, totally unconcerned at his hysterics. When women first opened their eyes upon their stolen inheritances and began to demand that they should no longer be the disinherited, men, of the class to which Mr. Roosevelt belonged, called them "the Shrieking Sisterhood." I think we should call Mr. Roosevelt "the Shrieking Brother." It would be well if he and a few bishops, etc., with large families and over-burdened wives, would retire into a brotherhood and call around them the holy women willing to be fruitful and multiply and replenish the earth with paupers, little white slaves for the American money grabber, babes of the gutter, diseased offspring of incontinence and selfishness, tramps, out-of-work, ne'er-do-wells, and the unfit, unwanted and unwashed.

MR. ROOSEVELT'S OPPORTUNITY.

As a President, Mr. Roosevelt has not accomplished much. Here is his opportunity! He surely, who preaches the altruistic doctrine of over-population and birth of the unwanted and the unfit, must be ready to take upon his manly shoulders, in conjunction with his brother shriekers, their maintenance and support. The task will be a most entrancing and all-absorbing one. He will not, of course, be able to enjoy the luxuries of Presidential life, but that is a small matter! Discomfort, overcrowding, dirt, want, are holy realities to be cheerfully accepted in return for the unmixt blessing of seeing around you their pale-faced victims with famished eyes. The starving community of the Shrieking Brother Roosevelt would be a glory for all eyes, one upon which the world would cast gleaming looks of envy, and the force of a great example would predominate. So now, exalted Mr. Roosevelt. Practise what you preach. Sell all you have and give it to the poor, then start the great breeding establishment of the Shrieking Brotherhood and support the result by your toil.

To practise what you preach is the surest way of proving to

others your sincerity. When Mr. Roosevelt forswears the comforts and luxuries of the Presidential berth, and supports, feeds and clothes his family by the sweat of his brow and long hours of toil, more respect if not agreement will be awarded to his shrieks. As I have said, however, these shrieks elicit laughter the world over, not only on account of their ludicrous utterance, but because those who read them are well aware that he dare not himself practise, in a practical manner, that which he preaches.

THE INDIGNITY OF ENFORCED MOTHERHOOD.

Weighted down under the weight of barbarism and a book of fables, woman has, in the gloomy past, subjected herself to the indignity of enforced motherhood. But the day is coming when that degradation shall become as extinct as the dodo. To this hideous infliction the rotten condition of society has been the heir. What an heir! The features of the poor object are imprinted on the world and disfigure its fair face at every turn. Suffering and woe, penury, misery and want, crime and viciousness, all are the diseases which afflict society through enforced motherhood.

THE INSOLENCE OF ROOSEVELT.

This is the condition of things which Mr. Roosevelt desires to see continued. He insolently tells women that because there are some who are determined to only have children when they see fit, or who refuse to overburden and rot society by over-reproduction, pauperism, disease and food for the child sweeter, that these true women are vicious, cold, shallow-hearted, self-indulgent, and fail to understand the difference between the all-important and the unimportant. With him all the important appears to be masculine self-gratification, without a thought for the worn-out woman of enforced motherhood and the miserable offspring of such. With him it is all-important that drudgery should be the portion of the female, and it is most unimportant that women should be free and should be the owners of their own persons.

THE FREE WOMAN OF THE FUTURE.

Yet I tell this shrieking brother, who seeks to foist on woman-kind the tyranny of the fates of his man-made book of fables, that the time is fast coming when the drudges of to-day will be replaced by the free woman of the future, who shall herself choose the father of her child, when she sees fit to have one, and who will never degrade herself by turning out by the bushel as at present long rows of miserable abortions which pass muster as human beings, and are incited in turn to be fruitful and multiply and overstock the earth with ever degenerating material, being assured that it is all soul endowed and the work of the great Architect of the Universe.

MAN'S RIGHT TO BE BORN WELL.

President Roosevelt blesses the modern form of marriage and decries divorce. But what is this latter but the result of the intolerable bondage of the present system of marriage which millions of women, ay, and men, too, are finding well-nigh unbearable. No creed or dogma can sanctify a crime, no law can enforce, without cruelty, a pernicious custom. It is man's right to be well born, and no child can be such when enforced. The free woman of the future will see to it that her child, the offspring of her wish and her choice, shall be well born. She will permit no miseries to be grafted on society. She will make it her joy and her pride to produce quality and will leave to the lower order of animals the nasty and cowardly practice of over-production.

AFTER DAWN COMES DAY.

President Roosevelt may strive to put back the hands of a moving clock, but he cannot alter the true time. All his shrieks

will be impotent to hinder the handiwork of Evolution, which intends to award to woman the command of her own person. President Roosevelt must set his face toward the light and realize that day is breaking. Vainly he implores receding night to stay. For a time it will, but it must pass onward, for after dawn comes day.

Science has crushed to atoms the theory that the union of the sexes demands reproduction. Only the blind and the ignorant—of which, alas! there are yet many thousands—believe this, and, acting up to it, inflict society with the unwanted, the pauper and the unfit. Whereas sex union is natural and desirable, reproduction only of the fit and desired is moral. There is no immorality greater which a man can perform than to inflict on a woman an unwanted child, and there is no more cruel act than for a man and woman, unfit to produce healthy stock, to willingly give birth to a diseased child. I speak with the large experience of one who has studied this question among many races of the world and who has traced to its fountain head the source of human woe.

POINTS OUT THE REMEDY.

It is with a deep pity for that woe that I point out the remedy, while exposing the cause. Of course, there are many inequalities between men and women which must be remedied before ideal union and ideal life can be enjoyed, but these will come in time; and meanwhile the pressing need of the moment is the abolition of enforced motherhood and the recognition by society of the scientific fact that the amative and reproductive functions are absolutely distinct, and that children are not the imperative and necessary result of sex union. When the ignorant masses realize this we shall see less of over-crowding, and hear of fewer deaths from disease and misery, while the unemployed and the unfit will cease to infest our cities with their unhappy presence.

The most pressing problem of the day is that of sex. Evolution has brought us face to face with the fact that the ways of the past must cease, and that Progress demands change. The world cannot stand still. Our morals of the days that are no more are immoralities now, and many declared immoralities of these days represent now true morality. That men should fight against truth is horrible, that statesmen like President Roosevelt should use their influence to submerge it, is wrong. Happily the advance guard of free womanhood has appeared. In America she is more en evidence than here. But she is here nevertheless, as well, and with her advent a sweeping change must come.

PREACH TO MEN—LEAVE WOMEN ALONE.

Cease, then, your shrieks, Brother Roosevelt, for they will not avail. Preach to your own sex—it it will listen to you—but leave the women alone. They have performed bond service too long in acting as bond slaves. The true, free, and self-respecting woman will give birth to nothing so horrible as an enforced child; her offspring will be those of true love and desire. When this becomes universal, redemption must follow, and there shall then be a free and happy people, untainted by disease and untrammelled by want and suffering. Let the shrieks, therefore, of the United States President be hushed, for they will not avail. He cannot overcome Evolution's fiat or douse the light of the world.

A RADICAL DRAMA BY A TITLED WOMAN.

Remarkable for its radical sentiments rather than its literary merit is the drama *Elisabelle*, or *The Redeemed*, written by Lady Florence Dixie and published in America by Charles Scribner's Sons. The play is written in blank verse and many of the passages are truly poetic. The theme is interesting and the language, particularly in the love passages, is often picturesque and glowing. The faults of the piece are so inconsequential, in comparison with its high civilizing purpose, that they are scarcely worth mentioning. One of them is that the gifted author makes an ignorant herdman talk like a poet of education and culture.

Space forbids an extensive review of the interesting book, but quotations of a few passages will give some idea of the author's advanced views on the questions of love, marriage and woman's right to the ownership of her person, both before and after marriage. When King Alvaro commands his son to wed the daughter of Duke Haco the young man replies:

I cannot view as you do Woman's sphere,
Or yield her aught but fair equality.
How can I then, holding these principles,
Commit the crime of wedding Haco's child?
I will not wed with aught but true-born love,

I will not prostitute a woman thus;
For what is marriage where there is not love
But Prostitution, legalized by law?

Of course, "legalized by law" is tautological, but the "poet's license" may be allowed for the sake of the sentiment. Similar expressions of woman's self-sovereignty are made by the prince's sister, Princess Amethyst, who says:

Woman is but, in some eyes, a machine
Designed to keep alive the race of men;
The creature whom our father designates
As just the broodmare of the human race!
But we know better; we, her children, know
That woman should be Mother of Mankind,
And not the slave and prostitute of man.
A free-born equal, not the property
Of the male sex; its loving mate alone.

There is no marriage born of God or Man,
Sacred and legal, where there is no love,
For where there is no love, but only reigns,
And love's sad victim is a prostitute.

As a matter of fact the prince is in love with Haco's daughter, but does not know that she is the girl who was brought up as the supposed daughter of a highlandthane. To him she is Velvyn, a mountain maid whom he met when he was rambling among the mountains in the disguise of a herdman. Velvyn, who does not know that the man she loves is the prince, seems to be thoroughly in accord with his views of marriage. She says:

The heart alone decides what it will love.
No human law can alter nature's choice.
The only sacred tie is mutual love,
And marriage without that can but abuse.
Wedlock where love is not, is slavery,
Binding together hearts which are apart
And forcing a submission which disgusts.

Haco's daughter, not knowing that her lover is the prince, sends word to the king that she will not marry his son. The prince, not knowing that his mountain maid is Haco's daughter, the Princess Elisabelle, is delighted, and he says:

So I am free, thanks to fair Elisabelle,
Who will not prostitute herself to me
By mating for the sake of auddy show
One whom she loves not. Honorable girl!
One whom there were many like you. But how few
Would act as you have acted. Decently.
And saved your self-respect as well as mine.
Ah! yet. How few, for maidens most are slaves
Born to be sold in Fashion's crowded mart.
Where their own parents barter them for gold
And shamelessly offer as sacrifice
Upon its altar their own progeny.
Ignoble deed. Humiliating act.
Both the result of base, lop-sided laws,
Perverse customs of society
Which make the woman a dependent slave.
Oh! Holy Church. Your Bible seals her doom
And bids her grovel abjectly to you.

Lady Florence in the preface says she wrote the drama under the shadow of Amañala mountain in 1881, when she was war correspondent for a London newspaper. This being true, it will be seen that Zupassent's discovery, which was exploited by Mr. Miller in his book, "The Strike of a Sex," is antedated by Salvatore's discovery, which is a feature of the drama of Elisabelle. Salvatore is a learned hermit. He has made a discovery of which Elisabelle speaks thus:

Yet though I doom myself to agony,
Mental and moral, for another's sake,
No child of mine shall suffer by such act.
No offspring of a Motherhood enforced
Shall see the light to suffer for such sin.
I hold the secret, found by Salvatore,
Which gives to woman her inherent right:
The right to her own person. She alone
Should solve the question of maternity
And choose herself the time of motherhood.
She, only she, can know when this should be
Or should not be. The enforced child of lust
Bears in its veins the curse of such misdeeds
And strews the world with wrecked humanity.

Lady Florence Dixie is the daughter of the Marquis of Queensbury. She is a strong advocate of advanced socialism. Two other books of hers, "Isola; or the Disinherited," and "Songs of a Child and Other Poems," have given quite a reputation for daring criticism of the evils of society. The drama of Elisabelle contains more than 200 pages. Its price is \$1.50. It can be ordered through the publisher of this paper.

JONATHAN MAYO CRANE.

IF IT BE REAL

St. Martin's Lane, 24 Cranbourn St., London, W. C., March 20, 1905.

I see you are again in the thick of it. I think it a very great pity your persecutors do not spend their time looking after their own personal morality, which is probably quite as much in need of it as anybody else's.

Free discussion will only be granted very slowly; most people think they are in favor of it, but in point of actual fact very few people understand or desire it. But I hope, in view of your years at least the persecution will be baulked of its prey.

Very sincerely yours,

William Platt.

Free Discussion is the keynote.

I wonder if among the many voices of protest you could find room for this fly-leaf, which is from my very heart:

Temperamentally I have a great deal of sympathy for "Puritan Morality" if only it be real. The stern doctrine that right is right, and wrong, wrong, and that moral questions brook no half measures would in itself command my admiration if I knew it to be genuine. But of all the abjectly contemptible things in a none too ideal world, I know of nothing more unspeakably low and loathsome than the spectacle of a grossly corrupt and immoral governing class trying to hide its own blatant glaring iniquities by pretending to be shocked at the discussion of sexual questions, while it is well known that the actual participation in sexual excesses is a notable and unrebuked habit of the rich and powerful classes everywhere.

It is the fearful hypocrisy of the whole affair that is its most offensive trait; this is quite independent of any particular line of discussion in Sexual Ethics. There is no subject so absolutely honeycombed with lies and hypocrisy as the sex question.

Among the books to be read by every thinker on this subject stands Shakespeare's "Measure for Measure."

William Platt.

TO THE MEMBERS OF THE PRESS WRITERS' ASSOCIATION.

Here is what one of your number has to say of LUCIFER's work. Aurin F. Hill is one of the original dozen or so who founded and has kept alive the paper called the "Press Writer," and probably has done as much hard work to make the association the power it now is as has any other man—with one or two exceptions perhaps.

Mr. Hill heads his article "Sex Slavery," and sends us this cordial and hopeful greeting:

"Editor of LUCIFER—I am glad of the signs that sex slavery is to pass rapidly away—rapidly when we consider the long time that it has been in existence. Under free motherhood and all births legal, most of the horrible abortions because of marriage laws made by men, may cease. Children born and educated by parents that dislike the company of each other cause most of the violent crimes.

"I am glad some men and women are strong enough in body and mind to violate laws made by men. They are the pioneers, the Washingtons, the Lafayettes, the Franklins of our time.

"Prostitution is caused by laws of men. Abolish all marriage laws by men and women, and much crime will be abolished and we shall be much nearer the condition called heaven on earth.

"AURIN F. HILL.

"15 Isabella St., Boston, Mass."

We have now a few dozen Press Writers on our subscription list, not as dead-weights, but as paying members; of these Mr. Hill is one, but why should we not have a few hundreds instead of a few dozens? or rather, why should we not have the entire membership of the Press Writers' Association as paying subscribers to LUCIFER?

Is there any paper that has been more constant and faithful in its advocacy of the work of this association than has LUCIFER?

We have aimed to send at least four copies a year to each of the Press Writers—who are not subscribers to LUCIFER—since the beginning of the association as such; this in consideration of the fact that the Press Writers get no pay for their public work, and now for this reason alone the offer is made to send LUCIFER one year of twenty-six numbers for fifty cents, or just half the usual price, to any Press Writer who will ask for it at this reduction.

Shall we hear from you, good friends, members of the American Press Writers' Association?

M. H.

TO THE SUBSCRIBERS OF FREE SOCIETY.

The following letter from the editor of the weekly journal, "Free Society," explains itself:

New York, April 8, 1905.

Dear Comrade Harman: I hope you will excuse me for not replying to your kind and generous proposition in regard to filling the subscriptions of Free Society. I intended to publish a monthly magazine, in which case it would not have been necessary to burden anyone with the subscription of Free Society. But since Mr. Coryell has declined to be the editor of the monthly I have also given up the idea of publishing a periodical for the present, and so I now take the liberty to take advantage of your kind offer, and send you the list of unexpired subscribers of Free Society, and hope that LUCIFER will benefit by it.

"People who have written me they would prefer to receive The Demonstrator are not in the list. I mail to you to-day, but I wish you would make a note in LUCIFER stating that those who prefer to receive The Demonstrator must let you know by letter, including a two-cent postage stamp, or if they are already receiving both LUCIFER and The Demonstrator will receive the amount due them in literature by writing to me (228 E. 14th street, New York). But the order should be followed by postal stamps covering the postage, as I have no means to defray the expenses of postage.

Should you also desire to receive the names of subscribers whose subscriptions had expired before Free Society suspended publication I shall be glad to send you the names.

Thanking you for your willingness in helping me out, I am, fraternally yours,

A. ISAAC.

It is also needless to say to these new friends that the cost of publishing and mailing LUCIFER will now be very materially increased, and that any financial aid that these friends can favor us with will be gratefully accepted. Nothing is asked or expected as a gift, but subscriptions to LUCIFER ahead of time, and orders for LUCIFER's book and pamphlet literature, if accompanied by cash or postage stamps, will help to defray the added expense of the fortnightly issue of LUCIFER.

We shall be let us know soon whether you want LUCIFER sent to you or not, or whether you want the "Demonstrator" instead.

SOCIAL FREEDOM.

Two or three months ago a lecture on this subject was delivered before the Social Science Club of Chicago by one of its members, Hulda Potter Loomis. The lecture was well received by a full house, so well received, in fact, that at once a movement was started and a little money paid to have it printed. Not only because it was desired by others, but because I regarded the lecture as one of the best to which I had listened for years, I decided to print it in LUCIFER, and with this view asked Mrs. Loomis to revise her essay for publication.

Believing as I do, and as quite a number of persons here in Chicago believe, that this lecture or essay would make a most efficient missionary document, I am disposed to ask how many of LUCIFER's readers would like to possess one or more copies in pamphlet form, on good paper and with a beautiful half-tone picture of the lecturer. The type is still standing, and if within the next fifteen days I can have orders for say five hundred copies, with the picture aforesaid, at twenty cents per single copy, or \$1.50 per dozen, this pamphlet will be promptly printed and sent to those desiring it.

As an additional inducement, although I really think the prices named quite low enough, I offer with each copy of the pamphlet to send a leaflet containing the Wentworth article on the "Significance of Divorce," printed a few months ago in LUCIFER, and one of the most effective articles yet written for general circulation on that subject.

In my humble opinion the plan of sending out leaflets and small pamphlets as *light cavalry*, so to speak, is one of the very best methods of stirring up an interest in the subject of reform along radical lines.

We have concluded to extend the time another two weeks before definitely deciding the question of publishing the essay, "Social Freedom," in pamphlet form. Orders are coming in, but not so rapidly as could be desired.

M. H.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.



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MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 123D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

TALKS WITH CORRESPONDENTS.

IS POLITICAL ACTION THE REMEDY?

Brother Rotshek of St. Louis had the last word in last LUCIFER. That word was:

"As for the danger of having trouble with the postal authorities I cannot sympathize with you. Those people occupy the position with your sanction through your political inactivity; so you mustn't complain; be good!"

When Bishop Crammer and other leaders of the Protestant church were prosecuted, imprisoned and executed by the Roman Catholic government of England, no doubt many people talked as Brother Rotshek now does. At least we can easily imagine that Crammer and his friends opposed the union or church and state; did not wish the church to lean on the "secular arm"; in other words, did not advocate political action as a cure for religious bigotry. But by-and-by the Protestants got political control, and they used their power in precisely the same way in which it had been used and abused by the Catholics.

When the Republican party was forming I too advocated political action as a remedy for political and social evils, and for twenty years or more I worked for the success of that party, believing, as Friend Rotshek does, that political organization is necessary in order to secure equal rights for all with special privileges for none.

When the Republican party became, body and soul, the party of privilege, I left it and helped, in a small way, to organize the Populist party, but it did not require twenty years to convince me that power in the hands of populists was no guarantee that it would be used for the good of all and for the aggrandizement of none.

These are not the only political organizations with which I have been affiliated within the past half century—uniformly with the same result, and now when urged to join the Socialists in their effort to capture the political government I naturally ask:

"Where is the guarantee that power will not be abused by Socialists as it ever has been by all other parties that have captured and run the political machine?"

If the history of mankind teaches anything it teaches this:

The possession of political power inevitably leads to the abuse of that power, hence the maxim, "The only men who can

be safely trusted with political power are those who will not accept such power."

Brother Rotshek is in error when he says that the postal censors occupy their position with my consent. I do not consent; I protest. The best way, as I see it, to show my opposition to the abuse of political power is to abstain from helping to put such power in the hands of any man—or any woman, and to work, unceasingly work, for the spread of ideas that will make political action wholly unnecessary.

There are said to be eighteen pairs of muscles in the human body that are no longer used, simply because no longer needed. They have become smaller and smaller by disuse until now only vestiges of such muscles remain, and this, it seems to me, is the rational as well as natural method of abolishing the evils of government—government of man by man—simply stop using it!

"Elimination by substitution"—not by substituting another government, but something radically different—by substituting equitable co-operation, the true co-operative commonwealth, based upon individual self-ownership, especially upon the self-ownership of woman, who must and will be the creator and builder of a new and better race; a race that will read of the delings of the political governments of to-day with feelings of loathing and horror, such as some of us now feel when reading of the burnings and other tortures inflicted by our barbaric ancestors—in the name of "religion and morality!"

★ ★ ★

PRENATAL IMPRESSION.

In last issue Brother R. B. Kerr said of Abraham Lincoln: "He was most prominent from 1850 to 1865, and if there are a number of people who resemble him for the above reason [prenatal impression], these people should now be from thirty-nine to forty-four years of age. I confess I have never seen an American who resembled Abraham Lincoln in person, and I have not met many who were like him in mind and character. I hope, however, that Dr. Foote and his friends will not overlook the opportunity to prove that there are a number of Americans who resemble Lincoln, that such persons are more numerous than formerly, and that most of them are now between the ages of thirty-nine and forty-four."

These words are part of the argument used to show that prenatal impression is not the powerful factor in shaping bodily form and mental characteristics that some people believe it to be.

Not as a dogmatist; not as one who knows and is quite sure that he knows, but rather as an honest inquirer or student in nature's great school, I venture to ask:

Are we quite sure that there are not a great many people "now between the ages of thirty-nine and forty-four" that "resemble Lincoln"?

Perhaps not many that greatly resemble him in physical form and feature, for the "rail-splitter president," as his friends were fond of calling him, was not an attractive man, physically speaking, and hence not very likely to be idealized in form and feature by expectant mothers. But as to his mental characteristics, what of them? Were they not chiefly these:

Honesty of purpose, candor, persistence—unflinching persistence—concentration upon and devotion to an ideal?

And what was that ideal?

Was it not the perpetuity of the union of states?

Did he not say he would "save the union with or without slavery?" thereby showing that his highest ideal, his first or leading purpose in life was not human freedom (including, of course, equal justice to all), but simply the "preservation of the political machine called the 'American Union'?"

Let me say just here that with the *ulterior* motives, the motives that lay behind this desire for the perpetuation of the union of states, I have nothing to do. At this time I have only to consider his *avowed* purpose and the effect of the purpose and policy upon the people then living, and upon those born since.

These motives may have been of the purest and highest. He may have believed that the preservation of this political machine, idealized and glorified as the "American Union," would be the best means of ultimately securing freedom and justice to all; to the black man as well as to the white, to woman as well as to man. I am quite willing to give Abraham Lincoln the benefit of the doubt when pursuing a policy that magnified the power of centralized or national government and minimized the power of the several states, and which policy, if logically carried out, would minify if not completely destroy the autonomy of states,

the self-rule of smaller communities, and of individual persons also.

Wedded to this idea—National Unity—Lincoln ignored and outraged the basic principle of the Declaration of American independence, which is voluntarism in government—imprisoned and banished political opponents; suppressed and denied freedom of speech and of press; confiscated the property of "disloyalists," of "rebel sympathizers," as well as of those engaged in open war, "drafted" into his armies those who had no sympathy with the war, laid waste, with fire and sword, large areas of country, causing starvation and ruin to thousands of innocent people, lost their homes, barns, mills and stores should be used to give comfort and aid to the enemies of the Federal Union—in short, the good-hearted and simple-minded Abraham Lincoln, for four years, made himself an autocratic ruler, a military despot, and turned this so-called Republic into a military despotism—all to practicalize an ideal, the logical result, the natural, the inevitable result of which ideal is monarchy—imperialism in government, no matter by what name it may be called.

★ ★ ★

I well know that such impeachment has a very unwelcome sound to many readers, but as an old line Republican, as a dyed-in-the-wool "abolitionist," I think I can afford to speak the truth as I see it. It is not always wise to "speak the truth, the whole truth and nothing but the truth," but sometimes I believe it well to "hew to line, let the chips fly where they will."

★ ★ ★

It is an ungracious task, a thankless deed, to thus write of our "martyr president," the nation's idol, Abraham Lincoln, and yet the fact itself that he is the nation's idol makes it all the more necessary that the plain, unvarnished truth be told. We are a nation of hero worshipers, and herein lies our chief danger, as a people. We do not discriminate. It is true to say that no man ever lived who had no faults, no limitations, hence to "swallow our idols whole"—so to speak—and to assimilate ourselves to them without discrimination, is to stultify our reason and put an end to progress.

"We women are born worshipers," says Harriet Beecher Stowe—even more so than we men, and women, by nature's division of labor, are the creators the builders of new human beings. At least they are the keepers, the custodians, the teachers of new human beings during the most impressible period of our lives, the embryonic or prenatal, and also the period of lactation or nursing. How important then that our mothers should discriminate between the true and the false, between the good and the bad, in the models after which they build, or, if you please, in the examples which they consciously or unconsciously hold before the minds of their tender offspring, their pupils and wards.

★ ★ ★

How much or how little the mental characteristics of Abraham Lincoln and his ideals have had to do through prenatal impression, with forming the character of the men who are now in power in this country, it is clearly impossible to say, but judging from the accumulated facts bearing upon the question of prenatal influence, the tremendously preponderating probabilities are that Lincoln, his example, his ideals and his objects in life have had much to do in this way in shaping the present fortunes and future destinies of the people of the United States of America.

M. Harman.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against *LUCIFER* by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know without delay, whether they wish *LUCIFER* continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many new subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who pay their own money and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial

subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

WHAT OUR CONTEMPORARIES ARE SAYING.

Prominent among the editorial paragraphs of "Liberty" for May is the following:

"Some weeks ago Moses Harman, editor of *LUCIFER*, was arrested on the technical charge of depositing non-mailable matter in the United States mails. He was released on bail, and up to the present time, his case has not reached a trial. As far as can be learned, the specific things that were alleged to be unmailable are one of a series of articles by Dora Forster on 'Sex Radicalism' and another article of similar nature written by one of *LUCIFER*'s other contributors. The former series has since been published in pamphlet form, and it goes without saying that there is not a single line in it which an unperturbed mind would find objectionable as language, although the ideas expressed therein are such as very many honest and sincere people would take exception to. The pamphlet—whether one agrees with its thesis or not—is well written; the subject is well presented, and the literary quality of the articles is above the average of that contributed by *LUCIFER*'s correspondents. Mrs. Forster reasons from the standpoint of one who believes in perfect freedom in sexual matters, and in this her work is sane and sound. She presents an instructive array of facts, and her conclusions are logical and well drawn for the most part, although they would naturally lead Comstock into deep water. This gentleman can have no other excuse for his action in this case than that he fails to understand what the matter he finds objectionable is all about. To him it is fifth, because anything that he doesn't understand is taboo. What is needed is the education of Anthony Comstock; but that is not likely to occur as long as there is such a fat salary attaching to the office of secretary of the Society for the Prevention of Vice, and as long as he does not have to account strictly for the salacious pictures which he seizes."

As most of *LUCIFER*'s readers probably know, "Liberty" is the leading Anarchistic journal (printed in English) in America, and perhaps the leading journal of "Philosophic Anarchism" in the world. Its founder and editor is Benjamin R. Tucker, who is reported to be sojourning in Paris, France, at the present time, engaged in literary work, but as there is no signature to the quoted paragraph the presumption is that it was written by the editor himself. Though the language used is scarcely equal to "Liberty's" wont, in point of vigor and incisiveness, when protesting against the work of the American Inquisition, I wish here to thank the editor for the friendly notice of the latest arrest of *LUCIFER*'s editor for alleged violations of postal laws and for what he says of the causes that led thereto, and would freely and earnestly recommend to all our readers who may wish to know the meaning of Anarchy or Anarchism, to send 10 cents for a copy of "Liberty," New York City, Box 1312, or better still, \$1 for twenty-four issues of that pioneer journal of Anarchistic thought.

In *LUCIFER*, number 1036, was quoted a strongly worded protest from the editor of the "Truth Seeker," New York, against the treatment *LUCIFER* and its editor are receiving at the hands of the censors, and now I have the pleasure of quoting a similar protest from an English journal of the same name, "The Truth Seeker," published and edited at Bradford, England, by J. W. Gott. In his quarterly issue for April, May and June of the current year he devotes the first page to a picture of *LUCIFER*'s editor, followed by these words:

"Moses Harman, editor of *LUCIFER*, lives in Chicago, Ill., U. S. A. He is a stalwart of the stalwarts, a connecting link with the old warriors of the pen who flourished in ante-bellum days. For sixty years he has fought for liberty and progress. He is now nearly 80 years of age, and is still at the old stand fighting the battle of the sexes and for liberty of the press."

"Several times has he gone to jail, because he dared to speak the truth regardless of the old Eastern proverb, 'Speak the truth and you will be turned out of seven cities'—and sometimes get into jail, the philosopher might have added. Only the other day he was again arrested—for the same offence—publishing advanced opinions concerning sex relationships. His arrest has caused consternation among the advanced thinkers of the United States. Since that papier-mache hero and piousness President, Theodore Roosevelt, came into power the forces of reaction have been very busy, trying to crush and destroy the leaders of the 'New Thought'; whether of the brand metaphysical, sociological, sexual,

or political. Especially active are the emissaries of the law against those who discuss the sex problem. This is the reason why the foremost advocates in America of the freedom of the sexes are again under arrest. We trust the Reform forces of the United States will coalesce their power and influence, and do their utmost to protect this old man, defiant in his gallant fight with fanatics and fools."

The closing paragraph, not quoted here, of this highly eulogistic editorial, is a quotation from the New York "Truth Seeker's" article already alluded to. At the bottom of the page, in a style quite conspicuous, Brother Gott advertises the fact that "The Truthseeker Co., 2 Union street, Bradford, are sole English agents for books and pamphlets published by Moses Harman. LUCIFER, post free, 5s per annum. 'Sex Radicalism,' 2s, post free. Complete list of publications, with sample copy of LUCIFER, 6 penny stamps."

In last issue of LUCIFER I entered a mild protest against the current exaggeration of my age, and now again it is perhaps right and proper that I disclaim the honor of having been a fighter for "liberty and progress for sixty years." Sixty years ago I was a member of the Methodist church, in the fifteenth year of my present incarnation. However, from my parents I inherited a love of freedom and very early in life took up the cause of the enslaved African, although then living in a "slave" State, and was ostracized as an "abolitionist" and narrowly escaped mob violence before the breaking out of the war of 1860-65.

All the same, my thanks are due to Brother Gott for his highly appreciative notice, and for his splendid helpfulness in introducing LUCIFER and its literature to his fellow Englishmen and English women. While there are several well-conducted and popular English journals devoted to "Secularism," and to the various phases of "Free thought," so-called, as against religious intolerance, there is, since the death of the "Adult," no British journal devoted mainly to sex freedom and to culture along sex lines, or to the right adjustment of sex relations, including and emphasizing the self-ownership of woman and the right of the child to be born well. Hence there would seem to be an excellent opening for the introduction of LUCIFER and its literature among our British cousins at the present time, and it is to be hoped that Brother Gott will be eminently successful as agent for LUCIFER, and in return LUCIFER will gladly reciprocate by acting as agent for the Bradford "Truth Seeker."

For several months past we have carried the advertisement of our English contemporary and will be glad to forward subscriptions to the "Truth Seeker" at the very low price of 35 cents per annum—published monthly. Owing mainly to lack of time on the editor's part for propaganda work, there have been but two issues published thus far in the present year, but the statement is now made that the monthly issue will probably be resumed in the near future.

M. H.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

L. Kasselbaum, \$4.45; L. D. Ratliff, \$4; E. Holm, \$2.25; A. Friend, 25c; Thirza Rathbun, 10c; Henry Hanson, \$2; A. friend, \$1; Virginia Hyde Vogt, 75c; B. W. W., \$3; M. M. Harrington, 25c; Rita B. Bruce, \$2; W. W. M., \$1; C. S. Haney, \$1; James Myers, 50c; H. N. Douglas, \$2; George E. Bowen, 85c; J. B. Phinney, \$5.75; Frank L. Poland, \$2; Dr. W. W., \$10.

Again thanking all for their kindly thoughtful remembrance of LUCIFER and its needs, we once more ask for names of those to whom samples may be sent with a reasonable hope that the paper will be read and appreciated.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Love is a comedy in seven acts. You see her, you love her, you swear it, you prove it, you quarrel with her, you hate her and you leave her. Sometimes you marry her, then it is a tragedy.—Max O'Reil.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

W. P. Ward, Erick, Okla.—"Enclosed find \$1 for the six copies of 'Sex Radicalism.' Had hoped to be able to contribute something to the Free Speech Fund, but that I must defer for the present. I want to do something, for it is my liberty as well as yours that is assailed."

L. R. Fink, Malad City, Idaho.—"For the enclosed \$2.50, please send 'Karezza,' \$1; 'Love's Coming of Age,' \$1; 'Marriage in Free Society,' 25c; 'Prodigal Daughter,' 25c; 'Vice, Its Friends and Its Foes,' 15c; 'Creative Life,' 25c; 'Woman in Her Relation to Church, or Canon Law,' 10c; 'Curse of Maternity,' 25c; 'Our Worship of Primitive Social Guesses,' 15c; two copies of 'Law of Population,' 50c."

Miss M. A. Graff, Philadelphia, Pa.—"Please send four copies of that noble book, 'Sex Radicalism.'" (One dollar inclosed.)

Wm. A. Flight, New York.—"There is only one trouble with LUCIFER—there is not enough of it! I think if we could contribute more to its support it could be improved as to size, and I think, also, if we were to send up more short articles, giving our private views of men, women and things, it would add to the interest of the paper. If we are thinkers we do not want other people to think for us all the time. I say let us all be leaders rather than followers. I would like to hear from J. Allen Evans, of Cripple Creek, Colo., also from Frank Weller, of Mitchell, S. D. Also would like to know if there are any liberal-minded men and women in Seattle, Wash., as I expect to go there soon. Also would like to hear from anyone having a sensible, practicable scheme by which a few hundred dollars might be used to good advantage. Address Wm. A. Flight, LUCIFER Office."

W. C. Nation, Levin, Manawatu, New Zealand.—"Please send me 'Love's Coming of Age,' 'Evolution of Modesty' and 'What the Young Need to Know.' I enclose a five-shilling money order. Thank you for LUCIFER. It is through its perusal I came across the names of the above books. The radical thoughts of to-day are the home truths of to-morrow. If you have any straight-out pamphlets, send me a few; I will remit in return. I am posting LUCIFER to friends around."

Paul Robin, 21 Rue de la Duce, Paris, France.—"We received your kind words, but not yet the booklet. Was it not stopped by your censors? Our friend Dr. Rutgers, of St. Gwynhage, Holland, wrote me that if you wanted to get subscriptions he would subscribe—did not say how much. We will do the same. You can write postal cards when you like—French people can't read them. When you send letters, please stamp 5 cents to prevent our having to pay double tax to our own tyrants—not much better than yours. Most heartily from the French friends to you and our American brothers."

J. B. Barnhill, Zenia, Ill.—"Drop LUCIFER entirely as a fortnightly and get it out monthly, as a magazine, about the size of the 'Adult,' suitable for binding. As a fortnightly it is simply throwing away hard-earned money. Think how much more dignified, how much more impressive, how much more effective, more respectable—from a library standpoint—LUCIFER would be as a monthly magazine at 25 cents a copy."

J. B. Phinney, Springfield, Mo.—"Enclosed find draft for six dollars for which send me Dr. E. B. Foote's 'Home Cyclopedia,' \$2; 'Karezza,' Dr. Stockham, \$1; 'Love's Coming of Age,' Carpenter, \$1; 'Joannette,' 25c. Another copy or two each of 'Autonomy' and 'Autonomous Marriage' and a few copies of 'New Helonism.' Also send LUCIFER three months to W. J. C., and one year to Mrs. P. D. S. This draft for six dollars, I might add, is in the nature of a donation to LUCIFER's emergency fund to help out of this present trouble. I send for these books more

for propaganda purposes than because I need them myself, and if you can make any better use of the money than to send me these books, that is your privilege and your duty. If more is needed let me know. I am by no means satisfied with this world's goods, but I propose to raise my children intelligently, and will not quibble much over one month's wages when justice and principle are at stake."

Flavius J. Van Voughrie, Indianapolis, Ind.: "The prosecution against you is an outrage, and I gladly do the small favor you ask. Enclosed find check for one dollar. Continue *LUCIFER* to me and send one copy for some time to H. W. I have "Sex Radicalism." This is the book I understand that is regarded as obscene. It may contain some things with which I would not agree, but to call it obscene is pure unadulterated nonsense. In the main it is true without question."

A. G. Ljungberg, Grove City, Fla.: "Find enclosed money order for \$5, for which send me books as follows: 'Perfect Humanism,' Agnes Benham, \$1; 'Wholesome Woman,' Dr. J. H. Greer, \$2; six copies 'Sex Radicalism,' Dora Foster, \$1; 'Woman's Source of Power,' Lois Washbrook, 25c. Balance apply on my subscription to *LUCIFER*. Also enclosed find 50c stamps, for which send *LUCIFER* three months to Miss E. J.—, 25c, and for the other 25c send samples to the five additional names. Hoping you will get out of the troubles you are in—I may be able to send you some aid if you need it—with love and good wishes."

G. W. Soule, Meridian, Miss.: "Am sorry to hear of your further trouble through the Comstock gang. I enclose \$5. You may mail me 'Love's Way to Perfect Humanism,' \$1; 'A Free Man's Creed,' 25c; 'The Ascent of Life,' 25c; 'Motherhood in Freedom,' 25c; 'Life, Health and Longevity,' 25c. The remainder put to my credit on *LUCIFER*'s sustaining fund. May draw on it later for more books."

H. M., New York: "Enclosed find \$1.50, part of which is to pay subscription for the coming year; for the rest send me two copies of 'Sex Radicalism.' . . . Am very sorry to note that you have to suffer again from the tyrannical crusade that the American censorship has started against you and against your splendid paper. . . . What we as radicals must do is to unite and put an end to this high-handedness on the part of the capitalistic authorities, who are constantly seeking to deprive us of the 'liberties' we have, but do not enjoy! . . . Am willing to contribute towards that end. Hoping that the friends of *LUCIFER* and the editor will win this battle, in which we should all be interested—the battle for freedom of expression."

William Fritz, 201 Pine St., Trenton, N. J.: "I hope you won't divide your energies to such extent as to branch out to hygiene, physical culture, and to food and cooking, as one correspondent suggests. Such would be foreign to the established aim and scope of *LUCIFER*, but rather concentrate still more on sex reform, as Agnes Benham and Arthur Wastall suggest. I am with them altogether. It would be a grand purpose if it could be carried out, to devote one page of *LUCIFER* to those who are isolated from pleasant companionship, for those who feel lonely, and for those who would like to correspond along liberal and experimental lines—a sort of rallying place for the lonely ones, as Mrs. Benham says. Hope you will think it over. Please send samples to enclosed names."

Arthur Wastall, 3 Amalinda Road, East London, Cape Colony, South Africa: "Herewith \$5 as promised; regret much I can't afford more just at present. In March number of 'Fortnightly Review' there is an article which will interest you and your readers, on 'The Marriage Contract in Its Relation to Social Progress,' by Vera Collins."

W. S. Hammaker, Pratt, W. Va.: "My thoughts often turn to you in a kindly greeting, especially as you have borne the burden and heat of the day, traveling over some very rough roads, as would be natural with a man of your aspirations. You have made and are making a good fight, and should have the sympathy and aid of all lovers of liberty in its true sense."

"And now as your career is approaching life's evening, and as my head is nearly half white with age, it behooves us, with

many others, to work while it is called day, for the night cometh when we must lay the armor down—work and do whatsoever our hands find to do, trying with all our might to do it well."

"When attending our congress at St. Louis, October 15-19, 1901, and while in the chair as president, I had the privilege of looking into the faces of students; men of close observation; some venerable heads of many winters, reminding me of the philosophers of ancient Greece—Socrates, Solon and others, who bravely worked for human emancipation in their day. I had the honor also of meeting some of our noble sisters at the World's Fair city and shall never forget them, nor their good works for the success of our congress at St. Louis, nor their personal kindness."

"I hope to have time soon to write up something for your brave and splendid publication. Send the Light Bearer to this address, with the book, 'Prodigal Daughter, or the Price of Virtue,' by Rachel Campbell."

Henry Olerich, Omaha, Nebraska: "Shall be much pleased to take one or two of the pamphlets of Mrs. Loomis' lecture. Her thought is sound and her language is faultless."

[Henry Olerich is the author of that well-known and widely commended work, "Cityless and Countryless World," and of other books on co-operative living; being a successful author and publisher of reform books, a word of commendation from him carries unusual weight.]

BOOKS AND PAMPHLETS.

BOOKS AT HALF PRICE.

To encourage our friends who are buying books for free distribution or for circulating libraries, we have decided to offer the following books at half price for the next three months. Part of these books are of our own publication; others have been either donated to us to help our work along or they have been purchased by us at rates that will justify the reduction named.

The prices named are the common retail prices. We offer them postpaid at one-half these rates.

"Hilda's Home; A Story of Woman's Emancipation from Sex Slavery," and also from industrial slavery. 425 pages. Paper cover, 50c.

"Human Rights," by Jas. Madison Hook, with an introduction by K. C. Walker. "Liberty is the guiding star of all lands, all races." Price 5c.

"Hints About the Teachings of Natural History," by A. Proletary. But few copies left. Price 10c.

"Law of Population," by Anna Benant. 25c.

"Ruled by the Tomb"—a discussion of free thought and free love, by Orford Northcote. An Englishman's view. Price 10c.

"Next Revolution," or woman's emancipation from sex slavery. Nos. 1, 2, 3 and 4. Three booklets are largely made up of reports from the trials of *LUCIFER*'s editor in the Kansas courts, and of the attempts to suppress the paper by putting its editor and publisher in prison. Price each 10c.

"Judgment," in which an advocate of popular standards of morality is made to condemn himself to death. Price 5c.

"Do You Want Free Speech?" by Jas. F. Morton, Jr. Price 10c.

"Nora; or A Doll's House," and "Ghosts," by Henrik Ibsen, bound in one volume. Price 50c.

"Eight-Hour Movement," by John P. Altgeld. 10c.

"Right Generation, the Key to the Kingdom of Heaven on Earth," by Dr. M. E. Conger. Price 25c.

"Money, Banks, Panics and Prosperity," Hon. W. H. Clegg. Price 25c.

"The Old God and the New Humanity," by Winwood Reade. Price 10c.

"Strike of a Sex," long out of print, is now republished and will be sent from this office for 25 cents. It now includes "Zugzwang's Discovery."

MISCELLANEOUS.

A RESISTLESS CHAMPION OF FREE SPEECH.

Do you realize the importance of this vital issue? Do you believe in freedom of expression as the only pathway to social progress? Do you want to read the radical side of the live issues of the day? Do you want to get out of the rut and learn to do your own thinking? If so, send 50 cents to The Demonstrator Home, Lakeway, P. O. Wash., for a year's subscription. Paper is published fortnightly by a voluntary group in the Home Colony and contains all the news concerning that remarkable social experiment. Subscribe to-day.

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For Sale by M. Harman, 500 Fulton Street, Chicago, Ill.

- BORNING BETTER BABIES.** Through regulating reproduction by controlling conception. E. H. Foote, Jr., M. D. 26c.
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- HILDA'S HOME.** A Story of Woman's Emancipation. Rosa Grand. With Macaulay. Rosa Grand would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would be destroyed, as men who want to be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 424 pages. Cloth. 21c; paper, 20 cents.
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1039

MISCELLANEOUS.

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WHOLE NO. 1040

THE RIGHT TO BE BORN WELL.

Ten years ago, in the Boston Arena, Silsbee Jarvis, author of the book, "The Ascent of Life," used this language:

"The ascent of life is the ascent of ideals. That this is true in regard to human beings, the whole history of man bears witness. The records prove that qualities idealized will inevitably become permanent in offspring." Elsewhere in the same article Mr. Jarvis says:

"The study of evolution, although vaguely bringing us to believe in the gradual ascent of all life, is, at the present day, practically at a standstill. In every direction science faces barriers and impassable chasms. We have not yet discovered how evolution involves."

And again:

"If it can be proved that certain conditions of the parental mind, either at the time of conception or during the period of gestation, influence and alter the shape and disposition of the offspring, then we find ourselves in the presence of a fact which, when followed to its necessary issues, will be found to remove some barriers at which science has been halted. Darwin did not suggest a reason why a species in nature should in any way ascend in the scale of development. Haeckel and others have shown excellent proof of retrogression; but none have given a reason for progress. . . . But if, on the other hand, we can prove the above mentioned prenatal alterations upon offspring arising from parental mental conditions, then it is more than a presumption that the same alternative processes have been at work in all living creatures from the beginning."

Then, after giving a number of striking instances, well authenticated facts, to prove the truth of his theory, Mr. Jarvis adds:

"These facts, which in former years were sometimes dismissed unnoticed as 'old women's stories,' take a very different aspect when certified to by the most clever and careful men in three continents. . . . There is no end to the multiplication of proof, and when the potency and universal range of this power are realized, the development or ascent of animal forms becomes not only reasonably possible, but also to be expected."

Dr. Sydney Harrington Elliott, in the introduction to his book, "Ideology," a work published by the Arena Company in 1893, uses this language when speaking of the difficulties in the way of a rational presentation of the subject of human reproduction:

"It is a sad reflection upon our civilization that people should be left to live, propagate and bring up children in entire darkness of this, the most important of all subjects; while every trade, profession and occupation, and all other branches of physiology are taught, and have light thrown on them for the benefit of all." Proceeding, he adds:

"The subject is an extremely difficult one with which to deal, for it is hedged around by the prejudice which is born of ignorance, and few dare to surmount the barrier. Many allow a sort of mock modesty to step in and keep them from investigating this most important of all subjects. Could these, however, be

persuaded to examine the subject with unbiased minds, and lay aside prejudice—for, as that illustrious writer, Lord Lytton, has well said, 'Vice has no friend like the prejudice that claims to be virtue'—they could not help deriving much benefit therefrom."

Summing the matter up, Dr. Elliott puts it thus:

"Expectant parents should know how to have well-born children or none at all; and, furthermore, these and all others, if they wish to live healthy, natural lives, must have at least some knowledge of the generative system."

Here are a few of the instances cited in the work, Ideology, to prove the tremendous power of prenatal influence in shaping bodily forms and also in forming mental traits.

"Mrs. A— was a melancholy instance of strength of mind perverted to selfish ends. Ambitions of power and influence, she was unscrupulous in the means by which they were obtained. Owing to her pliancy and pertinacity, she once was elected to an office of trust in a benevolent society of which she was a member. This was a situation of great temptation to one whose selfish sentiments predominated, as the event proved; for at the expiration of a year she was dismissed under the imputation of having appropriated a portion of the funds of the society to her own use. During the year in which she held this office, Mrs. A— gave birth to a daughter, whose first characteristic manifestations were a marked tendency to theft."

"The following well-known cases, which appeared in one family, will be found in detail in the New York Medical Record, 1891, Vol. XI, p. 42, and are reported by Dr. R. Osgood Mason, of New York, through Dr. M. K. Bowers, of Harrisburg, Pa. The parents of the children were pronounced brunettes; the grandparents all have dark complexions and dark hair, and the family, as far back as its history can be traced, is entirely free from freaks or abnormalities of any kind. The parents were well-educated and unusually intelligent people. The grandfather on the mother's side at present holds a prominent position in one of the offices of the state government. To these parents was born, as might naturally be expected, a dark complexioned child. Early in the second pregnancy of the mother, she was surprised and made nervous by the sudden and unexpected appearance of a large, beautiful Albino rat, sent to her from friends in Philadelphia, to which she afterward became much attached. Before her child was born, she predicted that it would be an albino."

"She was right; when it was born, it was seen to be a perfect albino, and a beautiful child. The mother became unusually fond of it, and wished that she might have another albino. When she next became pregnant, she again predicted that she would have a child similar to the last, and she did all in her power to make it so, keeping the face of her first albino child constantly before her. When the child was born, it was seen to be as perfect an albino as the first, but a girl—the first being a boy. It might be well to add here that the rat died before the first child was born."

"She again became pregnant, but this time hoped she would have a dark-complexioned child. She was surrounded, though, by the same influences, and the same models were before her. She feared disappointment, and she experienced it. The third child was as perfect an albino as the first. Upon the occurrence of her next pregnancy she was thoroughly aroused, and was extremely anxious to have a dark-complexioned child. She at once

sent her albino children away to her mother's house, to remain during her pregnancy.

"Her one constant song and desire was for the dark-haired baby. She talked of it constantly—she even talked of it in her sleep. She felt that she would not be disappointed, and she was not. A perfect dark-haired child was born.

"Dr. Bowers further states that the whole family are remarkably healthy, and the albinos are much better specimens of that type than any found in museums or circus shows. The hair is snow-white and remarkably fine and soft, the eyebrows and lashes are the same. The eyes and complexion are of perfect albino type."

"A mother at an early stage in pregnancy had her attention drawn to a beautiful figure of a child in wax, exhibited in a shop window in one of our cities. It had a lovely face, indicative of an amiable character, and it greatly pleased the lady's fancy. She frequently visited the spot in order to feast her eyes upon its pleasing features, and brought the energies of her soul to bear in an endeavor to transfer them to the unfolding germ within. When her child (a daughter) was born, its features were an almost exact copy of those of the beautiful figure, markedly different from the features of any other of the family. There are five other children, none of whom are remarkable for beauty."

"Some time since we met with a youth who had finely-moulded limbs and a symmetrical form throughout. His mother has a large, lean, attenuated frame that does not offer so much as a single suggestion of the beautiful. The boy is doubtless indebted for his fine form to the presence of a beautiful French lithograph in his mother's sleeping apartment, and which presented for her contemplation the faultless form of a naked child."

"The impression may be prolonged or instantaneous although prolonged impressions and those constantly repeated are productive of correspondingly greater results."

"That the mother has an influence over the mental characteristics of the child is undoubtedly true. The reason that instances are not more glaringly frequent is obvious. The bodily defect is apparent at the birth of the child; the mental defects, peculiarity, or whatever it may be, is obvious only at a later period, and by that time the various causes of mental distress, of mental work or of the mental states, whatever they have been during the gestation of that child, have probably been forgotten; so that while it may be said there are few, none at all, perhaps, who are not more or less affected by prenatal influence, there are necessarily few whose peculiarities, tendencies and idiosyncrasies can be accounted for."

(TO BE CONTINUED.)

CONCERNING NEMO.

Concerning Nemo, I believe he is not our only Nemo, so I wish to remark on the position he takes both in name and deed.

There are two great historical movements active at the present time—the economic movement and the sex reform movement. In both these movements, for justice to workers and justice to women, Nemo has found a place. This goes to show that he is less custom-bound, and more humane, and probably less ignorant and more rational than ninety-six percent of his fellow-citizens, non-reformers. Yet, unmindful of his high calling, adopting the name Nemo, a representative of nobodies, he lightly repudiates all responsibility. He professes an anxiety for the moral education of children, but he is careless of the childhood of the sex reform movement—which, if he does not know, I can tell him, is far more important than the childhood of any individual or number of individuals living, while, fortunately, the same thing is needed for both—"light, more light."

He thinks he discovers serious error in the suggestions of a fellow reformer. Instead of at once pointing it out, and warning others against it, giving reasons for his opinion, which was his clear duty, he only sees an opportunity to bring contempt upon anarchists cheaply, and quotes from one reform paper a supposed mistake of a supposed anarchist to convince Socialists of another reform paper that anarchists are scoundrels. As a Socialist, it is not my special duty to defend anarchists, though I admit that they are not always very happy in stating their own philosophy, but I am sure that many of our Socialist comrades would be the better for being reminded by our friends, the anarchists, that a high individualism is the true aim of Socialism.

Nemo seems to be the only Luciferite who mistook my word concerning the education of children and young persons. I will try to deal briefly with some of his misrepresentations.

In his earlier and more carelessly worded letter, Nemo said that my papers "advocated the early development of the sex natures of children by natural and unnatural methods." In his second letter, he says I asserted that "certain bad habits did not harm children."

I touched on the subject of nervous excitability in children in my second paper of the series, which was not the paper which brought persecution upon Moses Harman. The question was not of developing sex nature in children, but how to treat some forms of sexual excitability when they do arise. I cannot take space to quote my remarks in full, but the gist of them was that childish excitement of sex nerves is a symptom rather than a cause of nervousness, to be counteracted by plenty of healthy companionship, and that the child should be treated as a responsible being, and given knowledge how to meet its own difficulties, like the adult, and aim at self-control and moderation, just as the adult does. Nemo suggests no method of dealing with such cases, but his tests of them are very faulty, and are a good example of the partial observation and worthless inductions which pass for knowledge even in our health manuals. We lack statistics as to whether more pale children or more rosy ones have this nervous excitability; certainly more pale ones come under medical observation; those who have come under my observation have all been rosy.

But it now appears that his accusation of advocating unnatural methods with children refers to my tenth paper, though that expressly discusses the life, not of children, but of adults at puberty and later. I suggested that confidential friendship and sexual friendship with those older and wiser than themselves would greatly help solve the difficulties of young people. And I most distinctly affirm that it is natural and usual for young girls to be attracted by mature men, and for boys to be attracted by mature women, and that this tendency has been frequently noticed by observers who are more accurate than Nemo.

Whether love visits young girls by way of surgeons I will not now discuss. It was not in the name of sexual love, but in that of humanity, that I suggested that a girl should have due preparation (not "one preparation," as misprinted) for sexual union. We have not yet reached a time when a bridegroom can be trusted not to be careless and cruel through ignorance, and in any case a girl should be taught enough to decide for herself. The only prospective bride I know who was instructed as to this, preferred the services of a woman surgeon rather than "leave it to nature," in euphemistic phrase.

My view of men is so different from that of Nemo that I can scarcely compare his and mine; but as to his men, who are of less good quality than women, and who make "sport" of girls, and who want to be fathers, I hope the wants of such men are seldom satisfied, and I am sure they will not be in a happier time when women are not kept in ignorance. Both fatherhood and motherhood will be revered in the future, more than is possible under our false and hypocritical morality.

I suppose Nemo means variety by "promiscuity," though I think the latter word should be reserved to mean chance unions. When he says, "most liberal men abhor promiscuity for girls," he seems to imply that they do not abhor it for men; yet he does not say how variety can be allowed to men without being allowed to women. He accuses radicals of ignoring human nature in men; does he not ignore human nature in young girls?

I regret the delay in replying to Nemo, which was caused by LUCIFER accidentally failing to reach me as usual.

DORA FORTNER.

There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sets; and the thousandfold relief societies—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by-and-by I shall have the manhood to withhold.—Ralph Waldo Emerson.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

VERY STRANGE.

Yes, it is, that the letter I wrote in connection with that arrest should not have reached its destination—that with several others, and yet not so strange when we look into the power of the unseen, if the conditions are right for its denizens to act upon the seen. If Cozigo could be obsessed to kill a McKinley (and I have evidence that he was), then mediocrities postal clerks who are in sympathy with church spirits can be influenced to interfere with the letters of those who are working for a better order of things, knowing that such better order must overturn the present system—a system which, both socially and economically, literally devours the people.

But I want here to requote the paragraph taken from the New York "World," and written by Ella Wheeler Wilcox, as quoted in *LUCIFER*, date April 27th, by Hulda L. Potter Loomis:

"I have known suicide to be attempted by one weary of virtue; one who felt that in her case virtue was not its own reward, since it left her facing the shadows of middle life with no lamp of human love to light the way. There are some women to whom the lack of male companionship is as great a tragedy as the loss of virtue to others. The despair of the unpossessed can be as wearing as the remorse of the erring. We hear little of the one and much of the other. Sorrowing virtue is more ashamed of its woes than unhappy sin, because the world has tears for the latter and only ridicule for the former."

Of course, Ella uses the words "virtue," "erring," "sin," in their accepted meaning, which is false. Sin is a violation of nature's law, and the "virtuous woman" who suffers from lack of male companionship errs more than does the one who is counted a sinner because of having broken man-made statutes. It was because I said in print and sent through the mail the words:

"There is no sin in a mutual, loving relation," unanctioned by legality, of course, I was fined \$100. I said is then. I say it now, and shall continue to so assert. Once I was listening to a man and woman who were condemning the injustice of crushing a girl who had violated legality, and letting the man go free. Presently the man turned to me for my opinion.

"Suppose I should say that neither had made a mistake, but that the public was in the wrong," was my reply, and they were terribly shocked. It is time we ceased measuring human rights by public opinion. Some years ago I heard a gentleman say he believed there were as many young people who sickened and died for the want of sex companionship as there were who died from excess in that line. I fully believe it. I am well satisfied that my bones would have been dust ere now had I forced myself to walk Mother Grundy's chalkline. No, I have broken up no families nor made any other woman wretched, so far as I know, for another's sorrow caused by me would have worn upon me as much as utter lack of companionship.

I have long felt that I must say this, and the time has come to do so. Now, how, ye slaves of church and state! Surely, there is nothing so cruel, so infernal, as is the idea that we must sacrifice health and even life to the supposed commands of some supposed God and to statutes founded upon such supposed commands.

"What fools we mortals be," particularly those who sit on the bottles of evolution, thinking to hold things back by their puny strength. Yes, fined \$100 for telling the truth, and the telling of that truth was multiplied many times because of that arrest and fine. Had I been left in peace, its first publication would not have been repeated, but as it was—well, more than a hundred copies of a half sheet containing the "offensive" article, together with enough other radical matter to fill two four-column newspaper pages, were sold on the Spiritualist camp ground at Los Angeles that year for 10 cents a copy, and that they were read by many times that number, goes without saying.

Your arrest, comrade, and all others of the kind, but hasten the downfall of an immoral social system. Yes, Mrs. Loomis well says: "What 'whited sepulcher' our temple of virtue is, and what hypocrites we are to bow before its altar." I thank her for her strong words and wish they could be read by every one. And that bring me to the subject of *propaganda*. I wish all recognized thinkers on the sex question who have the means could realize the importance of reaching the thousands who are thinking, who are not yet strong enough to speak. Many thousands in the churches, as well as out, men and women who sense the vibrations of thought and interiorly respond.

The editor of *LUCIFER* should, at this particular time, have thousands of dollars put into his hand for propaganda work, and for sufficient help so that at his age he would never have to sit up till "after midnight" to get through with his work.

There are many among the ministry who know that their desires are "sin," or that revelation and nature are at war, and that nature is right. They know that what are called the "crimes of preachers" in the sex line are the result of the ignorance of nature's law, which has become organized in the social system—know this, or are confused in attempting to walk in the old way while the very atmosphere is becoming so impregnated with the light of the new that they are in the agony of mental travail. Let all radicals send the names and addresses of ministers, teachers and their lines, as far as is possible, to *LUCIFER*'s editor, and also to myself, Home, Wash., via Lakebay, and every dollar received will be used in that line.

Soon after the issue of "Woman's Source of Power," I began to solicit aid in sending them to ministers, teachers, etc. I have received enough aid to send out 130, and I want to make the number 500 before the year is up. Send on your dollars, and the names, friends, and help us to hasten the downfall of the prison walls of ignorance and prejudice which shut from the people the light of the rising sun of freedom. Poor, aged and feeble as I am, so far as the physical is concerned, I rejoice to know that I am not failing mentally, and there is nothing for which I desire to live except to help on the work.

There is one side to this question, that, could Bible believers understand, they would eagerly accept, to-wit: That many prophecies which they have supposed could be fulfilled only "in God's own time," must be realized, if at all, through the purification of sex relations, and that true purity can never be reached except through the full right of woman to her own person. Fully free, no woman would yield to an unwelcome embrace, and the very atmosphere, vitalized by pure sex elements, would make it possible "to drink any deadly thing" without injury, for sex is the fountain of all life, consequently of all power, and the human race would, in fact, become the rulers of all beneath them, and what has been counted a miracle would then be seen to be governed by law.

LOIS WAINWRIGHT.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against *LUCIFER* by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know *without delay*, whether they wish *LUCIFER* continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many new subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who *pay their own money* and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

The world accepts a man at the estimate he places upon himself. Many men are strong at times, but strong men make enemies—they have detractors—calumny calls and hate hisses. Then doubt comes creeping in, possibly the enemies are right—ah, who knows! And instantly the doubt is communicated to the public—the man's face tells his fears to all he meets. And their estimate of the man is the lowest standard he sets upon himself.

That is why we need Some One to believe in us—if we do well, we want our work commended, our faith corroborated.

The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you: he is one who recognizes the good in me.—Fra Eibertus.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

INDICTED AND HELD FOR TRIAL.

As was to be expected, the Federal grand jury indicted me for the alleged crime of mailing "obscene" literature. Summoned to appear at the United States court-room, Chicago, May 22, and there to plead "guilty or not guilty," I answered:

"Yes and No. I mailed the documents complained of, but am not guilty of mailing obscene literature." The Judge said:

"If you want a jury trial you must plead not guilty."

"Very well, then, I plead not guilty."

Then I was told to appear at the same place June 1, ten days hence, presumably for trial.

As yet no legal counsel has been definitely arranged for. Clarence S. Darrow has been asked to conduct the defense, but so much in demand are the legal services of this now famous gentleman that he hesitates to undertake any more work of this kind. If left to myself alone, no lawyer would be retained, but since it is urged by many friends in Chicago and elsewhere that conviction would mean not only imprisonment for myself but a disastrous defeat of the cause of freedom and justice, together with failure to reach the public conscience through the arena of the courts in a great center of thought, I have consented to employ counsel, provided we can get a lawyer in full sympathy with our cause and one whose prestige would give reasonable assurance of victory over the assassins of liberty and the arch enemies of the higher and better education.

This is written on the eve of going to press and must therefore be closed abruptly for this time.

M. HARMAN.

SOCIAL FREEDOM.

We are glad to announce that the affirmative responses are now sufficient to justify the publication of Hilda Potter Loomis' "Social Freedom" as a booklet. Inasmuch as the pressman and binder will want prompt payment our friends are asked to send the price, 20 cents per copy, or \$1.50 per dozen, as soon as convenient.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

Those who have paid in advance for the booklet will please excuse the long delay. Press of other business and lack of physical and mental energy, are the causes.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Eklabelle." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.

HOW TO WIN THE FIGHT FOR FREE SPEECH.

Replying to questions and suggestions under this head in a recent *Lucifer*, Frank L. Poland, who for several years has shown his faith by his generous support of papers devoted to freedom and justice, writes us, in part, as follows:

"I believe that all the plans proposed would be good if we had enough money. But it seems to me that to send *Lucifer* to every teacher would waste a good many copies on orthodox teachers who would promptly burn them. I know that when we use the best discretion possible we waste copies, more or less.

"My idea is to send *Lucifer* three months to as many people as we can afford to, and to pick those people who would be most likely to be favorably impressed with it. Why not pick people who are themselves being oppressed by the law for their ideas along other lines? Why not send to every osteopath doctor in Illinois, first, and then in the entire country, if we could?

"If we could convert a few good successful osteopaths, they could help considerably in raising a fund, for they generally make good wages. They are themselves being persecuted; besides, about half of them are women, and they could and would do good missionary work among both sexes—that is, in getting people started toward sex radicalism. Besides, osteopathy is a very rapidly growing and organized power, so that if we could color it with the sentiment of freedom along radical lines while it is yet a child, when it gets its growth we may expect to be protected by its brawny arm.

"Osteopaths are people who, in one particular, at least, have departed from their early teaching—the healing art. Does not this fact give ground for presuming that they will depart from their early teaching in other particulars?

"I think *Lucifer* ought to be sent to most all the editors, especially to those who are teaching unpopular doctrines in religion or politics.

"I know a woman who has been a subscriber to the 'Truth Seeker' for many years, an atheist and materialist, but who seems to have no feeling of opposition toward Anthony Comstock and his work of suppression, simply because papers devoted solely to freedom of thought—not including freedom in love—have become so popular and so strong that Comstock does not meddle with them. I think there are many like this woman.

"Would it not be a good plan to print a little tract briefly showing what Anthony Comstock has done and is doing, giving his own words, as when he said he would suppress free-thought and free-love literature? Then send this tract to all Free-thinkers in the United States and Canada, and ask them to contribute what they can to a fund to be used in defense of freedom of speech.

"Let this tract cost not more than one cent, but let Comstock's infamous threat be printed in large capitals, differently

colored from the rest of the print, and with an index finger at margin. Let the tract contain also the words of Thomas Jefferson's inaugural address on this subject; also the first article of the first amendment to the Constitution of the United States.

"Moreover, it seems to me that it would be a good plan to get up an immense petition to congress, asking that these unconstitutional laws be repealed, setting forth in the clearest manner possible the reasons for such repeal, and then send a committee of our ablest and most eloquent speakers to Washington to present the petition to the national legislature.

"In getting signatures to this petition, as well as in the wording thereof, great caution would be necessary. My idea would be to get a Baptist preacher to present the petition to Baptists. This preacher—especially if heretical or progressive in his theology—could and would say that the Baptists as a denomination of Christians have always been in favor of free speech, and could call upon his hearers to be true to the principles and traditions of their sect in the present case. Get a progressive Methodist to present the petition to Methodists, and so of the other Christian sects.

"I don't mean that we should follow this plan all the time and everywhere, but simply work it for all it is worth. Moreover, in popular elections, why not use our ballots to defeat those candidates who will not pledge themselves to work for the repeal of the postal inspection.

"I think we ought to include in the petition a demand for the right of private companies to freely compete with the government in carrying the mail, and if our political masters refuse these demands, let us call a convention of all liberty-lovers in the United States and Canada, for the purpose of organizing a political movement to defeat all candidates who oppose the objects of our petition.

"Moreover, in this work, why not call upon friends of free speech throughout the world for help, since a victory for us in the United States would help the cause of mental and political freedom everywhere.

"I know an orthodox Methodist preacher who wants the mail carried by a private company."

How do these views strike the readers of LUCIFER? M. H.

THE ETHICS OF LOVE IN FREEDOM.

"A CHILD OF LOVE," BY MARGARET GRANT.

"When we have a real desire for knowledge we shall learn how to love and how to go on loving through life."—Dora Forster.

For many weeks I have been hoping for leisure and strength to review carefully the book entitled "A Child of Love," briefly noticed in these columns several months ago, but which was never read by me with sufficient care to justify a review until quite recently. Having at length given the book a faithful, honest, careful perusal from the title page to the close, I feel justified in saying—as follows:

First, as a work of art, the story-teller's art, I feel myself quite incompetent to sit in judgment upon "A Child of Love." It takes a genius to understand a genius, saith the proverb, and likewise it takes an artist to rightly understand, appreciate and criticize a work of art. I am not an artist in any line, least of all, perhaps, in that of story-telling—the dramatic art. A good story must be true to nature, true to life, and must, therefore, make life and nature pass before the mind's eye as a dramatic performance on the stage.

Leaving, then, to others the task of saying whether Margaret Grant is a true artist, I pass to the less arduous one of ethical critic, that is, I wish to say how the book impresses me as a safe and helpful guide in solving the problem of "how to love and how to go on loving through life," as Dora Forster puts it.

Believing, as I do, with one of old that "Love is life's end—an end yet never ending; love's life's reward, rewarded in rewarding," I naturally expected much from Margaret's book, which I had been assured was written by a "natural child," as the actual experience of a girl or woman who came into life without permission of the "Supervisors of Immigration"—the priests of theology and the magistrates of civil law, and who, consequently, was compelled to fight her way at every step against the combined forces of church-state moralists and of Grundyite "respectability."

Yes, I had expected much in the way of ideals, and, as all know, when much is expected we are very liable to meet disap-

pointment, but for once this old rule does not hold good. Margaret Grant's book did not fall below expectation.

One of the most interesting features of the story, now that the "Island Empire of the Orient" has sprung into such prominence within the past year, is the account of Margaret's sojourn of two years among the Japanese, minutely describing the manners, customs and leading characteristics of that truly wonderful people. These descriptive views of life in Japan, we are assured, are not the work of the author's creative imagination, but the result of actual and intimate observation and experience.

Returning to America, after her two years of perilous adventure in Japan, Margaret finds herself penniless and friendless, a "hobo," so to speak, in the streets of New York. In her efforts to secure honorable employment in the great wicked city her experiences are scarcely less thrilling than those she had met with in the far East. As a temporary expedient she becomes a member of a commune consisting of three young men, each a genius in his way, with herself as fourth. As a natural result of this association all three of the young men become Margaret's devoted lovers. Then comes the crucial test of our heroine's principles—self-ownership of woman—love in freedom. She is strongly attracted to each, but to each in a different way. She greatly admires "Tim," the artist, and wants to help him to complete a painting that it was hoped would win fame for the artist and wealth for the commune. Tim needed a "model," but there was no money to hire one. Margaret's life among the Japanese had taught her there is nothing improper or immodest in nudity of the human form. She offers to "pose" for Tim. To this proposition "Jack," who most nearly fills Margaret's ideal, stoutly protests. The following conversation between these pivotal lovers shows how the matter was decided:

"Do you mean that if Tim were willing to disregard my opposition, you would pose for him?" Jack asked, regarding me steadily.

"Yes, Jack," I answered, "I would. You have every right to turn from me because of my opinions or my conduct, but I do not now and never shall admit your right to control me."

"And your love for me is not such that you would yield a point at my most earnest wish?"

"Jack," I said, anxiously, "if your love were of such a nature that it would permit you to ask me to sacrifice not only the happiness of your friend, but a deeply cherished principle of my life, I should have to say it was not the sort of love to sacrifice anything for."

"Nevertheless," he said, rising to his feet, "in this case, if I say you shall not pose, you will not?"

"If you say I shall not, I will," I answered, proudly, though the tears stood in my eyes and my voice trembled. "I will, if I can persuade Tim to let me."

Jack stood there before me for a time that seemed interminable, his eyes searching mine as if he would look down to the very depths of my soul; and I trembled under the stress of a fear beyond anything I had ever known before, or have known since. And the fear was not so much that I might lose him as that he might reveal himself smaller than the great soul I had believed him.

But I need not have feared. He made me happy afterward by telling me that his later questioning had been only for the purpose of bringing out what he was pleased to call "the greatness of my nature."

He opened his arms, and took me to his breast in such a way that there was no need for him to say anything; though I was glad enough to hear him say softly:

"What a brave, big-hearted, noble girl you are! I want you to pose, my Peggy."

The remainder of the story tells how it is possible, even under our conventional customs and invasive laws, for woman to live true to her ideal of Love in Freedom, and of mental and economic independence.

"A Child of Love" is a large, well printed and bound book, large for the price, \$1. It is published by Bernard McFadden, New York, and is for sale at this office.

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

As travels this earth, her eye on a sun, through heavenly spaces;
Radiant in azure, or, storm-clad, swallowed in tempest,
Altering not, faltering not; traveling equal, sun-lit, or cloud-girt,
So thou, son of earth, who hast time, goal and force, go still
onward. —Translated by Thomas Carlyle from Voss.

THE POSTAL INQUISITION ATTACKS DR. STOCKHAM.

The following paragraphs, taken from the Chicago "American," Sunday, May 21, are self-explanatory:

Dr. Alice B. Stockham, seventy years old, clubwoman, lecturer and head of the Stockham Publishing Company, 70 Dearborn street, is under indictment by the federal grand jury on the charge of sending prohibited matter through the mails. The firm makes a specialty of publications on marriage. Mrs. Stockham formerly lived in Evanston, and a street in that suburb is named after her.

Accompanied by her manager, Edward B. Beckwith, who was also indicted, and by Attorney Clarence S. Darrow, the white-haired clubwoman appeared before Deputy Clerk C. A. Buell and furnished a cash bond for \$1,000. Her hearing will be before Judge Bethea to-morrow morning.

POSTAL INSPECTOR ACTS.

The complaint in the case was sworn to by Postoffice Inspector McAfee, who named her monograph called "The Wedding Night" as one that came under the ban.

"I have had legal advice at every step," said Dr. Stockham, "and am not alarmed at the charges which the Rev. Dr. McAfee has filed."

"My books deal with the sex problem, I am frank to say, but neither their matter nor their style has ever brought a word of censure heretofore. Count Tolstol, whom I met in Russia in 1883, approved of them, and has subsequently had them translated into Russian for circulation in his own country."

"This monograph has never gone through the mails as literature. Whenever I have sent it out it has always been as a typewritten personal letter containing medical advice. It has been just as pure, just as legitimate, as any of the thousands of letters which other women doctors have had to write to their women patients."

WARNED OF PROCEEDINGS.

"Dr. McAfee came to me in April and said that he was going to start these proceedings and I told him to go ahead if he felt it his duty. I have been a publisher for twenty years and have deliberately devoted myself to this from the conviction that it must be done. Thousands of women, and men, too, have assured me that my books were among the things that counted for righteousness."

"In education we have handicraft, bookcraft and statecraft. Why not enlarge life's curricula to include marriagecraft and babycraft? Wise men and women have said 'amen' to me."

It is understood that Dr. Stockham and Mr. Beckwith will be arraigned to-day—May 22—will plead "not guilty" and will be given time to prepare for defense. It is probable that the inspector of mails will wish, before the Stockham-Beckwith case is settled, that he had chosen some victim less known, and less popular, as the object of his inquisitorial attentions.

M. H.

THE MAY ARENA.

Prominent among the articles that will be regarded as characteristic of this prince of monthly magazines are "Japan as Viewed by a Native Socialist," by Kuchi Kaneka; the "Free-man's Ballot," by Rudolph Blankenburg; the "Referendum in Switzerland," by Prof. Charles Burgeaud; "The Kansas State Rofnery," by Philip Eastman.

Among editorials, one of the most noteworthy is a comment upon "Prof. Giddings' Defense of Divorce." Prof. Franklin H. Giddings is the present occupant of the chair of sociology in Columbia university, hence his opinions will have great weight with those who depend much upon authority for their standards of morality. As illustrative of these opinions, Editor Flower selects the following among other significant paragraphs:

"The marriage relation is now the only social relation remaining in which a mistake once made is regarded by large numbers of serious-minded persons as irremediable."

"The most unwarranted assumption that the opponents of divorce are making, and always have made, is that the alternative of divorce is an actual life-long monogamy. Any man at all familiar with social conditions ought to know that this assumption will not bear examination. In the evolution of marriage, all possible relations of the sexes, including polyandry and polygamy, have been tried, and we are in the habit of congratulating ourselves that the Christian world has arrived at monogamy. What it has actually arrived at is a nominal monogamy, which too often, in reality, is a clandestine polygamy. . . . The opponents of divorce are opposing progress. Human nature being what it is at present, they will not make the world monogamous by refusing redress of domestic grievances. They will merely keep it a while longer in the stage of clandestine polygamy."

"It is true that divorces are more numerous in the United States in proportion to population than they are in other countries. But it will not do to assume that the American people are, therefore, more immoral in sexual matters than are the people of other lands. The exact contrary may turn out to be the truth, and my own opinion is that such is, indeed, the fact. I believe that a really serious investigation of the subject would

show that one of the chief causes of the high rate of divorce in the United States is to be found in the high standard of decency, intelligence, and high-spirited character maintained by American women. To be explicit, I mean that American women will not put up with immoral or brutal conduct on the part of their husbands that the women of other lands, willingly or unwillingly, endure, and that, I fear, the Christian church in other lands has more than once, in its horror of divorce, winked at and condoned."

Upon these utterances of Prof. Giddings, Editor Flower comments in part as follows:

"The shallow emotionalists never seem to reflect that there are things far worse than divorce—things that are incomparably more evil in their influence on the life of the rising generation and the society of to-morrow; and it is to escape such evils that the great majority of those who seek divorce ask for it only after conditions have become unbearable without a sacrifice of self-respect and degradation of spirit. One of these things is enforced parenthood when it means cursing the future by bringing into the world children of drunken fathers or those so diseased that they are destined to transmit the seeds of terrible maladies to the unborn. Another is the evil condition which compels a woman to live with a man after his cruelty has made life a hideous nightmare, or the enforced maternity after love is turned to loathing, and the rearing of children in homes of hate. These things are incomparably worse than divorce—worse for the present generation, and indescribably worse for the generation of to-morrow."

This article was prepared for number 1,829, and seems a little untimely coming so near the end of the month, but the Arena is never out of date, and especially is this true of its editorials. Few, if any, writers of this generation have a better record than has B. O. Flower.—M. H.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Mrs. Joel Turney, Iowa.—"Enclosed find \$1. Send me *Kareza*, \$1; *Hilda's Home*, 50c, paper cover; from the balance deduct what I owe on subscription; what is left, take as a present. Don't send *Lucifer* till ordered, as I shall be gone for a time. Wishing you success in your coming trial."

Dr. E. S. Tebbetts, Rockford, Ill.—"Your friend, C. D. Colby, says you are up against our eminently safe, sane and conservative postoffice department; so be pleased to know that I pay for this subscription with my own money. I know nothing about your periodical, but I wish to rap the postoffice a trifle every chance possible."

George Streilitz, Milwaukee, Wis.—"I beg you to send me a copy of that 'radical drama,' by the author of the stinging blow dealt to Roosevelt's silly talk about 'race suicide.' Lady Florence Dixie must be a sensible and clear-headed woman. It does one good, Mr. Harman, to hear from London such opinions as hers, because from reading the London dispatches in our American Sunday papers one gets the impression that the people of England consist of Philistines or criminals, largely. Is it not significant, as showing the standard of 'civilized' human beings, that the press has sunk into servitude to mobs with money, or mobs without money, while papers that are independent, and therefore invaluable, are being persecuted? . . . Hoping your trouble will result in nothing serious."

Ira J. M. Savage, Cleveland, O.—"Place me on the list for a regular. Persecutions—that's the word—and while I think this will never amount to anything more than a mere threat, it's well to be on the defensive. Will forward you money soon. Every mite helps. The wave of freedom is growing. It has many phases. *Lucifer* leads."

J. W. Gott, 2 Union Street, Bradford, England.—"Will take two copies of each of your issues for 1905, up to the present. Send the balance in copies of 'Sex Radicalism,' paper covers, for the enclosed ten shillings. I will take as many complete volumes—*all different*—of *Lucifer* as you can make up, unbound preferred. These are for my own library. Of course, you will

charge the wholesale price. I will remit at once on receipt of your invoice. I hope you have got the legal difficulties settled. Am sure you will have the sympathy of all real Free-thinkers. Whatever unfair treatment you have to bear will only add to the strength of the movement and give you renewed vigor to continue the fight."

V. Rejach, 230 E. 28th St., New York City—"I am very well pleased to receive your valuable paper as a substitute for 'Free Society,' and hope that the majority of the old readers of 'F. S.' will be paying readers of *LUCIFER*—as there is really great need of enlightenment in regard to New Malthusianism that is making such progress in advanced circles of Europe. Hope to be able to forward my subscription soon."

Peter Johnson, Murray, Utah—"Enclosed find 50 cents, for which send me the leaflet by Comrade Wentworth, 'Significance of Divorce.'"

[For fifty cents we send one hundred copies of "Significance of Divorce," or fifty copies of the Wentworth leaflet and fifty of "Love's Protest," the reply of Lady Florence Dixie to President Roosevelt, the supply of the first named leaflet running somewhat low.—M. H.]

E. E. Keeler, M. D., 463 S. Saline St., Syracuse, N. Y.—"Dear Friend: In some way I missed 'Sex Radicalism,' and enclose 25 cents in stamps for same. As president of the International Health League, I have taken pleasure in telling our members that it is 'the duty of every child to be well born, and that no child is well born who is not wanted.' That may be treason, but thus far Saint Anthony has kept his hands off. My turn may come next, however. Any 'thinking' physician knows that your views are correct. The others want work and encourage quantity without regard to quality. When the people learn of the laws of reproduction, a new era will dawn. Yours for health and truth."

C. V. Cook, 1179 Howard St., San Francisco, Cal.—"Friend of Freedom: Enclosed find \$2, for which please credit my subscription \$1, and for the other send *LUCIFER* to B. R.—, 26 Hayes street, for one year. . . . Keep the old name, the new frequency of issue and the usual mode of thought. Let every subscriber try to furnish a new one for the fold each year; by so doing he will have helped *LUCIFER*, but better still, he will have helped improve the world. Hurrah for Hulda Potter Loomis! Her articles were excellent. Dora Forster's 'Sex Radicalism' is unexcelled by anything appearing in *LUCIFER* of late. Yours for liberty and progress."

A Friend: "A correspondent in Buenos Ayres, Argentine Republic writes: 'Finest country on earth. Oranges grow wild; no cultivation needed; one could not starve if he tried. Natives very kind and hospitable. The medium class or country people are considerably on the free love order; will not sell their bodies, love being the only incentive for sex indulgence. Babies are born outside of marriage because they are wanted. So common are these occurrences that nothing is said or thought of it as unusual or improper.'"

Frank L. Poland, Kirksville, Mo.—"I enclose two dollars and ask you to send *LUCIFER* six months to Prof. N. H. O., and send as long as you can afford, for the money, to the following twelve names. I ask you to send also to each of these names a copy of 'Significance of Divorce,' by Franklin Wentworth, believing it would do much good. . . . Hoping to be able to aid your defense fund, after a time, I am yours sincerely."

Later: "For the enclosed \$2, please send a copy of 'Borning Better Babies' to each of the enclosed eight names. Also send sample copies of next issue to each of the twelve names as follows, and send to my address ten copies for missionary work."

Mabel McCoy Irwin, 14 W. 104th St., May 2, 1905—"My Dear Mr. Harman: I am mailing you today for inspection and review, if you so please, my book on Whitman, the Poet-Liberator of Woman, with the hope that it will meet with your approval, and that you may be the means of helping me to dispose of the small edition, through what you may say of its merits. As you will see, it is finely gotten up, each copy numbered and signed by the author, and judging from the advance orders, the indication is that it will meet with ready sale if properly called to the attention of thinking people. I feel sure that in it I have done a work for Whitman in relation to things of sex, and of woman,

that has not before been attempted, or, at least, accomplished, and I believe, as Maynard, of Small, Maynard & Co., wrote me, that 'it is capable of doing immense good.'"

I am aware of your difficulties with the postal authorities, and as secretary of the New York Free Speech League—recently appointed—I may be able to help somewhat in this case. Of course, I understand it is not necessary to stand for the things written in your paper or elsewhere that bring about these clashes with the authorities; but, believing as I do that that which is error is self-destructive, I want everyone to have the right to openly advocate that for which, in his or her estimation, makes for the betterment of humanity.

"Perhaps you will remember that I called upon you and your daughter, Lillian, some four years ago while visiting your city, and you may also remember the little pamphlet, 'The Right of the Child to be Well Born,' which I wrote some years ago, published by Caldwell. At any rate, I want you to find the time to read my Whitman book, and see what you can do to help its sale. With kindest regards to Lillian and yourself, I remain, in sincerity, yours."

[A review of the book referred to in this letter will probably appear in No. 1041. Press of other work has prevented its appearance in this issue.—M. H.]

Allice B. Stockham, M. D., 1388 Washington boulevard, Chicago—"Please order for me 'Etiology,' by Florence Dixie, and charge to account of Stockham Publishing Co. . . . *LUCIFER* is always full of fire."

Maude Roberts, Michigan—"I am very much interested in *LUCIFER* and all other publications taking active part in the promulgation of sociological thought. I am where I do not come in touch with the people who would be helpful, and realizing the power of environment, I would like to get in different surroundings. Being obliged to earn a living, I could not come and be in Chicago, for instance, without having some employment. I would be willing to begin on a small allowance for the sake of being in touch with the line of work most interesting to me. Through your business friends or your own office, could you furnish a job? Could you suggest any situation?"

"I have a lameness, caused from rheumatism, which makes it impossible for me to do all kinds of work, but I have worked in an office; I can do any kind of writing or bookkeeping. After adjusting the means of support, I might be of some value in a literary way. Any help or suggestion would be of greatest value to one who desires to extricate herself from an unhealthy and non-progressive environment. Yours for assistance."

[Maude Roberts has written an article for *LUCIFER* that shows very considerable literary ability. Her penmanship is superior, her spelling nearly perfect, and from all indications she would be a valuable assistant in many offices in this city, or any other city. Any letters directed to her in care of this office will be duly forwarded.—M. H.]

Agnes Benham, Adelaide, South Australia—"Enclosed find money order for four shillings sixpence, one year's subscription to *LUCIFER* for Mr. Schnabel, an old subscriber. I add another dollar for an additional six copies of 'Sex Radicalism.' . . . I enclosed a bill for 19 shillings in last letter for the copies of 'Perfect Humanhood' that I sent to your order, but you needn't send the money; keep it for the cause. I wish I could send more. Perhaps I may be able to do so by-and-by."

"Do you 'rejoice,' and are you 'exceeding glad' that you are likely to be 'found worthy to suffer' once more at the hands of ignorant and brutish persecutors? It may be so. You must, indeed, be upborne continually by the intensest spirit of single-hearted devotion, but your friends, and the friends of freedom everywhere, can feel nothing but blazing indignation at the way in which you are invidiously marked out for persecution. Why should you be the target? If these things must be, let others take their share."

In case you are incarcerated, what of your correspondence? Does it go to Lillian? [Yes, unless otherwise directed.] Please continue the advertisement of 'Perfect Humanhood' in *LUCIFER*. Make it permanent and let me know cost of same."

WANTED: By a mentally free man, to correspond with a good woman who is not satisfied with her present environment. Address Co-operator, Box 922, Cripple Creek, Colo.

BOOKS AND PAMPHLETS.

For Sale by M. Harman, 500 Fulton Street, Chicago, Ill.

BORNING BETTER BABIES. Through regulating reproduction by controlling conception. R. B. Foose, Jr., M. D. 25c.
MAGNETATION AND ITS RELATION TO HEALTH AND CHARACTER. Albert Chavannes. With fine portrait of author. 25c.
PRESIDENT ROOSEVELT'S GOSPEL OF DOOM. Lady Florence Dixie. A strongly worded protest against Theodore Roosevelt's pronouncement on "Race-Suicide." 5c.

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WHOLE NO. 1041

THE RIGHT TO BE BORN WELL.

In the Chicago "Evening American" of June 1, under the head, "How a Child May Be Well Born, Even Though the Law Denies It a Name," Ella Wheeler Wilcox has this to say:

"The generally accepted idea of a legitimate child is one born in wedlock. According to the usage of words, it does suffice to legitimize a child when a marriage ceremony has taken place between the father and mother.

"But in the higher court of Nature something more is required. That something is love between the parents, especially love in the mother's heart for the father of her child.

"That is the only excuse for conception.

"The mother who carries through the long prenatal months a child of a man she does not love, and whose caresses are hateful to her, sins against the Holy Ghost, and bears an illegitimate child, no matter if all the clergymen and priests and all the lawmakers of the land have pronounced them husband and wife.

"Abnormal, diseased, idiotic, insane and half-developed children are frequently found born in wedlock; they are rarely found born out of wedlock.

LOVELESS WEDLOCK.

"This is explainable through the fact that women frequently marry for other causes than love. Ambition, indolence and avarice lead more brides to the altar in modern society than love. They are not actuated by the wifely or the maternal impulses.

"They are not even stirred by nature's sex impulse—that impulse which brings so few imperfect animals, insects, birds and plants into existence.

"They simply endure wifehood and motherhood as the price they pay for the pride and privilege of occupying the social and financial position coveted.

"The children of such women are legally legitimate—morally illegitimate.

"The child of the woman who forgot self protection and self-respect in her mad love for some man and abandoned herself to him is legally illegitimate, but in nature's court is legitimized by the divine seal of love.

"Nevertheless, until the human race reaches a higher state of development, the law cannot place its children so born on the same footing with those born in wedlock without jeopardizing the interests of society.

JUSTICE BALANCED.

"Unless society could know that no woman would fall from her high estate of chastity, save through an overwhelming love, it would be disastrous to the good and loving wives and willing mothers to place no legal barrier between the children born in and out of wedlock.

"Such a precedent would invite lawlessness and encourage license.

"The child born out of wedlock must suffer the ban of the law, but it is often repaid by a dower of qualities which render it physically, mentally and morally a superior type of humanity.

"The child of married parents, however loveless the union, must be allowed the sanction of society and the courts, but it suffers through a long life with an incomplete and unfortunate inheritance, because its conception violated God's primal law.

"And so, after all, the balance of eternal justice is maintained in this as in many other matters which on the surface seem unfair and unjust to the casual observer."

While thoroughly in accord with most that Ella Wheeler Wilcox says on the subject of love and parentage, I would like to ask how "the balance of eternal justice is maintained" when the child of love suffers under the ban of social ostracism and the child of indifference or of hate, born in wedlock, suffers because of physical, mental and moral inferiority.

I would like, also, to ask what is meant by "society" in the paragraph wherein Ella says that to put the children of legal marriage on the same footing with those born out of wedlock, but

"with the divine seal of love," would "jeopardize the interests of society."

If she means that it would jeopardize the interests of the ruling classes, those who live by robbing others, then she is quite right. Freedom in love—freedom of motherhood regardless of the legal license to love and to give birth to welcome children, would soon result in a race so well born that the governing classes would find themselves out of a job, and would have to go to work and earn their living at some really useful occupation.

But just wherein the non-ruling masses, the ruled and robbed masses, would be injured by absolute freedom—intelligently guided freedom—in the love relation, it would certainly be very difficult for Ella Wheeler Wilcox, or any one else, to show.

Likewise, I think it would be very difficult to show wherein "good and loving wives and willing mothers" would be injured if "the legal barrier between children born in and out of wedlock" were broken down.

Here is what a noted Swedish author, Ellen Key, has to say on the subject of "illegitimate" children:

Berlin, April 29.—Ellen Key, a Swedish authoress, has just closed a remarkable month's campaign in Berlin and other leading German cities in advocacy of her "Newer Ethics," or matrimonial reform. She has been talked about, written about, and gossiped about more than any other woman in years. Her photographs have sprung up magically in the magazines, illustrated papers, and shop windows, and postcard likenesses of her are hawked about the streets as if she were a royal personage.

Miss Key is 55 years old. Her "Newer Ethics," as far as they concern the married state, are founded upon two main ideas. She advocates, first of all, easier divorce for men and women who, after vowing to love, cherish, and obey, find that they drew a blank in the matrimonial lottery. She would make it not only possible, but absolutely legal, for married couples to divorce themselves by mere mutual agreement or by desire of either husband or wife.

She considers it criminal for human law to compel people to live together as man and wife who do not in their hearts cherish the fullest affection and trust for each other. "Facilitate divorce" is her remedy for much of the world's marital unhappiness.

It was the second basic ideal of her theories that proved a genuine sensation in Berlin and throughout Germany, where the proportion of illegitimate births is so high. Miss Key says no child should be called "illegitimate." She says that if a man and woman care for their child it is a legitimate child and should not be compelled to go through life with a stigma. She pleaded eloquently that in the eyes of God "the children of love," the offspring of unmarried men and women, are not illegitimate and that the world has no right to call them such.

And here is what an exchange says about marital relations in Peru, and the result of freedom in love in the city of Yquitos:

"Yquitos, Peru, is the city where women marry on time only. They do so in other towns, but here it is the universal practice. Among the 15,000 people in Yquitos is only one regularly married couple, the German vice-consul and his wife. Yet folks live in peace in happiness, year in, year out, the city's newspapers contain not a line of scandal, lawyers are busy with property disputes only, and the police blotters record few crimes or offenses of violence. There are no shootings, poison mysteries, stabbing affrays, no parents crying for runaway daughters, no young men with love escapades to their credit or discredit.

"Sunny-faced children are everywhere about the houses, streets and public squares. They attend school regularly and enjoy the benefits of religious instruction. Of their mother and father they speak with love and respect, and, though never punished, the youngsters seem to compare favorably with the youth of our great American cities."—Louisville Courier Journal.

(TO BE CONTINUED.)

LETTER FROM DR. E. B. FOOTE, SR.

129 Lexington Avenue, New York, May 17, 1905.

My Dear Mr. Harman: I have read with interest your leading article in *LUCIFER* of May 11th, and especially your reply to Mr. R. R. Kerr. Indeed, it is hardly necessary for me, a firm believer in the effects of prenatal influence, to add a word. I will, however call Mr. Kerr's attention to the fact that all gravid women are liable to have their minds impressed with more than one prominent character who greatly interests them, thus producing in the unborn child a composite character, rather than one which bears a striking resemblance physically and mentally to some one prominent and greatly overworked individual. I would call the attention of those of your readers who may have my book entitled "Dr. Foote's Home Cyclopedia of Medical, Social, and Sexual Science" to page 1173, where this matter is explained, and if one would correctly understand my position on this subject, the whole chapter, commencing on page 1164 and ending with page 1177, should be impartially examined, and then I would commend to further attention your excellent reply to Mr. Kerr.

E. B. FOOTE, SR.

WHAT'S THE MATTER WITH ROOSEVELT?

Editor *LUCIFER*: In *LUCIFER* 1023 appears a shrieking article from Lady Florence Dixie denouncing President Roosevelt for his attitude on the sex question, in terms not only voluble and incisive, but, from my point of view, essentially unjust. It is not my intention to enter into a defense of the President. He seems to be abundantly able to take care of himself; but this article is so closely in line with what has appeared in most reform papers that I am disposed to call the attention of these reformers who attack President Roosevelt to their own inconsistency. I have carefully read all of his utterances on the sex question that have come to my notice and I fail to see where he deserves the storm of criticism which has been poured upon his head by Lady Florence Dixie and the whole yelping pack of reform (?) writers who have been stirred into activity by some of his utterances.

Let us be fair and decent in the matter. I challenge Lady Dixie or any other reformer to show where President Roosevelt has advocated the enforced enslavement of women or the yielding of her person to the unbridled lust of any husband or to the production of unwelcome offspring or to the maintenance of conditions which will produce paupers or criminals or diseased offspring. What he has advocated is that both men and women should desire children and plenty of them, and that these children should be of the very highest quality.

President Roosevelt is the only man who has occupied the office of chief executive who has dared to project the sex question into public discussion and into the deliberations of Congress. His action has been inspired by the most intense desire for the welfare of the nation over which he has been called to preside. He has spoken boldly, courageously and forcibly upon the great question of sex reform and by so doing has created an interest in the subject for which *LUCIFER* has fought its many battles, fifty times more powerful than could have been created by any other man. I am surprised and disgusted at the attitude taken in response by nearly all sexual reformers, including Lady Dixie. The article published in *LUCIFER* 1023 is a tissue of misrepresentations of President Roosevelt's position, interlarded with trite statements of principles to which most reformers subscribe to give color to the misrepresentations. The *quintessence* of the article is clearly shown in the closing paragraph when she commands President Roosevelt to stop talking to the women. Probably Lady Dixie is an advocate of free speech—for Lady Dixie and people who speak and write to her liking.

What matters it that President Roosevelt advocates the ideal of marriage that is practiced according to holy writ? If it suits him, he has a right to eulogize it. The fact remains that he has done sex reform an incalculable service by vigorously leading a discussion of it. What matters it that he is the autocratic head of a plutocratic government? So much the better. It shows she heaven is working and that sex reform is making even the people high in orthodox places think.

When a man does a great public service, it behooves all persons to listen to him with respect and to discuss his positions with fairness and without passion or misrepresentation. While I may differ with the President on matters of politics and religion, I am willing to give him his due when he does right.

When he advocates a fruitful family, a home ideal of love and devotion; when he calls divorce a hideous evil, as it undoubtedly is, although it may have its source in a worse evil; when he demands of the nation the production of numerous children of high quality, he is right.

There are some sex reformers who seem to think that the highest ideal of happiness is a combination of a divorce, a contraceptive, a childless home, and that home in a flat, with frequent changes of partners. I am willing they should have the privilege to do as they please and I will probably follow my own ideal, which accords substantially with that of the President.

"What's the matter with Roosevelt?" He's all right, according to his own ideals and education. He is doing the best he can for sex reform. Let's all turn in and do the same, and stop blather-splashing.

WILLIAM WINDOM.

IN ANSWER TO "JUNE BRIDE."

To Editor Woman's Department: "June Bride" states that she enjoys dancing. Previous to her marriage her husband attended dances with her. Now he will not, because he can't bear to have her dancing with other men. Both are to be slightly pitted. "June Bride's" husband, I fear, is tainted with the old idea that his bride is his property; that his sole possession of her is a right to be considered before her happiness.

The condition of women for hundreds of years has been that she should in all things submit to the authority of her "lord and master." The woman was owned, body and soul, and ministered solely to the physical wants of man. History and tradition have always tried to establish woman's inferiority. She did not even begin with an independent existence, being created man's "help meet" from one of his ribs. Brought up for the man, she must live for the man. She is taken by the man, supported by the man, put under great obligations to the man, made the ward of the man, punished by the man and forsaken by the man. Men have made the rights; men have made the duties; men have made the laws, and women have been taught to accept them as a matter of course.

The old idea was that woman is a household plant, a vegetating stay-at-home, with no thought or interests outside the home. Demosthenes said: "The woman is an instrument for the procreation of legitimate children and the management of the household." Thucydides wrote: "Those wives deserve the highest praise of whom neither good nor bad is spoken, outside of the home." Diogenes called woman "a necessary evil."

No intelligent person agrees with these ideas of the ancient philosophers, and the fact is obvious that women are becoming economically more independent of men, entering the field of industry to an extent never dreamed of before. Women are, as a result, broader minded and less inclined to be submissive. Women have become producers. The great industrial development in which she participates to a certain extent has given her ideas of freedom, independent thought and action which in a less enlightened age she would never have dared to even think of. Women are learning to depend on themselves and the divorce figures go to show this.

I suggest that "June Bride" tell her husband of these things. If they would be happy, they must eliminate that feeling of ownership, and, while enjoying the social dance and conversing with others, there will grow up between them a greater love and trust.

GLADYS VERA LANE.

[This article, having been declined by the editor, to whom it was first sent, came to *LUCIFER* from one of our subscribers and earnest co-workers.—M. H.]

"SEXUAL LOVE: WHAT IT IS AND WHAT IT ISN'T."

From Truth Seeker Co., Bradford, England, comes "Sexual Love—What It Is and What It Isn't," by Allen Laidlaw. Chapter headings are these:

I, Fallacies; II, Somatic Dreams; III, Perversions; IV, Sexual Necessaries; V, The Idealization of Lust; VI, The Sacredness of Love; VII, Female Emancipation; VIII, Real Altruism; IX, Equality of the Sexes in Love; X, Purity.

"Let us henceforth consider it a bitter shame to persecute any woman because she has a lover or a child. Let every woman's pride be not in betraying, but in protecting her own sex. . . . At the root of all sexual reform lies the essential no degradation for the female soul."

Price 25 cents. For sale at this office.

THE POET LIBERATOR OF WOMEN.

"Whitman, the Poet Liberator of Women," is the title of a dainty little book written by Mabel McCoy Irwin. The volume is handsomely bound in cloth, with an original cover design, and the typography is unusually good. The frontispiece is an artistic drawing of Whitman's face from the well-known Lear portrait.

The book is well written, and in chaste but frank language tells of Whitman's recognition of woman as a factor of immeasurable importance in the world's progress. Quotations from his poems are freely given and their significance pointed out. Only 500 copies of the book were printed, and the author, whose address is 14 West 18th street, New York City, still has a few copies for sale. Following is the brief closing chapter of the interesting little book:

"And ages hence—when woman's sex bondage is as a dream forgotten, when she stands regnant by divine right—the selected mother of a new race—she shall remember with deepest gratitude the name of him who called to her while she was yet asleep, who sang for her while she was yet in chains, and whose songs did more to set her free than all the songs that were ever sung—the name of Walt Whitman."

The price of this exceptionally fine book is not given, but presumably \$1.25 would bring it.

THE "NEW" MOTHER-IN-LAW.

The following letter, written by a radical woman to a man who is in love with her daughter, and not intended for publication, will probably be of interest to many readers of this paper:

"David, Dear Dave: I have been thinking for some time of writing to you, if for no other reason than to become acquainted with my future son-in-law. Some way this Indiana indolence (note that euphonious alliteration) has a deleterious effect on one's mental machinery, especially the letter writing department, no matter how much in love he or she may be or how important the demand.

"Esther does not often show me your letters, although I dearly love to read love letters, even when written to other girls, and I know you write most charming ones. But the last one she did show me and I am deeply touched by your suffering.

"David, you are a lover after my own heart:—the old-fashioned, steadfast, intense lover who is constant to one through years of time, and separation, and distance. Even other loves dampen not its fervor. The lover who will plead and coax and urge and pursue almost in spite of, or regardless of, response, is the real lover—the lover all women love. We have not outgrown the animal or savage instinct that impels the male to pursue, the female to evade by flight, or feigned (or real) resistance, and both enjoy it. I am not sure it is best that we should outgrow it, or that we have any reason to be proud of the men and women who boast of having evolved out of that instinct.

"The modern (free) lover who approves of 'female initiative,' who can always find comfort in 'the lips that are near,' who boasts of never allowing himself to suffer on account of love, is a cold-blooded beast, after all, and not an unalloyed improvement over the old.

"I always hoped that Esther would not love or marry a man who believes in the narrow, selfish ownership of a woman. I am also thankful she has escaped men of that type. How I wish I had—or had ever had—such a lover as you are! Would that heaven had made such a man for me! But then I would have spoiled it all by meeting him half way or further, and you would not give a fig for such a sweetheart, would you?

"You know how the boy chases a butterfly till it has still, till one wing is broken: it can fly a little and he chases it until it lies still on the ground, then leaves it alone. Why if I had the good fortune to have such a sweetheart as you, I would fly to his arms whenever he said come. Financial difficulties would be nothing to me, nor family ties, nor clothes, nor any little mundane considerations. I would sit up nights—every night—and write the warmest, most passionate, rapturous letters. I would grieve over our separation—dream delightful dreams of our meeting. I would think only of his love, his caresses, the touch of his hands, the sweet embraces that mean a taste of heaven—that would be heaven! Those lips, those eyes!

"Well, just imagine Esther saying all that, and be happy! She means it all, but she is the modest, startled fawn, as it were, that must be pursued or you can't catch her.

"Now, seriously, my dear boy, you know I am very glad you are so much in love with my little girl. You know that I think (or know, rather), that you are the very best man living and just the right man in the right place. But I wish you could or would be contented to let Esther stay with us a little longer. You know she boarded in town for about four months and we saw almost nothing of her. We have been in town two months and it seems such a little taste of the all-together home life that we all enjoy so much. I expect to be away from home for about four weeks after the middle of June and I can't bear to let her go until after I come back. She likes to be with us, for she has been away from us all so much of her life that she has never

had a chance to get tired of us or of her home. If she would stay here until September, I would then be willing for her to go.

"Of course, it is natural for a lover to be intolerant of any other claim than his own. You can't see why she should waste any affection on her father and mother and the best brother in the world. But just try for a little while to realize that there are others. There are 'we—her pa and ma and brother—who all love her as much as you do, and the aggregate of heartache will be greater if she leaves us now than if you wait and suffer a little longer.

"I would say more on this line, but I know what an avalanche of argument is likely to be let loose if you can get a foothold and once get started. (That is a mixed metaphor, isn't it? But you know what I mean).

"Esther doesn't know anything about this letter. Maybe she wouldn't let me send, if she did. She's pretty strict with me in most things. You may show her my letter, if you want to. Good-bye, my son. Be a good boy.

Lovingly,
"M. W. D."

I give the above letter without comment, but would be interested to know what other readers of LUCIFER think of it.

MILLIE CHURCHILL.

WOMAN AND ECONOMICS.

Glancing at an old copy of LUCIFER (No. 1030), I find a short article by Flora McPherson which in the main is excellent.

One proposition, however, strikes me as rather misleading.

She says: "The only way for woman to maintain this right is by refraining from motherhood. For, barring this, woman is as free and independent as man." Now, if this is true in San Mateo, California, I want to go there to live! For in no place, from New York (my early home) to Washington, have I found a place where women were as free and independent as men. Woman's freedom, socially, is restricted by the ostracism of society. Indiscretions which are winked at or totally ignored in men are deemed sufficient cause for coldness and cruelty toward woman.

Then take the economic condition, which is most important of all, and see the disadvantages under which woman labors. Compare the wages paid in any kind of work. Women teachers receive from one-half to two-thirds the pay for the same work that is not so well done by men. Women clerks receive from \$10 to \$25 a month, while men in the same department receive from \$25 to \$50 for the same work!

Then, too, who ever heard of a man receiving an insulting proposal from a proprietor to whom he applied for work? Yet this is a common occurrence among women. I have personal knowledge of many such cases. One case in point: A young lady applied for office work with a real estate dealer. He engaged her, but would offer only 50 cents a day until he could see what she could do. In less than half a day he began to take liberties with her. She objected, but he persisted. She managed to stave him off for two days, when he told her he would not have a girl in his office who would not let him fondle her! She left! But suppose she had had no home or friends to care for her; where would be her independence?

Another case: A girl applied for a clerkship in a dry goods store. The proprietor, a young married man, said, "Why, dear me! If I had you in the store, I'd get you behind a pile of blankets and love you to death! I'd eat you up!"

Now where was her chance for independence? You may say, "Let her apply elsewhere," but I tell you the "elsewhere" is all full. It is a common thing for a lady clerk to be called upon to grant such indulgence to her employer or one of the head clerks, or lose her job.

I know this to be a fact. How, then, can women be "free" or "independent"?

A change in our industrial system must precede any great advance on the part of woman toward personal liberty.

ELLEN COLE WILCOX.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, or only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 14TH STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.
LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.
LUCIFIC—Producing light.—Same.
LUCIFORM—Having the form of light.—Same.
The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

The Chicago Society of Anthropology will take an outing at Downer's Grove, Cook county, June 18, 1905. It is proposed to meet at the Union depot, this city, at 10:45 a. m., and take the train together for Captain Parker's place in the suburb named. For further particulars address the Secretary, Dr. J. F. Lewis, 733 Carroll avenue.

ANOTHER CONTINUANCE

Monday, June 5, '05.

After some time spent in waiting at the court room my friends and I were told that another short postponement had been decided upon—till Tuesday, June 13. This will give my attorneys a little more time for preparation. M. H.

DR. STOCKHAM'S CASE.

When I left the court room to read proof and get this edition of LUCIFER to press, Dr. Stockham's case had just been called and a jury impanelled. It is hoped that before our forms are closed we shall be able to report a triumphant victory for freedom, truth and justice. In the case of American Inquisition against Dr. Alice H. Stockham and her business manager, Mr. Beckwith.

Later: The word comes that the jury found Dr. Stockham and Mr. Beckwith "guilty as charged in the indictment." Sentence not yet delivered. Whether appeal will be taken does not yet appear. These defendants and their friends, the world over, are well able to make it a "fight to the finish," and it is sincerely to be hoped they will do so. M. H.

A DOUBLE NUMBER.

It is now in contemplation to get out a 16-page edition of LUCIFER for June 22. This is to be done in part to relieve the terrible pressure for space. We have now in type nearly enough matter to fill two ordinary issues of the paper, with a long list of good articles filed for publication, but not yet put into type.

But the chief object of the proposed double number is to find room for a somewhat extended history of the doings of the Postal Inquisition, especially that part of said history that more intimately concerns LUCIFER. We have now in type about four columns of matter giving an account of the closing scene in the trial of LUCIFER's editor before Judge Foster in April 1890,—

fifteen years ago, including the Topeka "Journal's" report of the judge's talk to the prisoner, and a report of the prisoner's ten-minute talk to the judge—the "reminiscence" of which scene David Overmyer calls so vividly interesting.

If the matter can be got into proper shape it is proposed to call the next issue the Postal Inquisition number. The time seems quite suitable for such a number, now that the fight for free press is on in what seems a more determined manner and in more definite shape than it has been for some years past.

Four years ago we published an Anniversary double number celebrating the 21st birth month of our Son of the Morning. This was largely filled with history of the various battles which LUCIFER has passed through, with the Postal Inquisition as aggressor.

If possible for them to do so it is hoped that the same persons who helped to get up the matter for that anniversary number will help now in getting up a Postal Inquisition number, and if there are others who would like to lend a helping hand in this line the invitation is hereby extended to them also, only promising that it is to be hoped no one will feel hurt if their contributions should be declined for lack of room.

Once more only, on this head. Inasmuch as funds are needed to pay court expenses, as well as to defray the extra expense of the double number, it is proposed that the Postal Inquisition number be sold at ten cents each and that orders be sent in as soon as possible, stating how many copies each subscriber will take at that price, so that we may know how many extra copies to print, and bind, for they will have to be stitched together with wire. M. HARMAN.

THE FREE SPEECH LEAGUE.

Editor LUCIFER: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming cooperation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send your name and address and your dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

EDWIN C. WALKER.

Chairman Executive Committee.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

L. Kausbaum, \$1; P. L. Poland, \$2; Fred Schuler, 25c; A. G. Lengler, \$1; Susan Reichert, \$1; Agnes Benham, \$5; James P. Clark, \$5; J. Al. Wilson, 25c; Henry Peckman, 25c; R. N. Douglas, \$2; Mrs. M. A. Logue, \$1; Cassius V. Cook, \$1; Mrs. Joel Turner, \$1; Thirza Rathbun, \$1; John S. Barber, \$5; T. J. Tanner, \$1; Carl Nold, 25c; Frank D. Blue, 25c; Mrs. B. M., \$10; W. W. Miller, \$5; A. Wastall, \$5; O. B. S., \$5; R. H. Walker, \$1.50; J. B. Phinney, \$2.50; O. H. Stone, \$5; B. P. Odell, \$1; Anna B. Fish, \$1; E. W. W., \$1; Bodh Raj Shah, \$1; C. S. Haney, \$1.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

SINEWS OF WAR AND THE CENSORSHIP.

The urgent need of an emergency fund will scarcely be questioned at this crisis. I am amazed that no attempt has been previously made in this direction. It is unfair to further add to our valiant champion's many burdens by neglecting his proper financial equipment. The needs of the present occasion may be already met; but if we let such an opportunity slip of applying any surplus to the foundation of a permanent fund, we shall surely rue it in the future.

I suggest, therefore, that the Free Speech League be asked to take over from us a fund, to be especially applied on *LUCIFER's* behalf, and to be spent at the request and discretion of its editor. Should some such arrangement be arrived at, it would release the editor from work he has little time for, advertise the league, by the publication from time to time of the account in *LUCIFER*, and have, I think, a salutary effect upon our oppressors in showing them our backing in all quarters of the globe. Apart from this the league would gain by subscriptions from *LUCIFER* readers, many of whom are, perhaps, in my own position, of knowing but quite recently of its existence.

In the event of such an agreement being arrived at, I, for one, will gladly duplicate, in the case of the Free Speech League, my donation of five dollars yearly to the emergency fund.

As to the heavy-handed action of the postal censors, and the editor's attitude toward same, as expressed in No. 1025, I think it both correct and dignified. Whitman reminds us that "the elementary laws never apologize." Wherefore should he then equivocate, prevaricate, excuse or retract?

No! And every one of us to whom truth and liberty mean aught will re-echo: *And he shall be heard!*

Our issue is really that of science against theologic ignorance and intolerance; for, in spite of all Comrade Lloyd says in his review of Dora Forster's booklet, *l'ennemi c'est le cléricisme!* It will be found, too, I think, that our laws, although originating in the Justinian code and consequently coming from the source claimed by Lloyd, have, nevertheless, been much modified and interpolated to express the desire of the priestcraft, who were for some time the only people of any instruction whatever—for church and state have long since gone hand in hand. The would-be thought-suppressors who are playing us such baby tricks are imbued, depend upon it, with ideas of the current theology.

And this being so, I would fain be allowed to quote from Professor Tyndall's famous Belfast address a passage which I deem appropriate:

"The impregnable position of science may be described in a few words. We claim, and we shall wrest from theology, the entire domain of cosmological theory. All schemes and systems which thus infringe upon the domain of science must, in so far as they do this, submit to its control and relinquish all thought of controlling it. Acting otherwise proved always disastrous in the past, and it is simply fatuous to-day. Every system which would escape the fate of an organism too rigid to adjust itself to its environment must be plastic to the extent that the growth of knowledge demands. When this truth has been thoroughly taken in, rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. The lifting of the life is the essential point, and as long as dogmatism, fanaticism and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level."

In what connection does America stand now to the "land of the free"? I should like to know? Much the same in many respects, perhaps as do the domains of the tottering Czar.

Are you in the United States of America going back to the methods of 1616? If so, a leaf might be cribbed from the books of the Holy Congregation of the Index and a decree issued at Chicago on these lines:

"And whereas it hath also come to the knowledge of the said postal censorship that the false Dora Forster doctrine of freedom in the sexual relations, entirely opposed to Mother Grundy, which is taught by Moses Harman, is now published abroad and received by many: In order that this opinion may not further spread, to the damage of dampfoolishness, it is ordered that this, and all other books teaching the like doctrine, be suspended, and by this decree they are all respectively suspended, forbidden and condemned."

To insure their taking equally strong measures in this case, it should be pointed out to the dear censors that the doctrines of Pythagoras and Copernicus (the mobility of the earth, and immobility of the sun) were not one whit less pernicious than those of the two before cited individuals.

ARTHUR WARTALL.

East London, South Africa, April 25, 1905.

PRELIMINARY SKIRMISHING.

As stated in last *LUCIFER* I was arraigned three weeks ago before the U. S. District Court in Chicago, and when told to plead "guilty or not guilty" I pleaded not guilty of sending "obscene" literature through the mails. Answering the court's order I appeared with my attorney, Mr. Darrow, June 2nd, when a further continuance was granted, but only to June 5th. On account of previous business engagements Mr. Darrow urged that more time be allowed for preparation; his request was denied.

Returning to his law office Mr. Darrow on consultation advised the employment of other counsel to take the main management of the case, saying he would freely assist with his advice, also with his money, if necessary. In answer to the question as to who he preferred as helper in the case he named Steadman and Soelke, well known attorneys of this city. Seymour Steadman stands high as a leader in reform politics—as a Socialist—sometimes called a *Social Democrat*, holding very similar views to those held by Mr. Darrow. It is needless to say that both these men, as well as Mr. Soelke, are in full accord with the opponents of the postal censorship.

At Mr. Steadman's suggestion he and I went to the Federal building to see if the District Attorney would not consent to a further postponement of the trial; his reasons therefor being similar to those of Mr. Darrow. I did not hear the arguments used but the result was the same—a refusal—the intention apparently being to railroad the accused to prison as soon as possible.

★ ★ ★

After the private conference between Mr. Steadman and the District Attorney was ended I was invited to enter the presence of this very important public official; was introduced to him and to his assistants, one or two of whom I had met before. I was also introduced to the postal inspector, R. M. McAfee, or rather I should say he introduced himself in these words:

"I have seen you a number of times, Mr. Harman, but never had an introduction. My name is McAfee."

"R. M. McAfee?" said I.

"Yes, R. M. McAfee."

Then followed what will doubtless be regarded as a regrettable exhibition of temper on my part. Momentarily overcome as it would seem, by the sense of personal injury, of inexcusable outrage—recalling the long years of prosecution, not to say persecution I had suffered at the hands of this man McAfee, including two terms of imprisonment in the Kansas penitentiary at Lansing, followed by another and longer term in the Federal prison at Fort Leavenworth, it will not be thought strange, perhaps, that the unexpected sight of this man caused me, for one brief moment to lose command of my tongue.

Standing within three feet of "his highness"—McAfee, is a tall man with a very decidedly ministerial appearance and manner (Dr. Stockham calls him "Rev. Dr."), pointing an index finger directly towards his heart I thus addressed him:

"Well, it may be my fate to go to prison next week, but while I much prefer doing my work outside prison walls, I would, in case of imprisonment, a thousand times rather be in my shoes than in the shoes of R. M. McAfee the bloodhound!" spoken with considerable emphasis on the last word.

Here a mild protest came from my friend Steadman who "hoped we would have no unpleasant altercation," or something to that effect.

★ ★ ★

In reply Mr. McAfee stoutly denied that he had ever prosecuted or persecuted me—that all the prosecutions against myself and paper had been the work of the Department of Justice.

Here I was forcibly reminded of the plea of the priests of Catholicism when the atrocities of the Roman Inquisition are mentioned. They invariably assert that the church is innocent of those atrocities, and that it was always the work of the Secular Governments, not of the religious government.

"Well," said I, "how comes it that I saw you sitting at the elbow of the prosecuting attorney in Topeka, day after day, during all the sessions of the court that tried and condemned me—whispering in his ear, apparently prompting and instructing him how to win the case against me, just as we may suppose the priests of Rome sat at the elbows of the public prosecutors when anyone was being tried for heresy?"

"O, well," was the reply, "I sat with Mr. Ady in the Topeka

case because he asked me to do so, just as I am requested now to sit with the District Attorney in the present or future trials."

"And is it not true," said I, "that the charges or complaints against me and my paper came from your office?"

"Very true," was the answer, "but this was simply in the line of duty. I am required to do this by the Attorney General at Washington"—or words to that purport.

"Then you admit that you are part and parcel of the governmental machine, the postal censorship that arrests, fines and imprisons people for the alleged crime of sending obscene matter through the mails." I might have added—"and are you not then correctly called a sleuth-hound of the postal inquisition, just as the religious spies and informers of the Roman Inquisition could correctly be called the sleuths of the religious prosecutions and persecutions?"

Mr. McAfee could not and did not deny that he was part and parcel of the censorship machinery of the Washington government, but still maintained that the responsibility of the prosecutions did not rest with him. Like the reasoning of most theologians it seems to me the logic of Mr. McAfee is faulty—as when he asked me if I would not consider my personal rights invaded if some one should persist in sending a "peck of manure" into my room—this in answer to my plea that I had invaded the person or rights of no one when sending sample copies of my paper, even though I did not know the samples would be welcome. My reply to the accusation that I am an invader when I send samples to Christians, or to conventional moralists, is three-fold:

First—The presence of *LUCIFER* in a conventional home does not befoul the atmosphere of that home—as a "peck of manure" would do. If *LUCIFER* is good for nothing else it might be useful in such home as kindling-wood.

Second—If a mistake is made in sending the paper to those who think its moral influence bad, the person who is not willing to read all sides has an easy redress—by simply dropping a card to the editor to say that no more copies are desired.

Third—To those who say they cannot prevent their children from reading the paper—at the postoffice or elsewhere, I would say that if parents or guardians fail to instruct their children in wholesome sex-ethics, such parents or guardians are unfit for responsibility, such as parenthood imposes. They can expect nothing better than that their children will make shipwreck, morally, soon or later—and this regardless of the question whether *LUCIFER* is suitable reading for children.

I may add that the rational ground to take is that knowledge is the only savior, and that it is the child's right to know all that can be known of itself—its sex nature as well as all other parts of its organism; and in such knowledge lies the only safety.

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In the course of conversation Mr. McAfee said:

"I saw your old friend Overmyer the other day. He recalled your trial before Judge Foster in Topeka. Said he intends soon to get out a book of reminiscences, and among all his recollections he says there is nothing that surpasses the scene he witnessed between Foster and yourself, when the Judge passed the sentence of five years in prison and fine of \$200." Then turning to the district attorney McAfee continued, in words like this:

"Harman had been roasting the judge in his paper for some weeks before the trial. He would place a copy of the judicial oath at the head of his column, then he would roast Foster on one side awhile, then turn him over and roast him on the other side awhile, till at last the judge got mad, and when it came to delivering the sentence he seemed to think it right and proper that he should do a little roasting—and the roasting he gave his prisoner was such as I have never heard before nor since."

The district attorney, whose name I do not now recall, was civil, affable, and seemed to take a human interest in my welfare. Did not say much but seemed satisfied that McAfee should do the talking. The only question of his that I now recall was in regard to my lameness.

"Yes," I replied, "I am lame. I am also partially deaf and cannot see as well as I should like to do, but ask no favors of this court because of these infirmities, nor because of my youthfulness—seventy-five years young. I ask no favors from any man. I ask only justice."

On leaving the district attorney's office I bade the company good-by in words something like these:

"I wish it distinctly understood that I have no quarrel with anyone, no matter how much I may have been injured, nor how much I may disagree. Always I try to purge my mind and heart of every thought that savors of hate or revenge. I recognize that everything is right—right and true to the causes that produce it, and under the conditions cannot possibly be otherwise. The last analysis of human actions, in my opinion, shows that we all do as we must, and that therefore praise and blame are unscientific—unphilosophical."

Thus ended one of the skirmishes that seem to be leading up to a pitched battle, a battle that may prove as serious and as far-reaching in effects as was the pitched battle that ended in my imprisonment in the Lansing penitentiary fifteen years ago.

M. HARMAN.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Helen Gardner, San Angelo, Texas—"I enjoy reading *LUCIFER* and sincerely hope you may come out ahead of the 'middle-some matters' that seem to be after every one that does not cover himself or herself with the cloak of religion. You will win in this your latest battle."

A Friend and Helper: "Be sure to use the Defense Society and fund to assure the lawyers employed ample pay. Somehow I feel it is to be a victory for you and the cause, no matter which way it tips. You have been in prison and are familiar with such a life, and know it will not kill you, and that it is no disgrace, under such circumstances. Still, I hope you will escape prison, or very much trouble."

Boh Raj Shab, Shanghai, Punjab, India—"Am very sorry to learn that you are again in trouble. I abhor the conduct of the so-called free government of America, and offer you my sincerest sympathy, and hope that in the long run the victory and the glory will be yours. But perhaps when that time comes you will not be alive on the face of the globe. . . . The balance to my credit, about one dollar, which you were to send me in books, you may place with your emergency fund."

O. H. Stone, Baring, Wash.—"I see in last *LUCIFER* that you may possibly have to stand trial to-morrow. I therefore send \$5.00, to help defray cost of same. I think your friends are right in advising you to retain counsel, as it is never safe to trust or appeal to the honor of people who have interests opposed to yours."

"Hoping that the good cause will come out with flying colors."

Mrs. Edmund W. Gerry, Ventura, Cal.—"Sirs: The Wednesday Afternoon Club of Ventura is at present interested in all 'New Thought' movements, and we are contemplating subscribing for some up-to-date magazines. We should be pleased to receive literature in the line of Sex Reform, also sample copies of your magazine for consideration."

[Will send *LUCIFER* at half rates to the Ventura club and to similar organizations; pamphlets one-third off.—M. H.]

August F. Wegener, New York City—"The board of directors of Comrade Co-operative Co. has decided to discontinue the work of publishing the Comrade with the April issue, on account of insufficient support. Unexpired subscriptions will be filled by the International Socialist Review. Charles H. Kerr & Co. will exchange share certificates of their company for certificates of the Comrade Co-operative Co., upon payment of \$5.00. The Comrade Co-operative Co. will sell its stock of literature at reduced rates during the next few weeks. Send for price list to 11 Cooper Square, New York. Please publish this notice in the next issue of your valued paper."

W. W. Helena, Montana—"I have read of your recent arrest with feelings of great sympathy and no little disgust. But I know your attitude so well that I am not worried about it as much as I would be if you were more of a tenderfoot. . . . Am waiting with patriotic interest to see you win more laurels. At present I know that what you need is money, not pity, or even much of sympathy. You need the weapon to fight with, and if you have it you are able to do the rest, and furnish a performance that will give us all entertainment."

"Mindful of the many, many good things I have learned from you and the great pleasure I have derived from *LUCIFER* these many years you have been sending it to me free of charge, I enclose you a money order for ten dollars, which you can use as you see fit. Send me a copy of the pamphlet that caused

the trouble, as I see you advertise them, I want to know all about it and wish I could address the jury in your behalf. I could say some things that I know others will not say, for I have known you and your motives for many years and I know the need of your work. This money order was sent to me by a woman who has been greatly benefited by liberal ideas imparted by me to her and largely gained by me from you. So I really think it is yours, and I send it with the blessing of friendship stamped and endorsed upon it.

"With great love to yourself and Lillian and best wishes for the outcome of your splendid fight for humanity and womanhood, I am always your sincere friend."

Arthur Wastall, 2 Amalinda Road, East London, South Africa
—"Am little surprised at turn of affairs. Sorry can't write just now, but you know how much I sympathize with you in the matter of postal persecution. Such tyrannical action will eventually act as the boomerang does, and come back upon the perpetrators. . . . Of course, you are very right in not making any change at this juncture, or it would be attributed to weakness. We will stand by you! Our cause is just and must prevail. . . . Keep cheer! You are acting nobly and your name and memory will be revered wherever the true and brave exist. Have received all you have sent and am making good use of same. There will be South African subscribers ere long."

Dr. J. H. Tilden, editor, Stuffed Club, Denver, Colo., May 20, 1905.—"The book, 'Sex Radicalism' which you sent me for review, has been received. I thank you for the same, and shall give notice of it in the July Club, as it has come in too late for this month. My dear Mr. Harman, it gives me pleasure to tell you that I am in perfect sympathy with you and your work. I wish it was according to the laws of nature that you should live to reap some of the fruits of your sowing; but we have very few Mathiaselms these days, and I am quite sure a man with such advanced ideas as you have on the subject of sex would have to live something like a thousand years to reap any reward. You will have your pains for your pay, which is the usual reward for the redeemer of mankind. I hope I shall have the pleasure of meeting you sometime. With best wishes for your success and prosperity, I am sincerely your friend."

J. B. Phinney, Springfield, Mo.—"I enclose postoffice money-order for \$2.00, for the following: 'The Right to Be Born Well,' one-half dozen copies, \$1.00; 'Social Freedom,' one-half dozen copies, 75 cents; 'Love Protest,' 100 copies, 50 cents; 'Significance of Divorce,' 50 copies, 25 cents; balance to defense fund."

"I am quite anxious to know how you and Dr. Stockham came out. I am sorry I did not know of the time set for your trial sooner. I got an appeal from Free Speech League in your behalf and responded with what little I had on hand. I only blush for the small amount; and were it not for matrimonial obligations, I would put a mortgage on my home in fifteen minutes for twenty times the amount, if necessary, to secure justice. However, if in need of more funds, let me know. What are homes and dollars to liberals if they must gag their tongues, stifle their conscience, and let their brains and pen rust out? With best wishes."

David Gilmore, Chanute, Kan.—"I am sorry to learn that you have to stand trial again. Swindling concerns can flourish in Chicago and use the United States mail to aid them in their business, but when a man is teaching something to which Mother Grundy objects, he is harassed by the minions of the law."

"Chicago has been experiencing a tidal wave of that 'notable prosperity' that the president told us about. Such prosperity!"

"It seems that God has deserted the Christian and reposed the cause of the heathen in the far East. Will victory turn the heads of the honest Japs and bring them up to the present standard of Christian civilization?"

"I hope you will be able to make a successful defense against the present prosecution. It seems to me to be a persecution."

"It seems that only the weak publishers are prosecuted, while the strong are immune. Please continue to send Lucifera to me, and the money will be sent to you later. Yours for justice."

M. E. Morris and Ida M. Miller, Lewiston, Idaho—"Being deeply interested in the question of free love, together with other twentieth century ideas, we see the growing necessity of a twentieth century alliance, an organization for the purpose of bringing together those who are versed in sociological questions, that they may come in closer relation with each other in a fraternal way. This is an age of travel and, upon arrival in a strange city or community, Free Lovers should be able to recognize each other without delay. Besides, this would afford an opportunity for correspondence which cannot be obtained otherwise."

"In order to learn the opinions of Lucifera readers regarding the above proposition, we hereby request any and all who consider themselves eligible and favorable toward such an organization to write and tell us their feelings in the matter. If it meets with your approval, let us know it. When a sufficient number of Free Lovers signify their approval, preliminary steps will be taken toward the formation of 'The Free Lovers' Alliance.'"

J. Herbert Rowell, Chicago—"Aurora F. Hill says in Lucifera No. 1023: 'I am glad some men and women are strong enough in body and mind to violate the laws made by men. They are the pioneers, the Washingtons, the La Fayette, the Franklins

of our time. Prostitution is caused by laws of men. Abolish all marriage laws by men and women, and much crime will be abolished and we shall be much nearer the condition called heaven on earth.'"

"Very well; I take it that he wants to get to heaven, or as near to it as he can get. So be on your way, Mrs. Hill. We have said a lot, printed a lot, but no one has done anything yet to prove that there is a heaven beyond what you call prostitution. Won't you 'show me'?"

"Start your heaven with, say, ten men and ten women, more or less if you like, each to have lots of liberty—absolute liberty, remember, else you will have the opposite of liberty, which is slavery, of course. When you get it—the heaven—running nicely, let me know, and I will call and look you over. If you don't 'bust' up before I get there, I will give each of you \$1,000 as soon as you show me that each of you is living the free life."

B. P. Odell, Flagler, Colo.—"I find by Lucifera and by a circular from the Free Speech League of New York that you are to stand trial on June 1 for sending obscene matter by mail. You have my sympathy and also my congratulations. You will, and do, stand as the foremost and most persistent advocate and worker for the freedom of women and for free speech. You may stand with Heywood as the foremost martyr. Women in after ages will build you a monument as her best friend. Lovers of freedom will point with pride to your unequalled stand for the freedom to express the truth as you see it, the truth as it reaches the heart of every man."

"I would gladly give my life to stand where you stand, to know that I had been of so much use in helping humanity to a higher plane, but my life counts little. It only reaches a little spot, where I have won the hate and the respect of the conservatives, while your influence is world-wide and you have won intense hate and a deeper respect wherever your influence is felt."

"Whatever the issue of the coming trial, it can but build up the cause for which you have given your talents and your life. Whatever the result, I congratulate you. It is good, at the close of a long and arduous life spent for a loved object, to give a master stroke at or near its close."

"I answer the appeal of the league by enclosing \$1.00 direct to you, to use as you see best."

Flora W. Fox, in "People's Press," Chicago: "One of the latest outrages perpetrated by the agents of the Comstock law is the arrest of Moses Harman, editor of 'Lucifera, the Light-Bearer,' for sending obscene matter through the mails, or, in other words, trying to elevate the mothers and fathers of the children to be, by teaching the righteousness of living clean, pure lives, sexwise and otherwise."

"Mr. Harman is an old, crippled man, but one of the most logical, just, kind and temperate of advanced workers for a better humanity. I hope the liberal thinkers will aid him with money he is so greatly in need of, for fighting for the rights of a better race."

"There is a repetition of this unjust arrest in the later one of Dr. Alice B. Stockham of 1338 Washington boulevard. The Doctor is well known through her books and over twenty years' constant labor for a better and truer sex education for the coming generation."

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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS.

CHICAGO, JUNE 22, E. M. 395 (C. E. 1905.)

WHOLE NO. 1042

VOX POPULI.

I hold fast to this creed,
That one never should heed
The voice of the Mutable Many.

For, a foam-crested wave,
While extolling the brave,
Is the voice of the Mutable Many.

And "Set Barrabas free,
But nail Christ to the Tree,"
Was the voice of the Mutable Many.

Yet, through sunshine and gloom,
From the cot to the tomb,
Rings the voice of the Mutable Many.
"Rem," in "The Owl," S. Africa.

THE AMERICAN POSTAL INQUISITION.

Here's freedom for him that had read;
Here's freedom for him that had write;
There's none ever feared that the truth should be heard
Save them that the truth had indict.

—Robert Burns.

In LUCIFER No. 1041, under the head, "Preliminary Skirmishing," was given some account of a recent interview between the federal district attorney, the postal inspector, R. M. McAfee, and the editor of LUCIFER, in which interview reference was made to the closing scene in the trial of this same editor in the Federal Court, Topeka, Kansas, fifteen years ago, charged with sending "obscene literature" through the United States mails. As this same editor is again a prisoner, under bonds, accused of a like offense against the federal statutes, here in Chicago, and soon to be put on trial once more, it is thought fitting and proper to reproduce in this week's LUCIFER a statement of that closing scene, and to make it the introduction to a brief history of the federal statutes under which the present and the previous prosecutions against LUCIFER and its editor have been instituted.

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THE PRISONER AND THE JUDGE: A REMINISCENCE.

Under date of May 1, 1890, fifteen years ago, and a little more, the Topeka, Kan., "Daily Journal" contained the following item of news:

"Judge Foster late yesterday afternoon passed sentence upon Moses Harman for publishing in his paper, LUCIFER, at Valley Falls, and causing to be circulated in the mails obscene and indecent matter. Hon. David Overmyer attempted to secure a new trial for the defendant, but the court overruled the motion. Harman refused to stand up when ordered by the court to do so, but his attorney lost no time in getting him upon his feet. When asked whether he had anything to say before sentence was passed upon him, he said he had, and asked how much time the court would give him. Judge Foster allowed him ten minutes, which he consumed in endeavoring to show the court that he was a martyr to opinion's sake and the cause of emancipating mankind, especially women, from certain social evils. At the conclusion of his talk, Judge Foster told the prisoner that

he had a few things to say. The first was that the prisoner could not plead martyrship to decency for indecency. He said the effect of the teachings of Harman was bad, whether he intended them to be good or bad, and that if intention to commit crime alone should be deemed crime, there would be little need of courts. He said that the course of the prisoner throughout the trial had been rebellious and defiant, and that it had not appealed to the leniency or mercy of the court. He had seen circus performers stick their heads into lions' mouths, but he had never seen them have the temerity to twist the beasts' tails or kick them in the ribs while performing the risky act. [Laughter.] He then sentenced Harman to serve five years in the Kansas penitentiary and to pay a fine of \$300."

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Explanatory of this news item, the following paragraphs, copied from LUCIFER of May 16, same year, will perhaps be not without interest those who know, or who do not know, that the same individual is again a federal prisoner, expecting soon to be tried before a similar court on a very similar charge:

"THE PRISONER'S TALK TO THE COURT."

"Judge Foster and Gentlemen."

FOSTER: "You will address the court alone."

"Well, then, I will address the court alone. I wish to say, to begin with, that I cherish no ill will, no vengeful feelings, toward this court, nor against the prosecution, not even against the district attorney, Mr. Ady, nor Mr. McAfee, the postal inspector. I recognize that all men, the court and prosecution included, are the creatures, the victims of heredity and environment. We all move along the lines of the least resistance, and when it comes to the last analysis of actions, I simply recognize that we all do what we do and as we do simply because we must. Therefore, I see no rational ground for entertaining feelings of revenge or hate toward this court or toward the prosecutors. Under like circumstances and with like heredity I would have done just as they have done.

"But while cherishing no vengeful feelings toward anyone in this matter, I wish now and here to enter my earnest and solemn protest against being reckoned a criminal and against being punished as a criminal. I protest because the essential elements of crime are lacking in my case. The first and chief element of crime in any case is the intention—the design or desire to do an injury to some one. I testified on the witness stand that I had no such intention when publishing the indicted articles, but on the contrary my intention was a good and benevolent one. I had heard the agonized cries of my sisters—my sisters by the ties of our common humanity—saying, 'Speak for us. Make known the wrongs, the outrages, of which we are the helpless victims. In the name of and for the sake of the most sacred rights, interests and hopes of the human race, present and future, speak out! and speak in words so plain that all can understand.' In person and by letter these appeals have been made to me for many years past and I have simply obeyed the calls. I have protested against these wrongs, these outrages upon women, in the marital or conjugal relation, and have allowed others to do the same, through the columns of my paper, and have allowed them to say their say in their own way. If this is a crime, then I confess myself a criminal. But, as before said, the main element of crime is lacking in my case. My mo-

tive, my intention, was to benefit my fellow-beings, not to injure them. In the absence of overwhelming proof to the contrary, I maintain that my own solemn affirmation should be accepted as sufficient proof of the rectitude of my motives. The prosecution have brought no proof to show that my motives were bad. The witnesses for the prosecution itself have testified to my general good character, to my honesty, my industry and purity of life.

"Not only is the first and chief element necessary to the conviction of crime lacking, but the second, also, viz.: the finding of some one who has been injured by any act of mine. No pore has been adduced that any man, woman or child has been hurt by any act of mine. No effort has been made to produce such evidence. For these two reasons, if for no other, I maintain that the prosecution have utterly failed to make out a case against me, and in the absence of real grounds of prosecution the case becomes simply one of persecution for opinion's sake. The so-called crime of 'obscenity' is not a crime per se, not a crime in the nature of things. It is a law-made or constructive crime, like blasphemy, heresy or witchcraft. It is a matter of opinion solely. Obscenity has no existence except in the mind that perceives it as such. To my mind the Markland and Whitehead letters are not obscene, and there are hundreds if not thousands of good women and men who agree with me in this opinion. Among these is Lucinda R. Chandler of Chicago, who for many years has been president of the Moral Education Society, with headquarters at that city. A 'Remonstrance and Petition' setting forth the opinion that the effect of the publication of these indicted letters is 'good and only good,' was drawn up and signed by eleven well-known lady writers and lecturers upon reform subjects, and copies of this remonstrance and petition were signed by many hundreds of women all over the land, some of which petitions I now hold in my hand and many more have been forwarded to this court. I have also received for publications some dozens of 'open letters' to the court protesting against this prosecution, and asking that it be dismissed and the defendants allowed to go free. Some of these letters I have forwarded to the court, some have been published, and many have been neither published nor forwarded.

"Besides these letters to the court I have received scores if not hundreds of letters from women—wives and mothers—saying that in their opinion the indicted articles were not obscene; some of these mothers saying that their daughters should have the benefit of reading the indicted articles, including the lately indicted O'Neill letter, so that being forewarned against such horrible abuses of sex, they may the better avoid and defend themselves against such abuses and against such human monsters as are therein described. I protest against the law under which these prosecutions have been brought against me. I protest against it because of its unconstitutionality, and because of its liability to be used for purposes of oppression and invasion of personal right. While I do not think that the indicted articles come within the purview of this law as it now stands, I look upon it as a survival or revival of the barbarous laws of the middle or dark ages. The founders of this government intended it to be a government for the protection of personal and citizen rights only. It was not designed to be a paternal government, not designed to regulate the religion or the morals of the citizen. You, Judge Foster, doubtless remember the efforts that were made, thirty or forty years ago, to induce congress to pass laws excluding 'incendiary literature' from the United States mails. It was urged, and with much plausibility, too, that such laws were necessary to the protection of the lives and property of people living in the slave-holding states. But congress very properly refused to listen to these requests and petitions. They knew that the effect of such a law would be an abridgment of the liberty of speech and of press, which abridgment is clearly forbidden by the constitution of the United States, and they knew, too, that it was impossible to so define and limit such a law that it would not be stretched to cover a multitude of abuses and discriminations. The same arguments hold against the so-called Comstock postal law. While the aim of congress in its enactment may have been a good and benevolent one, it was impossible to so define and guard against abuse that it would not be used to deprive the citizen of his constitutional and natural rights. In fine, I protest against the laws under which I have been prosecuted because of their un-American character, and because of their inherent despotism. We, as a nation, are rapidly drifting toward Russianism in our governmental methods. In fact, Rus-

sian censorship of press and mails is better in some respects than American censorship. In Russia no newspaper, or other publication, is admitted to the mails until it has been passed upon by the public censor, so that the publisher of any edition of any paper, book or pamphlet, knows, or may know, beforehand, exactly what to expect; whereas, here, in free (?) America, it is simply impossible to know beforehand what to expect. Here, the censor gets in his work after the mailing, not before, and it then depends wholly upon what may be in the mind—the opinion—of the court before whom the case may be brought, as to whether any publication is within the meaning of the law or not, and if the court rules adversely there is no escape from punishment.

"The time—ten minutes—is about up. I close by repeating my protest against being reckoned a criminal. I have tried to live an honest life—have tried to do all the good I can in the world and as little harm as possible. The sum of my life—my active life—may now be setting. So let it be. I submit."

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As addenda to this report of the prisoner's talk to the court, these paragraphs follow:

"While I do not say that the above is an exact report of the ten minute talk to the judge, when asked by him if I had anything to say why sentence should not be pronounced upon me, yet it is very nearly correct in all important particulars. I had prepared something different in many particulars, expecting to be allowed twenty or thirty minutes' time, and when ruled to ten minutes, I made no use of my prepared notes, but went at it in a random, off-hand manner.

"My meaning, of course, in the last words to the judge, was that I submit to *overpowering force*, just as I would submit to an absolute monarch, like the czar of Russia, with a million of soldiers at his back. I submit because there is no alternative, not because I recant anything, not because I repent anything, not because I am willing to make any concessions or promises as to my future conduct.

"The management of the defense was mainly a failure, but I hope not entirely so. Hoping that all will yet be well, I bid the readers of LUCIFER an affectionate good-bye until I get a chance to write again.

M. HARMAN.

"[This is written on the point of starting to the Lansing penitentiary.—M. H.]"

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Some of LUCIFER's readers of this present date, fifteen years later, may perhaps be curious to know whether I paid the three hundred dollar fine and whether I served out the five years in the Kansas penitentiary. If so, I answer, No—I did not pay the fine, nor did my friends pay the sum demanded of me by the court as pay for the blessed privilege of being harassed for three years preceding the trial, by the government officials, and for the great privilege of going to prison for five years—to save the honor and purity of the United States mail service. But while the technical fine of three hundred dollars was not paid, the costs of defense, to myself and friends, during those three years and more, culminating with the trial and sentence, were far in excess of the sum named as fine; to say nothing of loss of time in court attendance at distant cities, and not to mention mental worry and neglect of business.

Nor did I serve out the five years' sentence in the "pen." The storm of indignation that swept over the entire country, extending also to foreign lands, wherever the facts became known, against a sentence wholly unprecedented in severity in modern times for a similar alleged offense, resulted in my release, on technical grounds, after confinement of four months. Judge Caldwell of the Federal Circuit court, on motion of Hon. David Overmyer of the Topeka bar, overruled the decision of Judge Foster and sent the case back to the District court "to be dealt with according to law"—sent it back, not because of severity of sentence, not because of grave errors in the trial (of which there were many), but because of a technicality that seems laughable in its triviality and simply amazing to those who do not know that the administration of "law" in this country is mainly a

matter of antiquated forms and customs, trivial, if not senseless, in their nature, in which wilderness of forms and customs, precedents and usages, such little matters as justice, truth and human rights are lost sight of, overlooked, ignored; I repeat, to those who do not know what the administration of "law" really is it would seem simply amazing that a learned and dignified judge of the United States Circuit court could find no better reason for my release than that Judge Foster had neglected the three short words, "at hard labor," when imposing upon me his prison sentence of five years.

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The following paragraphs taken from *LUCIFER* of April 4, E. M. 296—that is, April 4, 1890, of the common calendar—constitute the "roasting" that I am charged with having administered to Judge Foster before the trial culminating in the scene described by the Topeka "Journal" and reproduced at the beginning of this article. The offending article is headed:

"WHO AND WHAT ARE ON TRIAL?"

"In less than two weeks from the date of this issue of *LUCIFER* an important trial is expected to come off in the United States District Court at Topeka, Kansas. Important, not because of the prominence of the individuals who stand accused of crimes or misdemeanors, but important because of the principles involved in the questions that will then and there come up for investigation and for legal interpretation and decision, and important because of the prominence and number of persons who will really, though not technically or nominally, be put on trial.

"As it is just possible if not probable that the present conductor of this free platform—*LUCIFER*'s platform—will not much longer be allowed the privilege of saying his say from said platform, he now respectfully asks the careful attention of the reader of these lines to a short statement of what he believes to be the issues to be tried at the approaching term of the United States Court and also, who are the persons that are then and there to be put on trial.

"I. As to principles:

"(1) The principle, the right, the demand, or claim, of and for freedom of speech and of the press, will be put on trial.

"(2) The principle of citizen right to and of civil liberty, including political and religious liberty, will be put on trial; for if speech and press be not free, then it can be easily shown that civil, political and religious liberty are hollow mockeries.

"(3) The constitution and laws of the United States will be put on trial. The constitution and laws are part of the machinery of the artificial thing we call government. Government, human government, is of itself an evil, a very expensive and dangerous evil—dangerous because of the tendency to arrogate to itself powers and functions that do not rightly belong to it. Government—written constitutions and laws—is the creature of man, and therefore inferior to man. In fact, until incarnated in the person of man, or men, as officials or executors, government is only an idea. As a force or power it is less than what we call "the idle wind." Incarnated in man, or men, this idea becomes useful or hurtful according to its use or abuse. The only use or excuse for the existence of this thing we call government is to help, by co-operative effort, to secure each individual person or citizen in the enjoyment of his or her natural rights. Among the most important of all natural rights is the right to think and the right to express one's thoughts. This latter necessarily implies or includes the right to free speech and free press.

"If the written constitution, as an important part of the artificial arrangement we call the government of the United States, provides for and guarantees absolute freedom of speech and press, then this fact will be fully brought out at the Topeka trial.

"If, on the contrary, there is no such guarantee in the printed document called the constitution of the United States, then this fact also will be fully made manifest, and it will then be in order for the citizens of the country called the United States to begin to inquire whether this document, the venerable document they have been taught to regard as the palladium of their liberties, is really worth the blank paper it is written on.

"As to other laws, as to enactments other than the constitution itself, bearing upon the case or cases under consideration, the same remarks or rules will apply. If these laws support,

guarantee and defend the citizen in the enjoyment of his natural rights then they will come out of the ordeal unscathed; but if, on the other hand, it is found that they deny or contravene those natural rights, then the verdict must be pronounced, "Weighed in the balance and found wanting!"

"II. As to Persons:

"(1) The Judge, Cassius G. Foster, will then and there be on trial. As presiding officer, arbiter or umpire, the responsibilities of the judge are very great. The judicial oath, a copy of which is given a conspicuous place in large type on first page of this issue, outlines, in part, at least, the responsibilities resting upon the presiding officer of the court, but it does not tell the whole story. Cassius G. Foster, for instance, was a man and a citizen before he was a judge of the U. S. District Court. When he became a judge he did not cease to be a man and a citizen. His manhood and citizenship are of much greater importance to him than his judgeship. His duties as a man and a citizen take precedence of his duties as a judge, simply because, as already stated, governments, of which judgeships are a part, are the work of man, or of men, and therefore inferior to the men who make and who can, if they choose, unmake them. As a man it is Cassius G. Foster's duty to do no wrong to any human being. As a citizen of a republic or commonwealth he is the equal of any other citizen, living or dead, consequently he owes allegiance to no other citizen or citizens, for it is absurd to say that an individual citizen owes allegiance, loyalty, to an equal, or to equals. The only allegiance or loyalty that a free and equal citizen can owe, is loyalty to his own manhood, to his highest ideal of Truth, Right and Justice. If the constitution and laws embody and represent C. G. Foster's highest ideal of truth, right and justice, then he owes allegiance to that constitution and those laws, but only because of, and so far as, they embody this highest ideal.

"That is to say, every judge, every magistrate, every presiding officer of a court, from the lowest to the highest, is

BY VIRTUE OF HIS MANHOOD,

and by virtue of his citizenship, a judge of the laws, the statutes, the human enactments, that he is called upon to administer—the constitution of Alexander Hamilton, of Washington and Franklin, down, down, to the postal laws engineered through a degenerate and debauched Congress by Anthony Comstock!

"These are some of the reasons why we say that of all the persons to be put on trial at Topeka, Kansas, at the approaching session of the U. S. District Court, Cassius G. Foster takes, and should of right, take the first and most important place. How he will bear himself under the strain of this trial, is a question in which many thousands of people scattered all over this broad land, now feel a deep interest. Will he come out of it with honor to himself and with credit to the judiciary of which he is a member, or will the ordeal prove to be too great for the man? Will he show himself a jurist whose record will be found worthy to be quoted on the side of liberty and equity in future years, or will he take rank with those jurists who sacrifice principle to expediency or to judicial bias, who bow to 'precedent' instead of to Truth and Justice, and for social or political reasons are ready to sacrifice the innocent to gratify a popular clamor, which clamor has no other cause or foundation than ignorant prejudice?"

The judicial oath referred to herein was kept standing in large letters on first page of *LUCIFER* for several issues preceding the time of trial, but these quoted paragraphs entitled "Who and What Are on Trial?" constitute the main part of the terrible "roasting" spoken of by R. M. McAfee, as reported in *LUCIFER* 1841—professedly quoting the words of David Overmyer.

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Whether these talks to the judge were wise or unwise I leave others to decide. At the time, and under the circumstances, I considered it the right thing to do, just as at the time and under the circumstances I considered it the right thing to say what I did to Inspector McAfee a few weeks ago in the Federal building in this city.

ORIGIN OF THE CENSORSHIP LAWS.

The following brief statement of the origin of the censorship law is from the pen of a well known lawyer of New York City.

who has closely watched the working thereof ever since its first enactment:

"This law was passed March 3, 1873, by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 3, and signed by the President Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in deceit. Another was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law.

"It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence.

"The Washington correspondent of the New York 'Herald' says in the issue of March 2:

"The wrangle over the proposed increase of congressional salaries was rather funny to-day in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay."

"On the same day the same paper says editorially:

"The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy to-morrow. . . . Senators . . . were occupied in voting on appropriation bills the jobbery and robbery of which cannot be discovered in the hurry of closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished:

"And again on March 3:

"What remains of the foul work of this memorable session will probably be finished to-day."

"On March 4, the 'Herald's' correspondent says:

"The House was in a noisy, uproarious mood to-day . . . the confusion and uproar were never surpassed."

"The 'Sun' says editorially March 4:

"Is there any corruption which Congress will not justify and approve, any infamy which either House will not boldly adopt as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem."

"And again on March 5:

"Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man.

"The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history. . . . This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those parliaments which Walpole used to purchase as he bought Merino sheep and Flanders mares to stock his estate in Sussex."

"The 'Tribune' March 4 in an editorial says:

"The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close. . . . The Senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals."

"The 'Times' March 3 bears this testimony:

"No one who reads even the comparatively brief reports of

the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used is only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination."

"And again March 5:

"The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career."

"And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion.

"The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten Science, to pry into the confidences of the mails and to limit liberty."

* * *

In my talk with McAfee and the District Attorney a few days ago I mentioned these recorded facts as to the character of the Congress that passed the censorship law, the hasty and ill-considered manner of its passage, mentioned the fact that before the time of the civil war ineffectual efforts had been made to secure federal enactments limiting the freedom of the mails; mentioned that this law was signed, with others, without reading by President Grant, a military man simply, I might have added, and a man not skilled in jurisprudence; a man whose training, if not his nature, predisposed him to arbitrary and despotic measures, etc.

In his reply McAfee said he had it from a person who saw the signing, that President Grant read the act before signing it. [Query: Was this person Anthony Comstock, the agent of the New York Society that was chiefly responsible for the postal legislation?] Adding: "If the censorship law was passed hurriedly and without due consideration, how comes it that this same law has been before several Congresses since for revision, and that instead of repealing it the national legislature has made it stronger at each revision?"

My reply to this was, in substance:

There has never been a general or popular agitation for repeal; it is to the interest of lawyers—who as a class have dominated the national Congress for many years—to have as many laws as possible on the statute book; the more laws, and the more difficult of interpretation those laws, the better for the lawyer class; hence the temptation to magnify their office and make it honorable and profitable was not easily resisted.

I might have added, "The influence of the clerical lobby members of Congress—the fact that the so-called 'Evangelical Alliance' maintains skilled and influential representatives, such as Rev. Willbur Crafts, at the national capital year after year to see to it that no measures inimical to their interests shall receive serious congressional consideration, and that new laws shall be introduced in the national legislature still more closely cementing the bond of union between church and state; and, of course, it needs no argument to show that this postal censorship law is the legitimate successor of the older laws against blasphemy and heresy."

M. HARMAN.

IMPROVEMENT OF THE RACE.

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much bygone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battleground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialist of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. Man be-

came a highly socialized animal, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

"An ape with opposable thumb and big brain,
When the gift of the gab he had managed to gain,
As the lord of creation established his reign,
Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is refusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

Woman is going to insist on being free; and the use she will make of her freedom is that she will select the father of her children. She will not be tied up to any and every miserable specimen of mediocrity or to any drunken or diseased wretch. If she is refused freedom, she will refuse to bear children at all; and thus it is no longer merely "the woman question"—it is "the nation question." The mothers of the race must choose the fathers of the race.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Ellabelle." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

PLATO VERSUS PLATT.

Long ago, Plato, who anticipated nearly all the advanced movements of our time, proposed that children be bred on the same principles as domesticated animals. This was very shocking to persons of refined mind, and they have protested ever since whenever some modern Platonist has renewed the suggestion. The latest protestor is William Platt.

Mr. Platt admits that, "if you look for no more than a healthy animal," the prescription is admirable. That is a great concession, to start with. If scientific breeding promoted general health, and did nothing more, it would be the most valuable discovery ever made by man. Of all the sources of happiness, health is undoubtedly, by far, the greatest. But health does not only promote happiness; if we take the word in its wise sense, to include constitutional vigor, it is also an important condition of intellectual efficiency. The longevity of great men has often been noticed. Take, for instance, the most eminent Englishmen who have died during the last quarter of a century—Tennyson, Browning, Darwin, Spencer, Carlyle, Ruskin, Disraeli, Gladstone. Of these eight men, five were over eighty, two more were over seventy-five and the remaining one was seventy-three. Some of these men suffered from bodily ailments but all possessed great fundamental strength of constitution, and the power of getting through a vast amount of work. Lombroso in "The Man of Genius" gives striking proof that great men are long lived.

Mr. Platt is certainly mistaken, however, if he believes that only physical health and strength can be produced by breeding. All experience shows that mental and moral qualities are inherited as truly as bodily ones, and can therefore be developed by selection as surely as bodily ones.

Throughout the whole animal world we see that different animals are as regularly characterized by certain mental as by certain physical qualities. The courage and ferocity of the tiger are inherited as surely as his stripes, and an antelope is as certain to be timid as a tiger is to be brave. The burrowing instincts of moles, the nocturnal instincts of cats, the curious social instincts of bees and ants, are inherited with as much accuracy as the structure of their eyes and legs.

The same is true of the domesticated animals which have been artificially bred by man. No person doubts that the bloodhound, the greyhound, the setter, the pointer and the bulldog have been artificially produced by human selection. Yet these animals have mental peculiarities as clearly marked as their physical ones. In some cases, indeed, the distinguishing characteristic of a breed is a certain mental trait. Of this the pointer is an excellent example.

When we come to man, we find that the rule still holds true. The force of mental inheritance in human beings is perhaps best shown in the case of mental disease. Lombroso has told us how eleven members of the same family arrived in succession at Connecticut Asylum. In the remarkable chapter on "Inheritance," in his "Variation of Animals and Plants Under Domestication," Darwin says: "Every one knows how often insanity runs in families, and some of the cases given by Mr. Sedgwick are awful—as of a surgeon, whose brother, father and four paternal uncles were all insane, the latter dying by suicide; of a Jew, whose father, mother and six brothers and sisters were all mad; and in some other cases several members of the same family, during three or four successive generations, have committed suicide."

The evidence for the inheritance of mental talent is not quite so overwhelming; nevertheless, it is very strong, as any one will see who reads Galton's "Hereditary Genius." There are some striking cases now in English public life. Balfour, the present prime minister, is the fourth member of the family of Cecil who has held that office since the time of Elizabeth. His cousin, Lord Hugh Cecil, bids fair to be a fifth. The coming man of the Liberal party seems to be Winston Spencer Churchill, son of Lord Randolph Churchill, and a descendant of England's greatest general. No doubt these men have exceptional opportunities, but hardly more than several thousands of others who show no ability.

It may be said that it is dangerous to breed from genius, because of its close relation to insanity, alcoholism and other forms of degeneration. Although genius has often begotten genius, it is also true that the children of great men are often very unsatisfactory. It may, perhaps, be an open question how far it is desirable to breed from genius of the highest class. This difficulty, however, does not apply to persons of considerable but not

prodigious ability. Galton and others have shown that talent at least breeds very true, and genius usually springs from talented families.

To avoid frightening the timid, I may say at once that I do not propose the drastic methods of Plato. In my opinion, freedom would suffice. All that is needed is to have collective maintenance of children and payment of motherhood, and to leave every woman free to select the father of her child on each occasion. The great majority of women would be sure to select superior men, especially if public opinion held up a high standard in this matter. We would thus have an automatic method of improving human heredity without restricting the liberty of anybody.

R. H. KERR.

FROM A VETERAN FIGHTER FOR FREEDOM.

[The following characteristic paragraphs are from a private letter written by one whose name was a "household word" during the border wars that gave rise to the phrase "Bleeding Kansas." Dr. Brown is old enough now to be put on the "retired list"—eighty-five years, if I do not forget—and if any man deserves a pension from the United States treasury this veteran worker for liberty and right deserves such pension.

So far as I know, he gets no pension, asks no pension, but is still a diligent worker with his brain and pen, though for reasons best known to himself he seldom or never signs his name to what he writes—editorially—in a very popular and eminently successful reform journal.

Though not written for publication I have permission to select from his letter such parts as show his attitude toward the postal censorship and allied subjects.—M. H.]

I have always read Lucifer with pleasure and I guess with profit. Probably I would have exercised greater caution, so as to avoid the blood-hounds, had I been in your place, but that perhaps because I passed through so much adverse criticism while I was publishing my anti-slavery views, both in Pennsylvania and Kansas. [Dr. Brown was editor of the "Herald of Freedom" in Kansas during the fight over the question whether that territory should be organized as a free or as a slave state.]

I send you my book entitled "Reminiscences of Governor R. J. Walker, with the True Story of the Rescue of Kansas from Slavery." The author takes you behind the scenes and tells you what would have been very improper to relate at the time the events occurred. And it is a quietus to the professional libeller who manufactured falsehoods at \$5 a lie for the eastern press.

Probably you never knew that at the session of the territorial legislature of Kansas for, I think, 1859-60, Erastus Heath, a member of the House, offered a bill emancipating all persons bound by marriage, provided they did not in a limited time, I think it was one month, file a statement in the District Court that they were satisfied with their present relations. It was a great shock, but there were reported three hundred bills pending in that legislature divorcing parties, and Heath thought the fair thing would be to release all that were not harmoniously married in one general bill.

If all the mismatched could express themselves without Mrs. Grundy's opposition, don't you think there would be a universal smash up? I believe it. And the mourners about the streets would be mighty few!

But these are not my subjects for present thought. I sincerely hope you will not be arraigned before a Christian bigot, of the Comstock persuasion. The latter attempted to get me in his coils, but I "smelt a rat" in good time, and he gained no hold on me. "Damn him and damn those who won't sit up nights to damn him," was the expression of an angered, drunken man, some fifty years ago, when speaking of a person he did not like, and I feel the same way about Anthony.

Your friend, G. W. BROWN.

[Dr. Brown uses language that will seem shocking to many readers, but sometimes it is necessary that people be shocked in order that they may be roused from a dangerous stupor.—M. H.]

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

DID ROOSEVELT ADVOCATE HIGH QUALITY?

In *Lucifer* No. 1941, William Windsor points out that President Roosevelt has done a public service in drawing attention to the sex question. I fully agree, and also believe that Roosevelt will be chiefly remembered in history because his way of handling this subject aroused indignant protest from the women of America against the man's one-sided views of women and of the maternal function. Mr. Windsor states that Roosevelt advocated that men and women should desire plenty of children and that these children should be "of the very highest quality." Can he tell us where Roosevelt advocated this ideal of high quality, not to speak of "the very highest"? And whether any method to this end was suggested? . . . I ask this, because the gravest objection that has been found against our present marriage system is that it does not produce children of the highest quality, and I believe Roosevelt ignored this.

I also want to ask Mr. Windsor whether he really knows any sex reformers who think that the highest happiness results from a childless home, in a flat, with frequent changes of partners? If their thinking "seems" this to him, I believe he has colored it with his imagination. I know many sex reformers, and none advocate childlessness or frequent change of partner, but many deplore the sterility of many of the best men and women caused by our present sex system.

I would remind Mr. Windsor that the selfish have never been apostles of a movement; nor can selfish ideals inspire the courage which faces persecution and imprisonment for a principle.

DORA FORSTER.

LETTER FROM NEW ZEALAND.

"Okataina," Foxton, Manawatu, New Zealand, April 14, 1905.

Dear Mr. Harman: I have your letter of January 30, for which many thanks. Many thanks also for the twenty copies of Mrs. Dora Forster's splendid pamphlet. I have got my friend the Danish missionary at Potamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civilized nation, except that the sentence I have underlined on page nine shows that, unless suitable precautions are taken, there may be a danger from the point of view of Darwinian "survival." I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting.

I am just getting out a second and enlarged edition of my "Ultimate Problems," and in a few days will send you a copy and one for your daughter. The theological views expressed are very far removed from those of Orthodoxy, but also from those of most opponents of Orthodoxy.

I am glad you like "Jeannette" on a second perusal. I have not yet come across the review of it in *Lucifer*, but have seen an advertisement of it containing a short extract from the book, illustrating the infamy and blackguardism of the white races towards "hetairai." This ought to be coupled with the classical paragraph on the subject in Lecky's "History of European Morals."

Yours very cordially,

F. W. FRANKLAND.

[The pamphlets came all right, and have been hoping soon to find time to give them a careful review and to print extracts from same in *Lucifer*, but so far other things have prevented.—M. H.]

Great is Democracy! Under its palladium even the humblest of us has a voice. We are permitted to vote. We elect our public servants. Then we permit our good masters to select a committee to watch our appointees. Then we have a voters' league to keep an eye on the committee. Then we have a society to watch the voters' league. And so ad infinitum.—Selected.

THE FREE SPEECH LEAGUE.

Editor *LUCIFER*: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming co-operation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send your name and address and your dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington Avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

EDWIN C. WALKER,
Chairman Executive Committee.

SOCIAL FREEDOM.

Asking the forbearance of subscribers for the booklet, "Social Freedom," for what seemed unavoidable delay, we wish to say that a part of the edition is now ready for mailing. By request of the author, Hulda L. Potter-Loomis, part of the edition contains nothing but the essay itself, with preface and half-tone, full-page picture of herself. Another and larger half of the edition will contain, besides the essay, picture and preface, about ten pages of addenda and advertisements of *LUCIFER* and its literature.

To those who have read "Social Freedom" when first published in installments, no word of commendation is believed to be necessary. To all others we would say that few if any essays published by us have received warmer or more nearly universal approbation.

Price, 20 cents single copy; \$1.50 per dozen; \$10.00 per hundred, carriage paid.

"GOD AND MY NEIGHBOR."

"God and My Neighbor," by Robert Blatchford, author of "Merrie England," "Britain for the British," etc. Published by Charles H. Kerr & Co., 56 Fifth Avenue, Chicago. Price, 50 cents in paper cover; cloth, \$1. Some of the chapter headings are:

I, The Sin of Unbelief; II, What I Can and Cannot Believe; III, Is the Bible the Word of God? IV, Evolution of the Bible; V, What is Christianity? VI, Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

Subscribers who receive more than one copy of *Lucifer*, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Opinion is not truth, but only truth filtered through the environment, the disposition, or the mood of the spectator.—Wendell Phillips.



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 102 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—

Webster's Dictionary:

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

STENOGRAPHIC REPORT OF TRIAL.

Contrary to reasonable expectations we are obliged to go to press without the stenographic report of the examination of witnesses and the judge's charge to the jury. Reprint of this report would take the whole of an ordinary eight-page LUCIFER, so we shall have to cut down the report when we get it, else crowd out everything else. In view of the fact that we still have much matter in type that cannot appear in this issue, and that many excellent articles are waiting their turn, it looks much as though another double number will have to be issued soon.

Whether it would be wise to venture another such issue will depend mainly upon whether the receipts balance expenditures for the present double number. Several friends have ordered from five to ten copies of the "Inquisition" number, but not enough yet to cover the added expenditure.

L. H.

THE TRIAL.

Another trial in the United States court. Another pitched battle between the forces of suppression, of repression, of retrogression, on the one hand, and the forces of free expression, of untrammelled investigation, of human progression on the other, has been fought—and lost!

Lost, temporarily and locally at least. Lost to the cause of human liberty and of human progress, of science versus superstition and ignorance.

Once more the cause of womanhood and motherhood has been defeated. Once more the demand of womanhood and motherhood for self-ownership, as represented by LUCIFER and its leading writers, has been nailed to the cross of legality, the cross of ignorant and despotic man-made law; crucified in the federal court room in the five-million-dollar temple newly erected in Chicago, and now being dedicated to the worship—of what?

Dedicated to the worship and service of Truth and Enlightenment?

Dedicated to the worship and service of Justice? of equal justice to all and special favors to none?

Dedicated to the worship and service of Liberty? Liberty of speech and of press, the palladium or guardian of all other liberties?

Dedicated to the pursuit cultivation of Knowledge—of Science—the only savior of mankind? Dedicated especially to that part of Science called Anthropology?—the science of man? the science which teaches all that is known or can be known of the human organism? the science of life, of creative life? the science which teaches how to create a race of human beings so well born that they will need not to be born again?

On the contrary, is it not apparent, from the history of the case of Dr. Alice B. Stockham and of her business manager, Dr. Beckwith, as well as from the history of the trial of LUCIFER's editor, that this costly temple—built and paid for by the labor of the ruled and robbed masses, and not at all by the labor of the ruling classes, is it not apparent that this temple is being dedicated to the worship and service of the fetish called "government"?—government of man by man? government of the many by the few? government of the masses by keeping them in ignorance of the basic facts of life, knowledge of which facts would enable them to be self-governing to the extent that they would need no rulers to keep them from invading the rights of others?

★ ★ ★

After various delays and postponements, causing loss of time to myself and friends who wished to testify in my behalf, and in behalf of the work that LUCIFER is doing, on Thursday morning of last week a jury was impanelled to try the case of "The People vs. Moses Harman"—a most palpable falsehood to begin with. The people of Illinois and of the United States know nothing of the complaints against Moses Harman; but few of them know that such a person exists, and if they did know what he is accused of, I venture to say that not one out of ten, perhaps not one out of a hundred, would ever think of trying to punish him for publishing and mailing the indicted matter, unless or until prompted to do so by the meddlesome and power-loving officials of church and state.

After the jury was sworn—a childish and meaningless ceremony connecting the administration of modern jurisprudence with the ignorant and superstitious past—I was called to the witness chair and told to stand up and take an oath to "tell the truth, the whole truth and nothing but the truth."

"I affirm," said I—as much as to say, "I can tell the truth without calling on your God, your fetish, to 'damn' me if I should tell a lie."

Hoping to get the stenographic report of my examination before we go to press, I will not attempt to repeat the questions and answers at this place, but instead will reproduce the Associated Press report sent out by its agent from the court room, but which report was materially shortened by most, if not all, the papers that inserted it at all:

"In a burst of enthusiasm while a witness in his own defense before Judge Kenesaw, M. Landis in the federal court this (Thursday) morning, Moses Harman, advocate of liberal ideas in marriage, declared that the one great fault of the public school system is that the science of (sexual) life is not taught to the children. The aged editor of the magazine, LUCIFER, was testifying in defense against indictments charging him with circulating through the mails undesirable literature on questions of sex. He is 74 years old and has served three terms in the penitentiary in Kansas on similar charges. The court room was crowded with women and men who are followers of the teachings of the editor, and much interest was shown in the words of the old man. He wears a flowing beard of iron gray and long curly

hair brushed back from his high forehead. He is somewhat enfeebled by age and a crippled leg.

"The hearing was concluded at the noon adjournment and went to the jury in the afternoon. Judge Landis instructed the jury not to discuss the matter during the noon adjournment.

"In answer to questions of Assistant District Attorney Marston, Harman said: 'I have objected to legislation which places a contraband upon this sort of literature because the legislators set up their judgments against that of all the world. I have been in the public schools in certain parts of the country for thirty-five years, and I want to say that I have found the teaching defective. I have protested against it. I believe the questions of sexual physiology and science should be taught in the public schools. That is the greatest question of all because it has to do with the production of life. It should be the first and foremost scientific study in the schools.'

"Harman declared he has studied sexology the greater part of his life. 'The thought has constantly been in mind since I was a youth. I have taken it upon myself to teach that subject and have written concerning it for twenty-five years,' said the aged defendant. 'I don't consider what has been printed in my paper as obscene. There is no such thing as obscenity. How can there be such a thing in connection with the teaching of nature to man.'

"The counsel in the case completed their arguments in the afternoon, after which Harman requested permission from the court to address the jury in his own defense. The court took the request under advisement and dismissed the jury until to-day, when he will deliver his charge to them and decide upon Harman's request."

★ ★ ★

When court convened Friday morning my request to address the jury was denied. Then the judge charged the jury in a speech of perhaps thirty minutes' length. After about one hour in the jury room, the "twelve men, good and true," filed into the court room and in answer to the usual question replied that they "find the defendant guilty as charged in the indictment." Immediately my counsel, Mr. Steadman, made a motion for a new trial. In reply the judge named eleven o'clock Saturday morning as the time for hearing arguments for same. Meantime, instead of going home as usual, I was taken into close custody by the United States deputy marshal until the question of bail could be decided, pending arguments for new trial. At 2 o'clock the judge decided the old bail bond sufficient, and permitted me to go until Saturday morning.

At the hearing of arguments for new trial Mr. Steadman made what appeared to me a very able plea, on the ground of errors in the charge to the jury and in the rulings of the court while I was under cross-examination. The arguments were not concluded at the hour of noon adjournment, when the court named eleven o'clock, Wednesday, June 21, as the time he would decide whether or not to grant the motion for new trial.

M. HARMAN.

OUR DOUBLE NUMBER.

No. 1042 has sixteen pages instead of the usual eight. The cost of doubling the reading matter is something of a strain upon LUCIFER's slender resources, but in order to correctly show the animus of the forces arrayed against the freedom of the press, and to show the nature, the breadth and scope of the defense we are trying to make, it seemed necessary, temporarily at least, to increase the size of our Son of the Morning.

To help defray the added expense of this temporary enlargement, also to help defray the expenses of the court trial forced upon us by the postal inquisition, we have asked, and again ask, our friends to send us what they can conveniently spare for this purpose, and receive in return extra copies of the double number at ten cents each, for distribution—for placing upon news stands, upon the tables in public reading rooms, in hotels, in barber shops, etc., etc., wherever men and women do congregate for recreation, amusement, entertainment or instruction, and by this means help to arouse the public conscience from its indifference, its torpor, in regard to the perils that threaten

human liberty and progress so long as the agents of the postal censorship are allowed to arrest, and to fine and imprison those who fall under the ban of these meddlers, these self-constituted guardians of public and private morals.

With the double number, now offered at ten cents each, we offer to send, free of charge, copies of No. 1041, containing "Preliminary Skirmishing" in the federal court, "Sinews of War and the Censorship," "The Free Speech League," and other articles suitable for calling attention to the battle now on in Chicago between the forces of Medieval Bigotry, Superstition and Ignorance, on the one hand, and the forces of Freedom, Enlightenment and Human Progress on the other.

M. HARMAN.

THE SPIRIT OF THE OPPOSITION.

Commenting on Dr. Stockham's fine "Chicago Daily Journal—Oldest Daily Newspaper in Illinois"—has this to say:

"Judge Bethea observes [deserves?] the thanks of the community for punishing Mrs. Alice H. Stockham and her partner in the publication of erotic books.

"Though Mrs. Stockham insisted that her motives were pure, Judge Bethea did not allow that plea to extenuate her offense against decency. Whatever her motive, there was no denial that she had violated the law, and the judge very properly imposed a considerable fine.

"If any newspaper should publish Mrs. Stockham's writings it would be thrown out of the United States mails, the offending edition would be destroyed by order of the court, and the editor would undoubtedly be imprisoned in Joliet. Quite right, too, for the matter Mrs. Stockham's mind runs upon is most filthy, disgusting and pernicious.

"It is possible that this woman really thinks other women ought to be instructed by her in her own peculiar way. But that would only prove not that she is right, but that she is suffering from erotomania.

"However that may be, there is no doubt that Mrs. Stockham's books are dangerous to public morals. They should be suppressed and, if her fine is not enough to force the author to desist from circulating them, sterner methods should be employed.

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex."

Is it because of its great age—sixty-one years—that the "Chicago Daily Journal" is so nearly on the plane of the old heresy-hunters of the fifteenth and sixteenth centuries of the Christian Era? So long as the leaders of public opinion talk in this way, is it strange that the agents of the postal inquisition find it easy to secure indictments by grand juries and verdicts by trial juries?

M. H.

FREEDOM FOR GROWTH, AND ITS DEFENSE.

We are told to beware of entrance to a quarrel, but having been drawn or forced into one, the same admonisher bids us to conduct ourselves that our foe shall know we are there.

Towards the deniers of the opportunity for freedom of expression, our attitude is one of persistent affirmation of the right to such expression of thought as we are impelled to make, this expression being essential to growth. This is the most important principle involved in all our quarrels with the Censorship. When it attacks, we are bound to defend, regardless of our mental attitude towards the incriminated matter.

On the other hand, we are equally bound to endeavor to exercise the best strategy and tactics of which we are capable in doing the work which may lead to conflict with the would-be suppressors of divergence. We have to recognize the fact that many aspects of the sex question cannot adequately be dealt with under existing conditions. We do not know what is the better or the best course to pursue, because we have not had the opportunity to experiment and to compare the results of our experimentation. What men and women can or may do now is one thing; what men and women free from the bonds of superstition and individually independent can or may or will do is quite another thing. Therefore, I hold that much of the work attempted by Mrs. Craddock and Mrs. Stockham, as well as by their predecessors along that line of thought, was largely premature; there could be no full discussion of the issues involved;

the scientific opposition could not be heard at all in public exposition, and even the proponents of the variously modified theory have been met by confiscation and imprisonment, which have, virtually, silenced them as public teachers. They taught some truth; they taught some very serious errors; they knew all the time, as we who opposed them knew all the time, that we could not be heard in any adequate fashion in exposing their errors or in reinforcing their expression of truth. Still they kept on in this direction, trying to do work that could have its place only when women and men should be fully free to experimentally investigate and publish the results of their practical researches without fear or favor. Now those of them who are alive know that their side cannot be presented when it goes beyond the merest assertion of the unproved, of the probably unprovable. Is it too much to hope that hereafter we may have more attention given to the entire emancipation of men and women, of women especially, as most in need of it, and less time wasted in speculating about what may be done when this hoped-for day of freedom comes or in trying to impress on the women who live in one world of thought and action what should be done, as it is asserted, by women who are to live in another world of thought and action?

Affirm the right of each woman to the control of her own person.

Affirm the right of either one of any couple to separate life when that person desires it, precisely as in business partnerships.

Affirm the normal nature of sex and its manifestations, the unshame and the sanity of it, from the caress just beyond friendship to the recreation of life.

These affirmations carry with them the denial of all the tyrannies, all the superstitions, all the inanities, all the pervasions, of the prevailing sexual existence. In their amplification and exposition there is enough work for a score of Lucifers, for ten thousand speakers and writers. Yes, and for all who really wish to live freer and better. But if any is attacked by the Censorship or the mob for other teachings, defend that one as you would defend yourselves. So thinking, I sent this letter to the Chicago paper named:

Editor Chicago Daily Journal:

You speak of the fate that would befall any paper which should publish the writings of Mrs. Stockham. But is not this largely a matter of geography and time? What, to illustrate, would have been your fate in Russia any time during the last half century had you published there the matter on politics and religion that you have printed here with impunity? In 1784 the publisher of the first edition of Col. Ethan Allen's "Reason, the Only Oracle of Man," destroyed it because he feared the vengeance of offended heaven. A work is not necessarily treasonable or impure because the laws or the public opinion of a certain age or country condemn it, nor because the mind of its publisher age or country condemn it, nor because the mind of its writer or publisher becomes panic-stricken under the shadow of the yesterday of thought.

You admit that Mrs. Stockham may be sincere, that she may think women should be instructed as she seeks to instruct them, but this would only be proof to you that she is suffering from erotomania. Would the fact that a dress or food or drink or exercise reformer thinks the people really need instruction such as he is trying to give them, prove to your mind that he is the victim of some kind of mania and hence has no right to expression, has no place behind the shield of equal law?

It is asserted by you that Mrs. Stockham's books are "dangerous to public morals." In what respect do public morals differ from private morals? And what does the word "morals" mean, anyway, as used in this connection? Does it connote physiological rightness? If so, and if Mrs. Stockham's works tend to produce physiological wrongness, then her arguments should be answered by "the absorbent substitution of the opposite good" in precept, argument, and demonstration. The shame and danger are not that Mrs. Stockham has frankly given her opinion and endeavored to support it by reason and facts, as she uses reason and perceives things in relation, but that others are not permitted to give their opposing opinions and support them by their reason and their perception of things in relation, which we call "facts," for short. But if you use the word "morals" in its supernatural sense, its ghost sense, then it is useless for us

to try to get on to a common ground for an examination of this question.

The closing paragraph of your editorial is mildly astonishing, even to one who has read a great deal on the side opposed to thorough investigation of all human problems, including the sexual. You say that "either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex." The human race is on the earth and persists because of two facts, the first of which is its reproduction of its units through the association of the sexes, and the second of which is its utilization of food products. I may be more than usually obtuse, but for the life of me I cannot see why the first named of these facts is not as important to us individually and to the race as a whole as is the fact last named. If those who "can't stop thinking and writing about sex" should be in the prison or the asylum, then, by a parity of reasoning, those—a goodly number, by the way—who cannot stop thinking and writing about food also should be in the prison or the asylum. "The matter Mrs. Stockham's mind runs on" may be "most filthy, disgusting, and pernicious," as you say, but it is not, intrinsically, in the nature of things, one whit more "filthy, disgusting, and pernicious" than is the subject of food, and its cognate subjects, clothes, shelter and exercise.

EDWIN C. WALKER.

★ ★ ★

This is written and mailed before the result of the Editor's trial is known here; may he be more successful than was Mrs. Stockham and my old friend Beckwith. And if beaten in the trial in the court of first action, may he carry it up just as high as is necessary to win, or as high as he can, if the end is the worst. Every victory that the Censorship wins should be permitted to it not at all; it should be compelled to wrest it from our very best, our most protracted, determined, and adroit defense.

EDWIN C. WALKER.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against *LUCIFER* by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know *without delay*, whether they wish *LUCIFER* continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many new subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who pay their own money and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

HARMAN AND YOU.

It is a mistake to regard the present fight as directed solely against Moses Harman. That veteran champion of freedom is simply your representative and mine. If he goes to prison, every friend of progress is personally assaulted. The revived activity of the enemies of honesty and liberty is part of a gigantic conspiracy against the people of this country. Even the wretched McAfee is but a pawn in the game.

The fight is on. It is medievalism against evolution, superstition against enlightenment, ignorance against intelligence, darkness against light. No censorship can be anything but evil. Only a bad cause fears free speech. Persecution is a confession of weakness and imbecility. The desperation into which the reactionists are thrown is evidenced by such an organ as the *Chicago Journal*, which has the effrontery to declare that all who write about sex should be sent to the prison or the asylum. Medievalism is indeed near its last ditch, when it so plainly shows the workings of its foul mind. That any subject pertinent to human

welfare should be shrouded in darkness, is a conception which only a knavish or incredibly stupid mind could allow itself to entertain.

There is some encouragement in the present situation. If truth were not making some progress, its inveterate enemies would not be so startled and desperate in their efforts to arrest its progress. If their old fetich were not tottering under the assaults of reason, they would not need to prop it up with the shattered fragments of inquisitorial instruments. The martyrdom of Moses Harman, if it must come, will not be in vain. The future is for progress, no matter what fools try to stay her car.

The pity of it is that in the meantime the bravest and most earnest must be sacrificed to the sluggish indifference of the mass. A united and unswerving movement for free speech ought long ere this to have been an accomplished fact. It is monstrous that such crises as the extradition of John Turner and the practical murder of Ida Craddock should have produced no universal arousing of public sentiment. Had professed Liberals seized on those occasions to force the issue to the front, the present outrage might have been spared us. As it is, will we awake NOW? Let us save Moses Harman, if not already too late. But if the bloodhounds have claimed him as their victim, let us at least now awake to a realization of the fact that the peril to free speech in America is an issue which far dwarfs all others, and unite, not in a spasmodic outcry, but in a systematic effort to force the fight on this line at all times until the battle is won. The pretended "Liberal" who will not stand firmly for Moses Harman in this fight is an impostor who has no business in the ranks. Only a coward or a traitor would desert at such a crisis.

JAMES F. MORTON, JR.

BEFORE AND AFTER.

The ordinary man expects to obtain by marriage:

- A toy.
- A wife.
- A submissive companion.
- A useful ally.
- A housekeeper.
- A nurse.
- A devoted mother for his children.
- An angel in alpaca.

The last material is especially mentioned to show that he expects her to be economical. He wishes woman to have all the virtues, and, for private use, some of the vices.

The ordinary man selects the woman who is to be his wife when his mind is as much confused by the fumes of love as that of a drunken person is by those of wine. When the fumes evaporate, he discovers that his imagination has conferred upon her a hundred and one qualities she does not possess. There is deliberate deceit on one side, and there is self-deception on the other. Would an ordinary contract completed under these conditions be expected by any sane man or woman to be satisfactory?

The ordinary woman is trained to catch a man, not to keep a husband. As a girl she dances much, sings more, dresses simply but attractively, smiles when it is to her interest to do so, and is apparently devoted to home. That conduct implies cheerfulness, economy, and contentment. It is, however, only her antenatal manner. Many a man could describe his experience six months after marriage in these words: "My wife is a parcel of assorted follies and failings, enclosed in a decorative wrapper and labelled 'Mixed Chocolates,' but after marriage I discovered it to be a packet of acid drops." Would an ordinary commercial transaction conducted on these lines be considered honest?—*New Era, Cape Town, Africa.*

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of *Lucifer*, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming." We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorce as the decline of a belief in marriage as an irrevocable sacrament.—*Chicago Tribune (editorial).*

Tendency to disease and tendency to vice are of similar origin, and neither can be cured by punishment, vengeance or imprisonment; but all tendency to disease, peculiarities, fears, weaknesses and vices in young or old can be cured or modified by favorable environment, suggestive therapeutics, massage and physical culture.—*Medical Brief.*

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

One of the most confusing problems of the age for conscientious thinkers is that which considers mankind in its relation to sex. It is probably true that after this little word of three letters stands the colossal interrogation point of the universe.—"The New Way."

'Tis safe to lay your cares aside
And rest awhile each day;
Be sure no other man will come
And steal your load away.

—Chicago Record-Herald.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. B. Phinney, Springfield, Mo.—"The enclosed dollar is for ten copies of the 'double number.' May take ten more."

Alex. McVeigh, Miller, W. Va.—"My dear old pioneer, I send ten dollars on the cost of your defense. All I ask is your photograph with autograph. May you win!"

A. B. Fish, Newburgh, N. Y.—"Enclosed find one dollar for defense from Mr. Israel, and sixty cents for six copies of the *Inquisition* number of *Lucifer* to be sent as follows: . . . Hoping for a speedy victory."

J. G. Lambrigger, Niobrara, Neb.—"Here's a dollar for another year for the bravest paper and the bravest man in America. May you physically survive all your persecutors as your good work will survive their hypocrisy and persecution. Yours for Liberty."

J. K. Boston, Mass.—"Am glad to be able to send in eleven names and an order for \$2.75, for eleven three months' subscriptions, hoping more will come of it for *Lucifer*. You will certainly need all the bravery, all the patience and all the money you can summon at this time."

Tom White, Krebs, I. T.—"Enclosed find \$2—one for renewal of subscription and one for defense fund. . . . So long as the people worship custom for their god, just so long will the workers for humanity be persecuted. But you are good enough and brave enough to stand it. Cheer up! That is all I can say."

Dr. B. L. Hermstadt, Cincinnati, O.—"Next Tuesday your trial comes off and I sincerely hope there may be enough common decency in those that will try you to be just. James Morton told me when here that you were cheerful as ever in your troubles, and it certainly did me good to hear it. I send enclosed \$5. Many thanks to you for continuing my papers. Credit

both of them and send both in same cover. Send me a copy each of Motherhood in Freedom, 25c; A Freeman's Creed, 25c; The Ascent of Life, 25c; Life, Health and Longevity, 25c; Sex Radicalism, 25c; Married in the Making, 25c; Sexual Love, What It Is and What It Is Not, 25c; New Hedonism, two copies, 10c. Send bill for these and I will remit soon."

J. E. Phelps, West Sutton, Mass.—"It is a pity that our officials so often leave crime unmolested and persecute virtue instead. Regret I cannot now send something towards your defense; may do so soon. Am a subscriber of many years' standing and hope to receive *LUCIFER* as long as I live. The enclosed dollar is to renew for another year. Best hopes and wishes."

H. A. Libbey, Boston, Mass.—"The seventy-five copies of 'Love's Protest' received. Would like to send you a check for \$200 instead of the two dollars, as enclosed, for which please send copy of 'Child of Love,' \$1, and some copies of 'Significance of Divorce,' also a copy of 'Social Freedom,' by Hulda Potter Loomis when ready. The \$200 I would send you would be to fight for the cause of freedom as you see fit."

Geo. B. Higgins, Kiel, Germany.—"I enclose ten marks in bank notes and if I can do more later I will. It is impossible for me to say much on the subject [of the prosecutions], as I do not know all of the facts, but I do fully realize the importance of the matter and how interested must be every believer in liberty. If you are reprinting Dora Forster's papers in pamphlet form I would like a copy of it. Send me *LUCIFER* regularly."

Mrs. A. C. Zimmerman, Vineland, N. J.—"The enclosed \$2.50 is for two bound volumes of *LUCIFER*—1904 and 1905. I also want five copies of the Postal Inquisition number. I sent a dollar to Dr. Foote, treasurer of the Free Speech League, for myself and one for a friend who prefers not to have her name published. Whatever becomes of this case, I believe it is telling on the sentiment, the conscience, of the people and will continue to tell."

O. L. Harvey, W. Lafayette, Ind.—"I believe in the sanctity of pledged faith, but would not allow any man or woman to dictate to me or determine for me whom I should love or marry. On all proper occasions I shall say what I think, even though I die for it. If I had been taught the uses and hygiene of the sex organs in childhood it would have saved me years of sickness and failure. Let us teach our children the truth. The truth will make them free. In your coming trial I hope you will bring all the forces of science and of constitutional rights to establish freedom of speech. Whenever I see a man imposed upon I feel like defending him, even if I think him in the wrong. I have never seen anything in *LUCIFER* that could be called 'obscene.' *LUCIFER* is incomparably cleaner in this regard than a great many novels that are thrown broadcast upon the public."

E. S. D., California.—"The larger portion of us men have abnormal sex desires, and I think it of the greatest importance in winning the battle you are engaged in for woman's emancipation that this abnormality be overcome. 'Male continence' is one of the grandest discoveries of the age, but with our present abnormal passions few of us men will, or can, practice it. But let any man live for two years on fruit, nuts and grains, properly cooked, and he will find a wonderful change in his cravings for sexual food, and he will have lost all appetite for tobacco and whiskey. . . . Cut out all meat, tea, coffee, condiments and pastry, and fill our tables with fruits, green or dried, and with nuts and whole wheat bread, or rye or oatmeal cakes, and we will soon raise a race of men that will have clean bodies and clean brains to work out plans that will not only emancipate women, but greatly enlarge everybody's happiness. Yours for going to the roots of the evil."

C. J. Zeitlinger, Zeltonia, Mo.—"Should have forwarded the enclosed \$5 promised the 'Defense League' long ere this. I am on the sympathetic side always, but especially so in your case, and hope you may not have to serve a fourth term in prison for the cause of freedom in the love relations of human-kind. You have set us all to thinking on the most important subject which concerns our present and future welfare. I believe we stand at the threshold of the emancipation of woman; but if it comes

within your time, it is my confident opinion that it must be along lines of mathematical exactness. So long as we have governments we shall have an intrinsic money system, and we all know that money is the ruling spirit of the realm, therefore we simply have to inaugurate an equitable system of assurance, thus put motherhood on a paying basis. In this wise much could be done to lift the burden of expense from the mind of prospective mothers and subsequent rearing of her offspring."

"Please send copy of 'Social Freedom' by Hulda Potter Loomis; also Wentworth's essay on 'Significance of Divorce.' Yours for the higher and better humanity."

Ed. Secrest, Randolph, Kans.—"My Dear Old Friend Harman: I see by last week's *LUCIFER* that the powers that be intend to put you through, and that many of your friends fear that the fate of Dr. Stockham will be yours. So I hasten to send you the enclosed mite (\$2.00) toward the defense fund. . . . Little did we think, now nearly two years ago, when we met and mingled with mutual friends under the roof tree of the lowly cottage sheltered by the stately eucalyptus trees on the beautiful avenue in lovely Santa Clara valley, California, happy and free in a 'feast of reason and a flow of soul,' that another outburst of bigoted persecution was in store for you, and that the vial of governmental wrath was to be poured out upon your venerable gray head. . . . While light is breaking in despot-cursed Russia, and a muzzled press hails with joy the dawning day, and hears the death knell of censorship, America, free America, seems to invite the hideous Hydra to our shores, and to offer to expiring Czarism a hospitable asylum under the Stars and Stripes! . . . Rest assured that with your other hundreds and thousands of friends, collaborators and sympathizers I shall watch with bated breath the outcome of the drama to be played in the federal courts by the Great Lakes. While I wish you all the courage and fortitude you need in your hour of trouble and old age, I know that you are ready to say with that of another: 'I am master of my fate, I am captain of my soul.' If more help is needed, command me!"

David A. Modell, New York City.—"Circumstances wholly beyond my control having kept me in arrears shamefully long, I now send you two magical dollars, one in renewal of my own subscription to *LUCIFER*, the other to pay for four trial subscriptions of three months each. . . . So you are again threatened with a spell of persecution at the dirty hands of Mrs. Grundy's self-appointed representatives! Will the bloodhounds never tire of pursuing their lean game? Even dogs are possessed of the feeling of fair play, and do not constantly attack the weak and helpless. The postal authorities would not dare to meddle with the affairs of *LUCIFER* if it could boast of a circulation anywhere approaching those of the popular magazines. That is why the latter can say what their subscribers want to read, while *LUCIFER* must not say what the postal censors (non-subscribers, mark you) don't want, do not read, and cannot understand. When by chance or evil design they do look at a copy of *LUCIFER* their morbid imagination renders all sorts of sights possible to them which to innocent minds and pure hearts do not actually exist. They see but their own shadows. And no wonder they are alarmed! But even the dog in the fable does not chase his shadow forever, let alone barking at it. . . . And if our government censors are not equal to the task of extracting a moral from Aesop's fables, how eminently qualified they must be to sit in judgment upon a publication such as *LUCIFER*! . . . May you find the strength—and especially the funds—necessary to repulse this last cowardly attack of the enemy. If every permanent subscriber were able and willing to carry all the time four trial subscribers, *LUCIFER* would soon double its circulation and would no longer have cause to fear prosecution by the postal censors."

A Citizen of Chicago: "To the President, White House, Washington, D. C.: Sir—I have the honor to call your attention to the fact that a large and increasing number of citizens view with abhorrence the prosecution of such persons as Helen Williams, Moses Harman, Dr. Alice Stockham and others for alleged infractions of postal regulations. I would respectfully suggest that such prosecutions are more nearly in the nature of persecutions, as no considerable portion of the people call for, or approve of these actions of your officials in these matters. I would

further suggest that there are palpable and gross violations of law every day by corporations and that such violations of law are loudly decried by a large portion of our citizens who are praying that legal action be taken. It would appear to me that there is ample work for the officers of justice, and ample scope for their surplus energy in such flagrant and urgent cases without dragging into court on a quibble or technicality Dr. Alice Stockham, who is respected and honored by thousands in all lands."

E. Hoedwell, Elk, Wash.: "Enclosed is \$2, which please add to defense fund. When bigotry reigns common honesty stands little show. I sincerely believe there are more law-breakers among the law-makers and law-enforcers than among any other class of people, and they surely have less respect for the rights of the people. Hope you will win and thus help to destroy the law under which you are being prosecuted."

W. F. A. Pioneer: "It is a blasted shame that Stockham is convicted. Still I hope it may arouse such indignation as to eventually result in good. I am eager to subscribe to a fund necessary to meet the expenses of laying this matter fairly and squarely before the next Congress and demand a revision of our laws. What will it cost to employ such a man as Darrow or Pentecost to present the matter? Or perhaps Mrs. Stockham might be able to arouse the church ladies in her behalf and then the law will be fixed correct, sure! Yours for freedom."

S. O. Bishop, Brodhead, Wis.: "I see by LUCIFER and the card sent me from New York that there is nothing for us to do but to fight it out, though it is much like a toy gun defending against a modern gunboat. I had hoped to be in a position to help in defense, but it is impossible today. You can put me down for \$5 to be paid later on. The bloodhounds are on our track. You are the victim and the strong hand of the law of the 'Land of the Bond and the Home of the Slave,' is on your neck. Put me down for ten copies of the double number of LUCIFER."

A. Wastall, East London, South Africa: "Am under deep obligation to you for the photo and letter. It seems to bring me more in touch with you to have your picture presence grace my writing table. . . . You say nought of the forthcoming trial. I presume therefore that you regard it with something of old Socrates' philosophic calm. By the way, I received by this mail a copy of Socrates' speeches in his own defense, and his famous discourses on the soul and immortality, with his friends Simmias, Cebes and Crito, in the cell wherein he drank the hemlock—which cell I, of course, visited when in Athens. . . . You, too, are charged with corrupting the youth of America, as he was of Greece. How little we have really progressed since his day! It occurs to me that you would not be displeased to refresh your memory with the details of how this 'Superman' comported himself at this time, and therefore I send you by same post this booklet and two other marked journals which I know you will appreciate, the one for his wit and real humor (New Era), and the other for the ripe wisdom of no less an one than Leo Tolstol ('the Crank') on the Russian crisis."

[The book, "Socrates' Defense Speeches," just received. Many thanks, Bro. Wastall, for this much prized volume, also for the words of sympathy and kind appreciation—all too flattering to me, of course, to be thus compared, even though incidentally, to the great philosopher and reformer of ancient Greece.—M. H.]

Francis B. Livesey, Sykesville, Maryland: "Being as I have had to pull through an arrest all alone, I guess you can excuse me if I don't send much but sympathy for you in your present case. Enclosed are a few stamps by way of good intentions. . . . You know I love Christianity a little; but I must say that in all your persecutions you exhibit what is called 'the meek, humble forgiving Christian spirit' beyond any man I have seen of this age. That alone is sufficient to win to your side both Christians and philosophers. . . . I have always contended that the first great duty of the times is to fight for free mails. I think private ownership the thing. Now that the mails are run at a loss yearly and so discreditably it is not a bad time to contend for this private ownership. Then watch at the same time to keep Comstockism out of them when they come. . . . Am sorry to say that the 'American Press Writers' Association' is defunct. Its new members pursued policies which I predicted

would annihilate it. It also forgot all about its original intention of fighting for free press, mails and speech. Each fellow was rather fighting for his own self-aggrandizement. . . . You should come out at least as well as Dr. Stockham."

A faithful and generous friend across the "Herring Pond," in a letter marked "private," says, "I shall be most anxious to hear the result of your trial. It will be a cruel injustice indeed if you are imprisoned or fined for publishing plain spoken opinion. Why we are freer in Antediluvian Britain than in Roosevelt America!"

WHO IS RIGHT?

I do not often disagree with the editor of LUCIFER, usually finding that his mature conclusions are sensible and convincing. But in a recent number of LUCIFER, which I have not at hand, he said something upon which I wished to remark when I read it, and I have been thinking of it at odd times ever since.

He said, in substance, that if he did not believe that the freedom of women would result in the birthing of better and stronger children, he would not be in the work he has chosen and to which he has earnestly devoted himself for so many years. It was in answer to some one who urged that we had no proof that children were better for being born of free and intelligent mothers.

Now, with all due deference, I want to say that I do not believe Brother Harman's statement. I fully believe that, even though it could be proven that free mothers could produce no improvement on the children of the past, Mr. Harman would still be as devoted and sincere in his work as he is now. Is not the greater happiness and better development of women themselves sufficient reason for the great work of endeavoring to emancipate the sex? If he does not think so, we would be compelled to class him with a correspondent he had a number of years ago. This man wrote a letter to LUCIFER describing the act of a Dutch farmer who drove his wife as he did his oxen, with a good long "gad." He used it on her once when she was in a delicate condition and the result was that an idiot son was born to them and proved to be a life-long burden and expense. The lesson the writer drew from this incident was that if only the Dutchman had been taught the consequences of such treatment of prospective mothers he would have refrained from beating his wife at such a time, and been spared the trouble and care of an idiot son. I indignantly exclaimed at the time, as no doubt many other sympathetic women did, that if the Dutch farmer did not know enough to treat his wife decently for her own sake, he could not be taught to treat her kindly even for the sake of sane and healthy children.

I never have been a fanatical advocate of good, common, decent morals merely for the sake of the unborn children yet to come. I deem that there is sufficient reason for refraining from making women slaves, without considering the unborn children in the least. I never have worried about "race suicide," or race degeneration, or race quality. I believe if we see that women are allowed natural freedom, natural opportunities for development and activity, their children will be all right; but, anyway, we want women, as well as all humanity, to be free.

If our devotion to the work of emancipation depended on whether free women always gave birth to better and healthier children or not, I am afraid there would soon be no workers in the field. Because, so far, it has not been proven by actual example. The children that have been wished for, planned for, and the conditions prepared for, have not always been desirable children; often something is wrong—if nothing else, they are apt to be over-sensitive, delicate, shrinking from this hard, cold world. The children born under the average conditions of the world seem better able to cope with it than those brought forth under the most favorable conditions. A polar bear, in order to meet the conditions of his frozen home, must be born there; it would not do to breed him in a warm, genial, protected atmosphere and then turn him loose among the glaciers.

Of course, we must, first of all, have free women. But for their own sakes! They will find out sometime what conditions are most favorable to splendid children. As yet I believe we know but very little about the conceiving, bearing and rearing of the best offspring. And in our ignorant state I would hate to have our devotion to the cause of free women depend entirely upon the kind of children our very few free women have borne.

LEZZIE M. HOLMES.

THE POSTAL INQUISITION AND DR. STOCKHAM.

Judge Bethea's conviction of the veteran woman reformer, Dr. Alice B. Stockham, on a charge of circulating improper literature through the United States mails will bring surprise and dismay to thousands of pure-minded American women who have written letters of thanks to that reputable physician for the valuable information given in the several books which she has written on marriage and motherhood.

It is safe to say that not one woman in a thousand who has read those books ever entertained the suspicion that they contained any improper word, phrase or sentence. They are written in delicate and chaste language, full of motherly sympathy for the countless women whose marital misery has been due in great measure to their ignorance of women's natural functions.

Dr. Stockham's books are devoted almost exclusively to the science of eugenics. The word eugenics is of Greek origin, and literally means good birth. The object of Dr. Stockham's books is to instruct women in the mysteries of motherhood, so that they may bear children well equipped physically and mentally, with little or no ill effect on the mothers. She has won the lasting gratitude of thousands of women because of her success in removing to a great degree the scriptural curse of maternity.

President Roosevelt is no more opposed to race suicide than is Dr. Stockham, but this physician, who has made a study of maternity for a period as long as the entire life of President Roosevelt, believes race suicide can best be prevented and race improvement best be promoted by the production of better children rather than more numerous children.

INTENT OF THE LAW.

"The old-fashioned father and mother believed literature on marriage and allied subjects was not for children," Judge Bethea is reported to have said in his ruling. "The young were told not to touch such subjects, just as they were told not to steal or lie. That is how the government came to have laws regulating the transmission of certain matter through the mails."

It seems to me that this is a remarkable misconception of the intent of the law, which was framed to prohibit the circulation of literature which has a tendency to deprave the morals and corrupt the minds of the young, and not in any degree to prevent the giving of scientific instruction to the mature on the most vital and most important of all sciences to the human race, namely: The science of eugenics, the science of race improvement.

Surely no congressman who voted for the passage of the often misused Comstock law had the most remote idea that he was voting to prohibit his wife or marriageable daughter from receiving advice through the mail from a reputable physician regarding prenatal culture, or the preparation for motherhood.

But, even supposing Judge Bethea is right in his contention that the original intent of the law was to prohibit the giving of such instructions—a supposition which attributes to the legislators a spirit of prudishness that few persons will admit they possessed—the law as framed surely does not forbid the giving of such instruction. It merely forbids the transmission of "obscene or indecent" literature. It requires a great stretch of the imagination to stamp as "obscene or indecent" the chaste and important information which has been given to the women of America in Dr. Stockham's book.

ATTITUDE TAKEN BY BETHEA.

"What we have to do," says Judge Bethea, "is to uphold the law as it stands."

He is right in that assertion, but how he could convince himself that Dr. Stockham's books violated that law will be hard for the many thousands of persons who have read them to understand.

"If these persons believe they are right in teaching these subjects so that the young may learn them they should have their doctrines interwoven with the law of the land," says Judge Bethea.

A remarkable statement! The highest law of the land is generally supposed to be the Constitution of the United States, which guarantees to the people the right of freedom of press and of speech. It is not necessary to have the rights of the people "interwoven with the law"; it is sufficient that they are not forbidden by the law. The admirers of the work of Dr. Stockham have no desire to promote the circulation of literature forbidden by the law; but they contend that it is misconstruction of the law to hold that the instruction imparted in her books is in any way "obscene or indecent."

The learned judge gratuitously injects into his comment the phrase "so that the young may learn them." It is highly improbable that the young would be interested enough in Dr. Stockham's books to read them. Such an objection might be applied to the Bible or to many medical books which a child might read.

ARE UPHOLD DESPITE RULING.

"I believe Mrs. Stockham had no intention of violating the law," continued Judge Bethea, in announcing the conviction of her business manager, Dr. Edward B. Beckwith, "but this man, a Harvard graduate and a physician, 35 years old, has been in this business for six years. He should have known better."

The inference is that Dr. Beckwith had the intention to violate the law, an intention which I am sure Dr. Beckwith would indignantly deny. "He should have known better." Better than what? Better than Dr. Stockham, who has given more than forty years of her life to the instruction of women in the functions of motherhood—better than she what is pure and what is impure, what is proper and what is improper for every woman to know?

Those who know Dr. Beckwith, including many clergymen and estimable women in Chicago, assert that he is a man of the highest moral character, thoroughly conscientious, who gave up the prospect of acquiring a lucrative practice as a physician in order to devote himself to what he regarded as a more important work for the benefit of humanity, the freedom of women from the ills due to their ignorance of their physiological nature.

There are at times loud calls for the repeal of the Comstock law concerning the use of the mails, but this cry would never be heard if the law was not so frequently misused for the persecution of those who seek to benefit humanity by imparting wholesome instruction. The law is too sweeping because it does not make clear what "improper" literature is, but it is strange that a federal judge in this enlightened twentieth century could be found who would place such books as Dr. Stockham's under the ban of that law.—Jonathan Mayo Crane, in "Chicago Record-Herald," Sunday, June 11, '05.

NEMO REJOINDS.

I acknowledge error in classing Dora Forster as an anarchist. She seems to use their method—setting up an ideal then making humanity fit it. My intention was not to show "how bad anarchists are," but how they wander without compass, rudder or reason. This leads to foolishness as often as evil. The original discussion cited by Dora Forster was on Peter Kropotkin's reference to astronomy, showing his total ignorance of that science. There was no hint that Kropotkin was "bad." I quote him here:

"The interplanetary and interstellar spaces are peopled and crossed in all imaginable directions by little swarms of matter, invisible (?) infinitely small when taken separately, but all-powerful in their numbers. Among these masses some, like the bolide that fell in Spain some time ago, are still rather big; others weigh but a few ounces or grains, while around them is wafted dust, almost microscopic, FILLING UP THE SPACES." (Anarchy, Its Philosophy and Ideals.) All of which is utter rot.

I thought that a pseudonym signifying "no one" would make personalities impossible. Not so. A stickler is given to discover motives. I am reminded of the small boy who was given money by a man if he would stop talking about the latter's bald head; but the boy's interest in baldness was thereby stimulated.

Let children and young girls be taught the truth. But teach the latter the economic situation and the present nature of the average man; that after her experience with the surgeon and the elderly friend (why not combine the two?) she will not be sought for by the men who want a home and children. They will perform a small part of the function of fatherhood, then leave the mother alone with the economic burden. Get your communal home before you teach methods that presupposes such a home. I will never oppose such an attempt. Even in such a home, one or more of the flashy sort of men may charm all the women; the other men may aver that if they are not to do any of the courting they will not do the work, and secede. Result, an Eden full of Eves and one or two Adams. I have no objections to this if all are suited. Under present conditions women often tire of their plodding partners, and fall in love with some seemingly more brilliant beau. Do you really think husbands will be liberal enough to build the home while the transient butterflies promote free fatherhood?

NEMO.

AS SEEN BY AN OLD-TIME FRIEND.

Dear LUCIFER: Often do I see ideas expressed that I would like to either commend or condemn, but I think there are others who can better teach or criticize than I. So I let it go, and yet we are all needed in this great struggle to free woman from sex serfdom.

I want to emphasize what Mrs. Loomis says in regard to Ella Wheeler Wilcox's position on the sex question, as shown in the quotation from the New York "World." What a grand opportunity Mrs. Wilcox has. Being above reproach, enshrined in the hearts of all intelligent, progressive people, as worthy to be heard on any subject, how she could cover herself with glory if she would throw herself into the work of woman's sexual emancipation.

Dear Sister Ella! have you not a commission for the work? If you have not, we cannot expect you to do more than you are doing, or will do.

I well remember when H. W. Beecher had the opportunity to do great good in the cause of social freedom, by declaring that all is not sin outside of conventionalism—that love can be pure outside of institutional marriage, and that the "grand passion" waits not for man-made laws to open a channel for expression.

I would like to give my thought upon another subject, touched upon by "Nemo" in the same issue, April 27, and to thank him for what he says in regard to young girls and elderly men and surgeons. To me, the idea is utterly repellant that people should try to assist nature in her most holy and sacred work—should try to help the young to sexual experiences. To my mind, love is the only sanction for the sex act, and I think this truth should be taught to the young of both sexes—and perhaps some older people might profit by the thought—and that the selection of a sex mate in accord with their needs of affection and companionship in the most important event in their whole lives; and that promiscuous sex relations—before or after they have found their own—would be a great obstacle in the way of their present or future happiness.

So I would like to emphasize the thought that the young should wait for the approval of the God within—wait till they feel certain that they make no mistake, before they enter into such relations, a mistake that would leave its baleful effects upon all their after lives.

It seems to me that to conserve the vital force for the development of the noblest, highest, sweetest and best in manhood and womanhood is far better than to dissipate it for the pleasures of a moment. It seems to me, moreover, that sex reformers do not make it plain enough that their effort is not for mere license, but for the release of the sex slave, and to provide conditions for an improvement in all that goes to make for a better manhood and womanhood in the present and future life of the race.

SARAH STONE ROCKHILL

Alliance, Ohio.

EXTRACTS FROM "WOMAN REVEALED."

The awakened woman knows that she holds in her grasp a mighty franchise. She knows that in the creative world she wields that franchise; that she not only has the power of physical causation, but mental as well, to conceive and mold man, body, mind and soul. Her influence begins at a far more remote period in his existence. She has in her keeping the mystical chalice for inception, conception and fructification; therefore, her influence begins with inception; her potent thought for truth and honesty and equality must necessarily be stamped upon the race before physical conception takes place.

Here begins her overshadowing influence. It is here, at this vital point in woman's existence, that she discovers her greatest responsibility; it is here woman must find her noblest and only assured opportunity for enfranchisement. Her full enfranchisement depends upon her universal thought that all souls are equal; that as she conceives her children shorn of all doubt concerning this equality, so will they come into the world endowed with the belief that there is no question to be decided.

Her supernal privilege of forming her child as she most desires and her divine principle of motherhood is her franchise! Woman should realize that through these she has more power, although it may seem intangible, than if she were granted universal opportunity at the polls. Through this channel her voice may be lifted over all lands with such power and force that

she will be proclaimed "Speaker of the House—the Universe!" The right to hold the gavel with which she shall call the house to order is her divine right of creativeness!

When she recognizes this power and this right, woman will remain no longer unfranchised, but will be recognized as master of the ballot—the vital issue of every business venture—the spirit back of every project—the potent factor of every social, domestic, financial and political undertaking.

N. M. G.

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"The Social General Strike" is the title of a new and important pamphlet translated from the German of Arnold Röhler, and which is calculated to attract the attention of the working classes in general. It is now ready for distribution, and all comrades and social radicals may feel that they have an efficient instrument for the furthering of propaganda.

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EXTRACTS FROM "MAJESTY OF SEX."

Both Man and Woman must be free in concept regarding the purity and holiness of sex-relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions.

Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

By the art of creation or sex-interaction and in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. Without an established principle and by the observation of it, there can be but a relative pleasure in communion between the sexes. Infinitely observed the exchange of sex-force is a most sacred and holy relationship.

NANCY MCKAY GORDON.

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THE RIGHT TO BE BORN WELL.

[As very suitable and pertinent to the question how to secure the best results in creating new human beings, the following paragraphs, selected from Dr. Alice B. Stockham's "Tokology," are herewith given a place in LUCIFER and in our forthcoming pamphlet with the above title. The selections were made for our use by Mrs. Bertha Moore, of Portland, Oregon.—M. H.]

PAINTLESS CHILD BIRTH.

Pain in childbirth is not natural. It is an abnormal condition, caused by an unnatural manner of living. Lower animals, in their free, natural condition, do not suffer in bringing forth young.

The women of many foreign nations have no pain in childbirth.

Pain in pregnancy and childbirth is unnatural and can be prevented and entirely avoided by all who are not too greatly diseased or deformed, and even in cases of disease or deformity the pain and danger may be greatly lessened.

The majority of women will have very little suffering in pregnancy and childbirth if they will observe the following rules: Food and drink should be chosen that lack in bone-forming material.

The fruit and rice diet prevents the diseases of pregnancy and the sufferings of parturition.

Feast on fruits and outdoor air, should be the pregnant woman's motto, and it is a most excellent rule for every one, at all times.

Rice contains no bone-forming material. Rice and fruits should be the main articles of food during pregnancy.

Lemons, oranges, apples, pears, peaches and plums are the best of fruits.

Garden vegetables, excepting beans, can be used freely. Potatoes, corn, milk, butter and sugar can be eaten in moderate quantities.

Wheat bread and eggs can be partaken of very sparingly. Lean meat is the very worst food that a pregnant woman can eat. It contains a large percentage of bone-forming material.

Beans come next and should never be eaten at this time.

Also oatmeal, barley and rye should be entirely excluded from the diet.

If pregnancy is several months advanced before the fruit and rice diet is begun, the juice of at least one lemon should be taken daily. Two or three would be better.

The object of this is to dissolve, as much as possible, the bony material which has already been built up in the child.

Do not fear that the fruit and rice diet will have a detrimental effect on the child. On the contrary, the effect of this diet is very beneficial to the child. Children thus treated are more graceful, athletic and strong, as they grow up, than are those whose bones are harder.

The dress of every person at all times should be supported by the shoulders and perfect looseness, lightness and freedom be secured.

It is very essential that the pregnant woman have this hygienic dress.

The "union" undersuit should be worn and the "princess" undershirt and dress. (A princess garment is a union of skirt and waist). Let no article of dress in the least interfere with perfect respiration, digestion and circulation. To accomplish this, one must do away with all bands, bones and unsupported petticoats. It is better to sew the undershirt to the waist instead of using buttons. The waist may be made sleeveless and open at the back. If you choose, with one button at the top and another at the waist line, and with or without darts. The under-arm seams are sufficient.

Comfortable shoes should be worn, with broad soles and low heels. A garter made of wide tape or ribbon, put twice round the leg just below the knee and tied as loosely as possible, is much more healthful than the patent stocking supporters. No corset of any kind should be worn, either loose or tight.

Full and deep breathing is necessary. Oxygen is a food.

Never uplift the shoulders and chest in breathing, but expand the ribs, chest and abdomen. Live much out of doors and keep the house full of outdoor air both night and day. You must have oxygen, both for yourself and child. Open the windows and doors wide and give a cordial welcome to outdoor air.

The corset is an instrument of torture, bringing misery to millions, both born and unborn.

Face a draft and it will not harm you. Bad air is more to be feared than burglars.

Frequent bathing is very beneficial to the pregnant woman. The sponge or towel bath, taken with a little good vinegar in the water, is very refreshing. The sitz bath is one of the most desirable baths, during gestation. Tepid water should be used, unless for the relief of pain or inflammation, when hot water should be used.

For the relief of pain in any part of the body the hot water bottle is the best little doctor known.

The pregnant woman should have an abundance of congenial and moderate exercise. General housework is desirable, if washing, scrubbing and heavy lifting are avoided.

Light gardening is good, also free, easy walking in common sense shoes and common sense garments.

Exercise should not be carried to actual fatigue. Excessive toil robs the child of vitality and is often the cause of nervous, puny children. It also robs the woman of needed vitality, and if a woman toil beyond her strength during pregnancy, she will not return to her normal form as nicely as she otherwise would.

Excessive gaieties of fashionable life are as bad as overwork. They deprive both mother and child of vitality, but an idle, dependent life is not desirable and must be avoided. Keep the mind occupied with some pleasant employment and as free as possible from anxieties.

Rest as frequently as the need of it is felt. Lie down and relax every voluntary muscle and nerve in the body. This is perfect rest.

"It is natural and reasonable that the mother should be exempt from the sexual relation during gestation."

Sexual intercourse at this time exhausts the mother and impairs the vitality of the child. It also causes abnormal sexual development in the child.

The mother's mind should be free from the subject. For this reason separate sleeping apartments would be best.

Much of the suffering during pregnancy and much of the pain at parturition are caused by sexual indulgence during gestation. Entire continence during pregnancy must be preserved, if the best conditions for mother and child are desired. Disastrous consequences inevitably follow the practice of sexual indulgence at this time.

Such is the intimate connection between mother and unborn child that the exercise of any faculty of her mind or organ of her brain and body stimulates and develops in proportionate degree the corresponding faculty, or organ, in the child.

Therefore, it is plain that sexual intercourse during gestation is a crime, for truly it is a crime to cause a person to be burdened for life with an abnormal sexual appetite. It is as bad as to burden a person with an abnormal appetite for intoxicating drink, or an abnormal appetite for murder.

After parturition, at least two months should pass before sexual intercourse is allowed.

That sexual intercourse during pregnancy is not natural may be proved by observing the manner of life of natural animals. The female never admits the male during gestation, and the male never attempts to force the female at this time, nor at any other time.

If force ever occurs, it is a violation of nature—a result of some abnormal condition. Among natural animals sexual intercourse never occurs except for the purpose of reproduction. This is Nature's way, and it is dangerous to disobey, and use this function for other purposes, as abnormal sexual appetite is apt to be the result.

Whoever claims that the reproductive function should be used for other purposes is either possessed of an abnormal sexual appetite or is more sentimental than sensible.

However much or little this abnormal sexual appetite is indulged, the indulgence of it must be strictly excluded from the time of prenatal influence.

FROM A LAWYER'S STANDPOINT.

Moses Harman has been convicted again, and unless the Circuit Court of Appeals reverses the sentence of the District Court, he will probably serve a year in the Joliet Penitentiary.

The statute under which he was convicted prohibits lewd, lascivious and obscene publications. Articles which have a tendency to stimulate erotic emotion can with some certainty be classified as lewd and lascivious. It is, however, extremely difficult to designate in any terminology that which is obscene. Judges vary greatly in defining it, perhaps depending upon their neuropathic conditions.

Dr. Stockham's "The Wedding Night" was sold at \$3 a copy; it omitted no details. Its publication was largely a commercial proposition. It was, from a conventional standpoint, exceedingly more suggestive, lewd and lascivious than the most suggestive portions of *Venus and Adonis*.

Dr. Stockham was found guilty and fined \$250.00. Moses Harman, for a less offensive article, is sentenced to the penitentiary. This discrimination in fixing a sentence is void of all reason and justice and only has a tendency to increase the already very great disrespect for the law.

Moses Harman, in a sense, was trapped into prison. In discussing the subject of sexuality, it is impossible for Harman to go to a lawyer or judge for assistance or guidance.

The Police Gazette and the *Elite* are admitted to the mails and there seems to be no Judge Landis or Betha or public prosecutor started into action. That Richard K. Fox is a man of great means cannot be the reason, but the fact remains that they send through the mails, coarse, smutty and suggestive pictures and paragraphs.

In Russia there is a censorship. It not only prohibits but points out what can be published or printed with impunity. If you violate the instructions, you take your chance in prison or Siberia.

In "my own, my native land" we have a censorship, the postal authorities and the other officials have the authority to stop non-mailable matter and to confiscate the same by sending it to the Dead Letter Office; they prefer not to confiscate, but to permit the offense then prosecute and convict.

Harman could go to the United States authorities, submit his paper, and they refuse to answer. He could go to a lawyer, and the lawyer may misinform him. He only learns his right, or rather his privileges, within prison walls.

A lawyer to venture an opinion, must compare his knowledge of what is ordinarily permitted to go through the mails with the two articles which were published by Harman, which have absolutely no tendency to excite the passions, and passing a favorable opinion, pass his client into the penitentiary.

For instance, the following poem appeared in the Literary Supplement of a Chicago Daily.

It was written by Gilder, editor of the Century Magazine and is also to be found among his "Poems and Inscriptions." The Chicago Daily was circulated indiscriminately among young, old and infants. With some trepidation I suggest its publication in *LUCIFER*, feeling that as it passed through the mails that precedent will not be broken for the purpose of sending an old man to jail.

I ask Judge Landis, the prosecuting attorney and the readers of this paper to read this poem:

"If lest thy heart betray thee,
Thou to one lover would not constant be,
And yet thou wouldst love me—
This boon I pray thee:
Divide the dark from light,
Love me by night.

"If thy sweet thought would find me,
Not through the garish day Oh, Give it wing,
In shadows clasp and clasp and cling,
And bless and blind me!
When stars are still and bright—
Love me by night.

"In longing dreams I'll name thee;
In secret hours when breathes the midnight rose,
Thy heart in mine shall close—
Great love shall claim thee,
O mine in dark and light,
In day and night."

Now eliminate the beauty of the style and considering only by comparison the articles in *LUCIFER* with this poem, does it not

appear more suggestive and inviting than the cold bald statements appearing in Harman's paper?

The indictment was a myth, the trial a farce and the cause of imprisonment an equivocation. A paper with only two or three thousand circulation is not racy; a racy paper would have 100,000. Harman's crime is that he opposes the present marriage system and publishes a paper in opposition thereto. Without monogamy, without inheritance through the father to the legal child, the present property system would fall into shreds. Harman is attacking the institution of private property, the property of the men; of the man holding capital in the ex and in his wife.

The state—the capitalists—will not care for children; the woman cannot; so man must individually be made to care for them. Love, affection, compatibility do not enter into present society ethics. The absence of any one of these elements will not justify separation or divorce. Monogamy will only exist when the women insist upon it, and they can do so only when they are economically free.

With sincere hopes that no over-susceptible reader will discover any unusual stimulation of his cerebellum and paralysis of the cerebrum, I remain sincerely,

SCYMOUR STEDMAN.

THE REAL CAUSE OF LUCIFER'S OFFENSE.

Mr. Stedman errs, it seems to me, in his characterization of Dr. Stockham's judicially condemned work. Shakespeare's "Venus and Adonis," if I remember correctly, is a glorification of physical love. Dr. Stockham's "Wedding Night" is a clearly worded letter of instruction to the married, written apparently with the purpose of teaching them the laws of health in marriage in order that both man and woman could live happy, healthy lives, and pass on a heritage of health and happiness to their children. To Oliver Wendell Holmes, I believe, is attributed the assertion that "To reform a man we must begin with his grandmother." Dr. Stockham realized that it is impossible to reform the grandparents of the present generation; but she evidently believed it both possible and desirable to properly instruct the potential grandmothers of future grandchildren. I believe that "The Wedding Night" is a work of great value in the hands of young women who seriously desire to so live that their offspring may be healthy, strong, happy, intelligent.

★ ★ ★

In asserting that the articles on which the editor of *LUCIFER*'s prosecution and condemnation were based were "less offensive" than Dr. Stockham's "Wedding Night," Mr. Stedman does not take into account, for the moment, the real cause of *LUCIFER*'s offense. That cause is *LUCIFER*'s advocacy of self-ownership and self-control in the intimate relations between men and women, and its ignoring of the man-made rules which nominally attempt to regulate such relations. This real cause of offense was plainly stated by Mr. Hull, the superintendent of second-class mails at the Chicago postoffice, when he told the editor that in his opinion every issue of *LUCIFER* is "unmailable," and gave as his reason not that every issue contains obscene and indecent language, but his belief that "If your [the editor's] ideas were to prevail, society would be in a state of chaos." In this view of the case, and when due consideration is given to the fact that Dr. Stockham does not oppose the present marriage system but simply informs people how they may live in marriage in a way to insure their health and happiness, it is not surprising that the sentence of the editor of *LUCIFER* was the heavier; rather, is it surprising that Dr. Stockham was not let go free, and the editor of *LUCIFER* given the extreme penalty of ten years' imprisonment. But though courts may emulate the example of the old lady who tried to sweep back the sea with her broom, they will as signally fail as did she; for they cannot stop the advancing tide of thought even though they should succeed in suppressing *LUCIFER* and imprisoning its editor for life. Fortunately progress does not depend entirely on the life of one paper or of one man; though each individual, even though in himself weak, may be a factor in the progress of the race.

★ ★ ★

The father of Judge Landis fought, and, if I mistake not, died, in the battle of Kennesaw Mountain in the so-called civil war. Thence the judge received his name—Kenesaw Mountain Landis. Had the judge's father, I wonder, "formed the eccentric habit of courting" death in battle? Surely it would be as fair to so assert as it was for Judge Landis to assume that the editor of *LUCIFER*

had "formed the eccentric habit of courting imprisonment." It is probable that the soldier did not really desire to be killed; perhaps he thought that in risking death he was being of service to humanity. Certainly the editor of *LUCIFER*, like other men, prefers freedom to imprisonment, life to death; but, like the conscientious soldier he willingly risks liberty and life in the endeavor to be of assistance to his fellow men.

L. H.

WHAT OUR EXCHANGES SAY ABOUT IT.

"The people's Press," a small but very much alive weekly paper, published at 111 Blue Island avenue, Chicago, has this to say in regard to the late sentence against *LUCIFER*'s editor:

"Moses Harman, publisher of *LUCIFER*, the ablest paper published on the sex question and woman's freedom, has been sentenced to one year in the penitentiary for obscenity in publishing an article by Dora Forster. This article was too far advanced and too broad for the narrow minds of Christians (?) Any one who has heard Mr. Harman lecture or who knows him personally can have nothing but respect for that grand old man, over 70 years old, and we hope that all lovers of freedom of speech and press will contribute to raise a fund to appeal his case. Send contributions (be they ever so small) to 500 Fulton street."

Many thanks, Brother Lenau, for manly protest and for kind words of appreciation. Though mainly devoted to industrial or economic freedom, the "People's Press" recognizes the importance of the agitation to which *LUCIFER*'s pages are mainly devoted. For many months it has carried an advertisement of our "Son of the Morning," and has long shown a bravely fraternal spirit toward us in many ways. It is published at the low price of fifty cents per year of fifty-two issues, or less than one cent per copy. It is the determined foe of all slaveries, all superstitions, and well deserves the earnest and liberal support of all lovers of freedom and of justice.

And here is what a much older and much larger reform journal, the "Truth Seeker," New York, has to say:

"Both of the Chicago prosecutions under the Comstock law have resulted in conviction. On June 6 Judge Bethes of the Federal court directed a subservient jury to bring in a verdict of 'guilty as charged in the indictment' against Dr. Alice B. Stockham, author of 'Tokology' and other works of that nature, and against Edward B. Beckwith, Dr. Stockham's business manager. On June 15 a similar verdict was returned against Moses Harman, the publisher of *LUCIFER*. In both cases an appeal will probably be taken. Dr. Stockham and her friends, it is said, are well able to 'make a fight to the finish,' but the case is different with Mr. Harman, who needs all the financial assistance he can get. Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, will receive contributions for the defense. A strong protest should be made against these prosecutions. Though it may not be fully effective, it will influence the public mind against further proceedings of the same nature. Communicate with Dr. Foote, learn the facts in the matter, and then, if you believe in it, do something to help vindicate the liberty of discussion."

The "Truth Seeker" is published weekly at \$3 per annum. If any reader of *LUCIFER* has never seen a copy of this, the largest, and, as I think, the oldest, of the American Free-thought journals, I would advise such reader to send ten cents for a sample copy. The thanks of all lovers of truth and human progress are due to the editor of the "Truth Seeker" for his fearless championing of freedom of speech and of press.

M. H.

THE CRIME OF INFANTICIDE.

[The following article is written by Ella Wheeler Wilcox as a comment upon the case of Clara Adler, a young girl arrested and to be tried for murder on the charge of infanticide.]

Before any jury decides to execute the girl who has slain her fatherless baby, in terror of the world's scorn, let all the wiles of the land who have slain their unborn children because they did not want to be bothered with their care and expense be brought up for trial.

Child murder is murder whether the invisible child's heart beats under the mother's or visibly moves the cambic robe lying in her arms.

Fashionable women whose attendance at fashionable churches is unremitting, aided by fashionable medical accomplices, commit the crime of murder of unborn children all over our Christian land, and walk abroad unmolested by law. Were any physician, in any community, to state the number of respectable women and wives who appeal to him for such criminal collaboration, the world would be astonished at his reply.

Many of these women go about their project in cold blood, with no reason save selfishness and love of pleasure as incentives. This poor crazed girl committed her dreadful act in a frenzy of shame and terror—shame at her loss of self-respect, terror at the world's hand lifted against such offenders of established laws of civilization. She had loved as primitive woman loved, and followed the will of her lover, believing all he promised. She forgot self-protection in her love, and sacrificed pride, but there was no thought of sin in her mind. She was in God's sight, more truly the man's wife than many a woman who walks down church aisles, while the organ peals forth the wedding march, with hatred and disgust in her heart for the man whose god bought her.

The child born of love of the mother for the father alone is legitimate in the sight of the Great Creator of All Things. No legislature, no court, no marriage laws can make the children conceived in hatred or indifference legitimate.

But the world needs laws and marriage. Imperfect and crude as our social conditions are, they are the best for the maintenance of order and decency which have yet been formulated.

The woman who fails to give her child the seal of love has wronged it for time and eternity. The woman who has failed to give her child the sanction of church and law has wronged it for its earthly span of life.

And she has wronged herself by descending from the standards set by the world and society for her to maintain. God made love, and man made marriage, and woman must follow the dictates of both before she brings a well born child into existence. Unfortunately, public opinion ignores the violation of God's law, and gives all its condemnation to the violator of man's law. The worst devil conceived by superstition never fashioned a hell so terrible as this world of church-going people provides for an erring woman.

It was the thought of her suffering and of the suffering of her fatherless child in this earthly hell which drove Clara Adler to her awful crime.

God pity her, and all like her; and God speed the day when the world will remodel its ideals of what constitutes illegitimacy and true motherhood. Progress speed the day when the man who deserts the mother of his child will share whatever punishment may be meted out to her by society, or courts of justice, for any desperate act. Childless wives, who hide dark secrets under lace covered breasts, as you sit in divine service next Sunday, send up a prayer to God for poor Clara Adler.—Ella Wheeler Wilcox, in "Chicago American."

A PROPHECY.

The great Swedish botanist, LINNAEUS, saw his works burned by an ignorant mob a little over one hundred years ago, because they treated of the sex of plants. Now every student of botany is familiar with the reproductive functions of the vegetable kingdom, and Mr. LUTHER BURBANK of Santa Rosa, California, is astonishing the world with the use he is making of such knowledge. Now, I predict that some day—maybe another century hence, judging from present indications—school children will be so thoroughly educated in regard to the human reproductive functions that the most perfect specimens of the human family ever born into the world will appear on this planet—not by chance, but by *wise propagation*. With the present discouraging indications, my prediction may look decidedly dubious, but it is sure to be realized some time, and the martyrs of to-day are preparing the way. You and Dr. Alice B. Stockham and others engaged in this educational work must suffer the penalties for your crimes (?) and misdemeanors (?). E. B. Foote, Sr., M. D. Larchmont Manor, N. Y., June 17, 1905.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Eliabell." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.



MOSES HARMAN, EDITOR AND PUBLISHER.

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TERMS OF SUBSCRIPTION.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 142 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 1895—there was deposited in the general postoffice at Chicago, an edition of LUCIFER numbered 1642, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of LUCIFER, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had not been sent to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-Class Matter. P. H. Chicago, June 20, 1905.
Moses Harmon, Publisher LUCIFER THE LIGHT BEARER, Chicago, Ill.
Sir—The Postal Department at Washington has ruled that

the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,

P. E. COVSE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send LUCIFER No. 1642 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the judicial branch of the government, but simply part of the executive branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "this is a question with which I have nothing whatever to do. I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone."

We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the police department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a warrant from the city government to destroy the furniture of gamblers of a certain class, but that no warrant has been issued, so far as known to this deponent, to any one to destroy the property of LUCIFER's office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of LUCIFER and decide whether the matter is mailable before the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should my paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a grateful people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of LUCIFER for thankfulness that we are living in the United States of America and not in England, France or Russia!

M. HARMAN.

WHAT OF THE FUTURE?

That is, what of the future of LUCIFER, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name Lucifer—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of LUCIFER's future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of sex, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slaveries, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter

of slavery. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all *obscure* are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

* * *

Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given *Lucifer's* editor plainly to understand that in his opinion no edition of *Lucifer* should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of *Lucifer* is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be destroyed, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

Facing this contingency I now ask *LUCIFER's* subscribers, "WHAT SAY YOU ALL?"

Yours for the fight for the right of free discussion.

M. HARMAN.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in \$1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court.

"Harman is an advocate of liberalities in married relations and publishes the magazine known as *LUCIFER THE LOUVE FLAME*. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) learned of the sentence," for I did not hear the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially deaf I tried hard to follow what he was saying, but his tones were low and weak, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

* * *

I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say, why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the citizens' right to address the jury in my own behalf, which denial was wholly unexpected and wholly without precedent in similar cases, so far as I then remembered, but to deny me my womanhood right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the motives of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs of human conduct. We all seek to know, as far as possible, the whys and the wherefores—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or privilege, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the chief factor, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is to hear what the actor himself has to say in explanation of his act. No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

* * *

While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a young man and that he is one of the later appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he did not want the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the jurors to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of *LUCIFER*, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking imprisonment"—thus plainly indicating that he considered me a fanatic on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Kenesaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Bethea that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Bethea, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that sex is not a proper subject of discussion, either in

public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-humanistic.

In other words, by depending on precedents the tendency is always to make a fetish of the letter of the law. The law is magnified and made honorable at the expense of justice, at the expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created for the law, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for man, for woman, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city. M. HARMAN.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

C. S. Haney, \$1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, \$2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, \$1; E. Bordwell, \$2; B. W. Collins, \$2; Mary Everett, 50c; Isaacs, \$1; Mrs. A. B. Fish, 50c; J. B. Phinney, \$1; O. N. Bancroft, \$2.50; John Knott, \$3; A. G. Lenberg, \$4; Adler Jorgensen, \$3; Ella Slater, \$1; S. O. B., \$1; J. S. Roney, \$1; Amy Odell, \$3; E. E. De Graff, \$2.50; Dr. G. A. Bradford, \$1; F. P. Meade, 25c; Bertha Moore, \$1; S. Gelus, \$1; George J. Callender, \$3; Katharine Beck, 50c; E. C. Macdonald, 50c; a friend, \$1.15; Walter Ufer, \$3; Frank Kremer, \$2.50; a friend, 50c; S. T. Hammersmark, \$1; J. M. Livshin, \$1; B. Kaplan, \$1; J. D. Mack, \$1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Oadre, 25c; Christ Drylake, 25c; Christ Goetz, 25c; A. Horschueck, 25c; A. W., 15c; Gordon, 15c; J. B. Lennau, \$1; B. F. Cheney, \$1; J. H. Greer, M. D., \$2.

B. F. Cheney, \$1; A. Chicagoan, \$2; A. Kentuckian, \$1; A. L. Heuple, \$1; C. S. Haney, \$2; F. E. Bergman, \$2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers still remain silent. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do NOT want LUCIFER it will cost only one cent to so notify us on a postal card.

Hopefully yours for the right,

M. HARMAN.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Otto Wettstein, La Grange, Ill.: LUCIFER No. 1042 has not reached me. What's the matter? Are we living in Russia or in the country founded by Washington, Jefferson and Paine?

O. L. Harvey, W. Lafayette, Ind.: No LUCIFER has arrived yet. One reason I subscribed for your paper was to learn about your trial and its outcome. I am still in ignorance; but I see you are not in the penitentiary.

T. Sakai, editor of "Chokugen," Tokio, Japan, May 23, 1905.—"Dear Comrade: I have received your letter and 'Sex Radicalism.' Am now reading the book with great interest. Thanking your kindness, I am yours fraternally."

F. H. Bergman, Chicago: Find inclosed \$3. Credit my subscription one year; send LUCIFER six months to inclosed address, and use balance for your defense fund in your gallant fight for free thought and free motherhood. With great esteem and fraternal greetings.

Mattie Day, Philadelphia, Pa.: LUCIFER No. 1042 has not reached me. Is it a postal hold-up? I want to receive LUCIFER whether the postal officials think it is best for me to have it or not. I can decide that matter for myself. My heart's best wishes to you and yours.

H. C. Hanson, Aurora, Ill.: We have not received LUCIFER No. 1042 (the suppressed number) yet. Find inclosed \$1 to apply on my subscription and 25 cents for trial subscription to accompanying address. With emphatic protest against the postal inquisition, I sign myself your friend and comrade.

H. Scott Bennett, State Parliament House, Melbourne, Australia.—"I strenuously object to the suppression of free speech under almost any conceivable circumstance. Will send subscription later. Yours in the cause of mental and economic freedom. . . . Would be glad to have correspondence with readers of your paper."

Elmer Ellsworth Carey, associate editor and manager of "Suggestion," Chicago.—"Dear Mr. Harman: Just a line to tell you that your work will some day be appreciated. You have the consolation of knowing that while you are punished for daring to express your thoughts, you have a long line of goodly company extending back even to Socrates."

B. F. Cheney, Chicago, Ill.—"I am very sorry to hear that you are again sentenced to go behind the bars for trying to enlighten people in regard to social relations, and in truths relating to sex. But the sex relations and all matters pertaining to sex are under the ban and *no one* to him who does not obey orders and keep quiet in regard to such things."

O. N. Bancroft, Bartow, Florida.—"I enclose a mite, \$2.50, to assist in your successful (as I hope, forever) defense of free speech, and a free press, as constitutionally provided. . . . I hope you will win out in freedom, and may the right prevail. Your paper is very interesting, and I like its present form. Should my time expire while I am absent this summer and fall, keep it coming and I will pay for it all."

Dr. S. A. West, Rock Port, Mo.—"My Dear Brother: Your communication has been received, also the books which you mailed. I have gone through them with you, and I must say the work which you have done is by far the most important ever undertaken and championed by any man in the open field of this great world of mind. . . . It has required a steeled and invincible spirit, and you have certainly ruled this spirit with a rod of iron! You have scattered the fire of truth; you have arranged the records and opened the 'way' for coming

generations, who will, in due time, understand your spirit, and call you "blessed!" Whether a hundred years or as many minutes, life is sweet in the moment in which a duty has been rendered unto ourselves through service to a principle belonging to all! You are father, son and brother to womanhood, and there is no higher estate or reward than this."

Geo. J. Callender, Trinidad, B. W. I.: I herewith inclose \$3.11—\$2 for the good of the cause, and \$1 for LUCIFER to be sent one year to inclosed address. I have received a circular from the Free Speech League requesting aid for your cause, to which I shall endeavor to contribute later. Yours for liberty and progress.

A. B. Fayve, Chicago: I have received but one of your papers since the middle of May. If I wish to read and will pay for as clean and instructive a publication as LUCIFER, I don't understand the right of government to keep back my mail from me. As I understand it, the government is the people. I am one of the people, and I want to receive LUCIFER.

Lady Florence Dixie, Glen Stuart, Scotland: I shall be most anxious to hear the result of your trial. It will be a cruel injustice, indeed, if you are imprisoned or fined for publishing plain-spoken opinion. Why, we are freer in antediluvian Britain than in Rooseveltian America! With sincere good wishes, I am always most truly your friend and sympathizer.

J. F. Paulson, Chicago: Received sad information of your sentence, the meaning of which is understood only by those who love liberty. Not many do we find who appreciate your work in the cause of true motherhood, mankind, and liberty. You are a century in advance of the common understanding, for you to be a target for persecution is certainly most painful to your friends. I should be glad to render some assistance now, but must wait a little longer.

E. B. Foote, Sr., M. D., Larchmont, N. Y.:—"Inasmuch as the Junior has been taking LUCIFER right along, I have had access to it each week, but as every subscriber counts, I think I ought to add my own name. I therefore enclose \$3, for which you will mark me up for the time it will pay for. There are no names that I could give you from this place, for it is a very conservative neighborhood. I trust you may come out of your difficulty right side up."

Bertha Moore, Portland, Ore.:—"I enclose \$2. One is for subscription and the other is to help in the cause of free speech. I enclose an article which you can publish if you wish. If published, I want two or three hundred leaflets struck from the same type, perhaps more."

[The article is a good one and will be printed if we can find room. Thanks for present help as well as for many similar favors in the past.—M. H.]

Olivia FreeLove Shepard, Home, Wash., June 2, 1905.—"Moses Harman, Dear Friend of Freedom: I have just read Lois Walbrook's new edition of "Woman's Source of Power." It is a clear, calm, strong, highly vitalized statement of the greatest need of the age—woman's ownership and control of her own being. Its logic is simply unanswerable, and I wish I had means to put it in the hands of every woman and those of every man who has an awakened conscience concerning his treatment of her."

A. E. Clark, Hecla, S. D.:—"If I were big enough, I would have things different. Of course, I think your work has crowded old Mother Grundy off of a considerable portion of her easy seat, but it will take a few generations that are at least well born to entirely knock her out. . . . As long as we have so many pin-headed blatherskites in the country, they will crowd themselves into the offices, as I have not observed any office seeking the man. I do not go much on that old saw, and we find our offices filled with men who never made a success of their own business, and have no capacity. Men who are capable of successfully managing their private business are not looking to the public for an idle seat. . . . So I do not look for much improvement until we get intelligence enough to grade up the whole mass to a higher degree of perfection, and look upon our officers as our servants. Now we elect and appoint men to rule and

govern us, and they would be simple, indeed, if they did not give us what we deserve. We are as Bryan says of the Democratic party. . . . The first thing we should do is to deserve success. When we as a people deserve to govern ourselves, we will do it, but until then we will have to be governed by the incapable class, who hypnotize themselves into the belief that they can govern us very much to our advantage. . . . I send you draft for \$2.00 to extend my subscription two years. Occasionally I hand out LUCIFER, but it does not seem to tickle the common palate as well as the popular ruffian. . . . I hope your fare in prison will develop your muscle so you can wield the pick with renewed vigor, that you may get a hole through the shell of ignorance and hypocrisy and let in the light of reason, which will right all wrongs."

A. L. Heuple, Hot Springs, Ark.: We send \$1 as a trifle to help you in your fight, and would make it more if we could. I cannot see what there is to find fault with in "Sex Radicalism" though I re-read the tenth chapter, which I understand is the one complained of. It is certainly ideas that they are fighting this time. I cannot see how a charge of obscenity could possibly be maintained before any fair-minded person, but where there is so much prejudice everything is possible. Mr. Heuple says he is glad you gave Mr. McAfee an idea of what you thought of his prosecutions. We hope you will come through all right.

Martin Norstedt, Laurium, Mich.: I did not receive LUCIFER No. 1042. I suppose you were not able to get out your paper on account of your trouble with "Mother Grundy." Hope you will come out of it with flying colors. You know I don't like to miss a single copy; that's why I write to you. Yours for freedom of thought, press, and speech.

[A considerable number of our subscribers have also concluded from the non-appearance of LUCIFER that none was issued; when, on the contrary, a double number was printed and deposited in the postoffice as explained elsewhere in this issue.]

Arthur Wastall, East London, Cape Colony: Have been wanting LUCIFER to take up with the "Round About" correspondence plan, and the R. A. to embrace the wider field of sex ethics which LUCIFER champions, and now comes a woman who promises to do the very thing with a new organ. Well, we shall see what she turns out. I am convinced that both Miss Bacon's journal and yours will be benefited. There is lots and lots of room along these lines. Glad you save your eyes as much as possible, but you mustn't suppose I expect you to reply to my scrawls. You are too busy a mortal for that. Stick to the helm as long as possible and save yourself all possible in order to do this, and we shall all be thankful. With every good thought.

Lucy E. Parsons, Chicago: I have just this minute learned of your sentence to one year in prison. To say that I am shocked and saddened by the prospect of your threatened incarceration is to use language too mild to express my real feelings. It matters not how we may differ as to which must be first secured—economic freedom or sexual freedom—we know that both are necessary and must come, and those who suffer in the cause of either must not be allowed to suffer without enlisting the sympathy and support of the other. I inclose \$1 now and will try to do more later on. Dear old comrade in the cause of woman's emancipation, I had hoped that you would be able to pass your few declining years in freedom, but it seems that it must be otherwise.

M. M. J. M., Chicago.—"A shudder runs over me as I realize the purport of your note stating that you have been sentenced to one year in the penitentiary. . . . Possibly it is needless to state that I am not in thorough accord with the utterances of LUCIFER on the marriage question. Probably not one-half of those who subscribe for the paper believe as you do. Still it is the boast of all Americans—and I am proud of my birthplace—that freedom of thought and speech are guaranteed to all. I know there is a free press! The Chicago American is ample proof of that. Or, can it be that I am mistaken; that it is only the fear of what might be done with the glittering board of wealth that Hearst controls that keeps the 'law enforcers' at a distance?"

"It would appear to one who would see fair play that the punishment is uncalled for. But you are not the only martyr. Joseph Dunlop suffered imprisonment for publishing a line of

"ada," that had previously been allowed to appear in other papers of Chicago. A similar line has been running in one of the dailies since Dunlop's imprisonment. Why the discrimination? Ella Wheeler Wilcox, in a recent article, practically voices the sentiment expressed in *LUCIFER*. Yet neither Mrs. Wilcox nor the publisher are prosecuted. One law for all would seem to be fair. I presume the inquirer concluded I might suffer morally, so he refrained from delivering the last issue of *LUCIFER*.

"Brother Harman, I trust your days at Joliet may be brightened by your honest belief that you are doing a good work. It seems too bad that you should suffer at your age for a cause that at best can bring you little reward and scant thanks from those whom you seek to benefit."

Tom Swinburn, Charleston, W. Va.—"From my inmost soul I hate tyranny, whether it be in Russia or in the United States. I shed my blood for the preservation of this Union. Am crippled for life, and if anything could make me regret the suffering and sacrifice freely laid upon the altar of Union, it would be such damned idiosyncrasy and despotism as the postal authorities are displaying to please a set of ninnyes. They show the quality of their bravery and magnanimity by jumping with both feet on a poor little sheet like *LUCIFER*, while they never disturb the powerful dailies nor large magazines. . . . I am paid up and intend to keep paid up as long as *LUCIFER* interests me as it does now, no matter whether I agree with it or not, and I will get as many more to subscribe for it as I can."

Frank Kremer, Chicago: Inclosed find \$2, for which send *LUCIFER* three months to each of inclosed eight names. The last number of *LUCIFER* which I received was 1039, and I thought it was suspended until you got through your trouble. I will not express my sympathy to you in regard to your sentence. I suppose you got enough of that, because it is cheap; and what you really need for your fight—that is, money—it is something of which I can send but little.

[One of the best ways to help *LUCIFER*—if it is not really the best—is to send trial subscriptions; but we hope our friends will let us know if the names are sent with the consent of the trial subscribers. If consent is not given when names are forwarded, we wish to be notified so that we may write and ask if papers are desired. Such assistance in the circulation of *LUCIFER* is gratefully appreciated.]

S. Geiss, Worcester, Mass.—"Enclosed find \$5.10, for which credit me one year on subscription. I hasten to renew, since I appreciate the contents of *LUCIFER* better than any literature received by me. Send me the following: 'Woman's Source of Power,' 25c; 'Law of Population,' 25c; 'Curse of Maternity,' 25c; 'Prodigal Daughter,' 25c; 'Creative Life,' 25c; 'Strike of a Sex,' 25c; 'Woman in Her Relation to Church and Canon Law,' 10c; photo of M. Harman, 25c. For the rest send me 'Wedding Night,' by Dr. Stockham. Sorry I cannot contribute more to the Free Speech fund. Must do something later, for it is my liberty as well as yours that is assailed."

["Wedding Night" cannot be obtained for love or money. The fine exacted from the author, Dr. Alice R. Stockham, by the United States authorities, in obedience to the demands of the postal inspection, closes the sale of this very excellent educational document until a wiser and better administration of public affairs comes into power.—M. H.]

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If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number. If a copy of *Lucifer* fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

BOOKS AT HALF PRICE.

To encourage our friends who are buying books for free distribution or for circulating libraries, we have decided to offer the following books at half price for the next three months. Part of these books are of our own publication; others have been either donated to us to help our work along or they have been purchased by us at rates that will justify the reduction named.

The prices named are the common retail prices. We offer them postpaid at one-half these rates.

"Hilda's Home; A Story of Woman's Emancipation from Sex Slavery," and also from industrial slavery. 425 pages. Paper cover, 50c.

"Human Rights," by Jas. Madison Hook, with an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races." Price 5c.

"Hints About the Teachings of Natural History," by A. Proletary. But few copies left. Price 10c.

"Law of Population," by Anna Besant. 25c.

"Ruled by the Tomb"—a discussion of free thought and free love, by Oxford Northcote. An Englishman's view. Price 10c.

"Next Revolution," or woman's emancipation from sex slavery; Nos. 1, 2, 3 and 4. These booklets are largely made up of reports from the trials of *Lucifer's* editor in the Kansas courts, and of the attempts to suppress the paper by putting its editor and publisher in prison. Price each 10c.

"Eight-Hour Movement," by John P. Altgeld. 10c.

THE ASCENT OF LIFE.

By Moses Harman.

How Evolution Evolves.

Together with Marriage, What It Is and Was, by the same. Also, *Whose Is the Child*, by the same. Also, *Cityless and Countryless World*—A Review, by the same. Also, *The Prodigal Daughter*, by Rachel Campbell. Also, *Flower Chips*, from the Private Correspondence of Rachel Campbell, by Florence Johnson. Also, *Legal Wifehood*, by Lucinda B. Chandler. Also, *Reminiscences of the Long Ago*, by Lucy N. Colman. Also, *A Criticism With Comments*, by Rachel Campbell.

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An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price \$1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

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ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 1895—there was deposited in the general postoffice at Chicago, an edition of *LUCIFER* numbered 1042, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of *LUCIFER*, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had not been sent to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

* * *

Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-class Matter, P. H. Chicago, June 30, 1905.
Moses Harmon, Publisher *LUCIFER THE LIGHT BEARER*, Chicago, Ill.
Sir—The Postal Department at Washington has ruled that the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,
P. E. COYNE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send *LUCIFER* No. 1042 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the judicial branch of the government, but simply part of the executive branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "this is a question with which I have nothing whatever to do. I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone."

* * *

We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the police department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a warrant from the city government to destroy the furniture of gamblers of a certain class, but that no warrant has been issued, so far as known to this deponent, to any one to destroy the property of *LUCIFER*'s office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of *LUCIFER* and decide whether the matter is mailable before the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago

before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should my paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a grateful people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of *LUCIFER* for thankfulness that we are living in the United States of America and not in England, France or Russia?

M. HARMON.

WHAT OF THE FUTURE?

That is, what of the future of *LUCIFER*, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name *Lucifer*—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of *LUCIFER*'s future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of sex, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slavery, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter of slavery. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all eclogues are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

* * *

Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given *LUCIFER*'s editor plainly to understand that in his opinion no edition of *LUCIFER* should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of *LUCIFER* is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be destroyed, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

* * *

Facing this contingency I now ask *LUCIFER*'s subscribers, "WHAT SAY YOU ALL?"

One of three things, it would seem, will have to be done:
First. Cease the discussion of the sex question in *LUCIFER's* columns, or.

Second. Make this discussion subordinate to, secondary to, the discussion of other questions of human interest, or.

Third. Give up the struggle and let *LUCIFER* die!

Fourth. Fight it out to the bitter end, if bitter it must be!

That our readers may be the better able to make up their minds on this question of *LUCIFER's* future, we herewith republish the two articles that the censor at Chicago and the authorities at Washington have declared "unavailable"—the one entitled "As Seen by an Old Time Friend," and the other, "Extracts from Majesty of Sex." Whether the publication of these articles are the real cause of the "hold up," or only the pretext, I certainly do not know, but judging from reasonable probability it is far more likely that the real cause is the four pages of history of the "Postal Inquisition" which pages cannot be reproduced in this issue, and the editorial comments upon the farce of a trial that resulted in conviction and sentence of *LUCIFER's* editor—part of which comments are reproduced in this fragmentary and disjointed number—a number that has no number, and no title page.

One more question and I will close for this time: While you are making up your minds as to what should be done, please let us know how many of *LUCIFER's* subscribers are willing to pay letter postage, or two cents postage on every issue that is denied the use of the mails?—as were numbers 1099 and 1042?

Please answer by letter and not by postal card.

Yours for the fight for the right of free discussion.

M. HARMAN.

AS SEEN BY AN OLD-TIME FRIEND.

Dear *LUCIFER*: Often do I see ideas expressed that I would like to either commend or condemn, but I think there are others who can better teach or criticize than I. So I let it go, and yet we are all needed in this great struggle to free woman from sex serfdom.

I want to emphasize what Mrs. Loomis says in regard to Ella Wheeler Wilcox's position on the sex question, as shown in the quotation from the New York "World." What a grand opportunity Mrs. Wilcox has. Being above reproach, enshrined in the hearts of all intelligent, progressive people, as worthy to be heard on any subject, how she could cover herself with glory if she would throw herself into the work of woman's sexual emancipation.

Dear Sister Ella! have you not a commission for the work? If you have not, we cannot expect you to do more than you are doing, or will do.

I well remember when H. W. Beecher had the opportunity to do great good in the cause of social freedom, by declaring that all is not sin outside of conventionalism—that love can be pure outside of institutional marriage, and that the "grand passion" waits not for man-made laws to open a channel for expression.

I would like to give my thought upon another subject, touched upon by "Nemo" in the same issue, April 27, and to thank him for what he says in regard to young girls and elderly men and surgeons. To me, the idea is utterly repellant that people should try to assist nature in her most holy and sacred work—should try to help the young to sexual experiences. To my mind, love is the only sanction for the sex act, and I think this truth should be taught to the young of both sexes—and perhaps some older people might profit by the thought—and that the selection of a sex mate in accord with their needs of affection and companionship is the most important event in their whole lives; and that promiscuous sex relations—before or after they have found their own—would be a great obstacle in the way of their present or future happiness.

So I would like to emphasize the thought that the young should wait for the approval of the God within—wait till they feel certain that they make no mistake, before they enter into such relations, a mistake that would leave its baleful effects upon all their after lives.

It seems to me that to conserve the vital force for the development of the noblest, highest, sweetest and best in manhood and womanhood is far better than to dissipate it for the pleasure of a moment. It seems to me, moreover, that sex reformers do not make it plain enough that their effort is not for more license,

but for the release of the sex slave, and to provide conditions for an improvement in all that goes to make for a better manhood and womanhood in the present and future life of the race.

Alliance, Ohio.

SARAH JANE ROCKHILL.

EXTRACTS FROM "MAJESTY OF SEX."

Both Man and Woman must be free in concept regarding the purity and holiness of sex-relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions.

Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

By the art of creation or sex-interaction and in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. Without an established principle and by the observation of it, there can be but a relative pleasure in communion between the sexes. Intimately observed the exchange of sex-force is a most sacred and holy relationship.

NANCY McKAY GORDON.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in \$1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court.

"Harman is an advocate of liberalities in married relations and publishes the magazine known as *LUCIFER THE LONELY BEARER*. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) learned of the sentence," for I did not hear the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially deaf I tried hard to follow what he was saying, but his tones were low and weak, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the citizens' right to address the jury in my own behalf, which denial was wholly unexpected and, wholly without precedent in similar cases, so far as I then remembered, but to deny me my manhood right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the motives of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs

of human conduct. We all seek to know, as far as possible, the why and the wherefore—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or privilege, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the chief factor, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is to hear what the actor himself has to say in explanation of his act. No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a young man and that he is one of the later appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he did not want the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the jurors to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of *Lucifer*, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking imprisonment"—thus plainly indicating that he considered me a fanatic on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Keneaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Betha that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Betha, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that sex is not a proper subject of discussion, either in public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-humane if not inhuman.

In other words, by depending on precedents the tendency is always to make a fetish of the letter of the law. The law is magnified and made honorable at the expense of justice, at the

expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created for the law, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for man, for woman, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city. M. HARMAN.

LETTER FROM NEW ZEALAND.

"Okataina," Foxton, Manawatu, New Zealand, April 14, 1905.

Dear Mr. Harman: I have your letter of January 30, for which many thanks. Many thanks also for the twenty copies of Mrs. Dora Forster's splendid pamphlet. I have got my friend the Danish missionary at Potamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civilized nation, except that the sentence I have underlined on page nine shows that, unless suitable precautions are taken, there may be a danger from the point of view of Darwinian "survival." I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting.

I am just getting out a second and enlarged edition of my "Ultimate Problems," and in a few days will send you a copy and one for your daughter. The theological views expressed are very far removed from those of Orthodoxy, but also from those of most opponents of Orthodoxy.

I am glad you like "Jeannette" on a second perusal. I have not yet come across the review of it in *Lucifer*, but have seen an advertisement of it containing a short extract from the book, illustrating the infamy and blackguardism of the white races towards "hetairai." This ought to be coupled with the classical paragraph on the subject in Lecky's "History of European Morals." Yours very cordially, F. W. FRANKLAND.

[The pamphlets came all right, and have been hoping soon to find time to give them a careful review and to print extracts from same in *Lucifer*, but so far other things have prevented.—M. H.]

THE FREE SPEECH LEAGUE.

Editor *LUCIFER*: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming cooperation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send your name and address and your dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington Avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

ERWIN C. WALKER,
Chairman Executive Committee.



MOSES HARMAN, EDITOR AND PUBLISHER.
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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.
LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.
LUCIFIC—Producing light.—Same.
LUCIFORM—Having the form of light.—Same.
The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

THE TRIAL.

Another trial in the United States court. Another pitched battle between the forces of suppression, of repression, of retrogression, on the one hand, and the forces of free expression, of untrammelled investigation, of human progression on the other, has been fought—and lost!

Lost, temporarily and locally at least. Lost to the cause of human liberty and of human progress, of science versus superstition and ignorance.

Once more the cause of womanhood and motherhood has been defeated. Once more the demand of womanhood and motherhood for self-ownership, as represented by Lucifer and its leading writers, has been nailed to the cross of legality, the cross of ignorant and despotic man-made law; crucified in the federal court room in the five-million-dollar temple newly erected in Chicago, and now being dedicated to the worship—of what?

Dedicated to the worship and service of Truth and Enlightenment?

Dedicated to the worship and service of Justice? of equal justice to all and special favors to none?

Dedicated to the worship and service of Liberty? liberty of speech and of press, the palladium or guardian of all other liberties?

Dedicated to the pursuit cultivation of Knowledge—of Science—the only savior of mankind? Dedicated especially to that part of Science called Anthropology?—the science of man? the science which teaches all that is known or can be known of the human organism? the science of life, of creative life? the science which teaches how to create a race of human beings so well born that they will need not to be born again?

On the contrary, is it not apparent, from the history of the case of Dr. Alice B. Stockham and of her business manager, Dr. Beckwith, as well as from the history of the trial of Lucifer's editor, that this costly temple—built and paid for by the labor of the ruled and robbed masses, and not at all by the labor of the ruling classes, is it not apparent that this temple is being dedicated to the worship and service of the fetish called "government"—government of man by man? government of the many by the few? government of the masses by keeping them in ignorance of the basic facts of life, knowledge of which facts

would enable them to be self-governing to the extent that they would need no rulers to keep them from invading the rights of others?

* * *

After various delays and postponements, causing loss of time to myself and friends who wished to testify in my behalf, and in behalf of the work that Lucifer is doing, on Thursday morning of last week a jury was impanelled to try the case of "The People vs. Moses Harman"—a most palpable falsehood to begin with. The people of Illinois and of the United States know nothing of the complaints against Moses Harman; but few of them know that such a person exists, and if they did know what he is accused of, I venture to say that not one out of ten, perhaps not one out of a hundred, would ever think of trying to punish him for publishing and mailing the indicted matter, unless or until prompted to do so by the meddlesome and power-loving officials of church and state.

After the jury was sworn—a childish and meaningless ceremony connecting the administration of modern jurisprudence with the ignorant and superstitious past—I was called to the witness chair and told to stand up and take an oath to "tell the truth, the whole truth and nothing but the truth."

"I affirm," said I—as much as to say, "I can tell the truth without calling on your God, your fetish, to 'damn' me if I should tell a lie."

Hoping to get the stenographic report of my examination before we go to press, I will not attempt to repeat the questions and answers at this place, but instead will reproduce the Associated Press report sent out by its agent from the court room, but which report was materially shortened by most, if not all, the papers that inserted it at all:

"In a burst of enthusiasm while a witness in his own defense before Judge Kenesaw M. Landis in the federal court this (Thursday) morning, Moses Harman, advocate of liberal ideas in marriage, declared that the one great fault of the public school system is that the science of (sexual) life is not taught to the children. The aged editor of the magazine, Lucifer, was testifying in defense against indictments charging him with circulating through the mails undesirable literature on questions of sex. He is 74 years old and has served three terms in the penitentiary in Kansas on similar charges. The court room was crowded with women and men who are followers of the teachings of the editor, and much interest was shown in the words of the old man. He wears a flowing beard of iron gray and long curly hair brushed back from his high forehead. He is somewhat enfeebled by age and a crippled leg.

"The hearing was concluded at the noon adjournment and went to the jury in the afternoon. Judge Landis instructed the jury not to discuss the matter during the noon adjournment.

"In answer to questions of Assistant District Attorney Marston, Harman said: 'I have objected to legislation which places a contraband upon this sort of literature because the legislators set up their judgments against that of all the world. I have been in the public schools in certain parts of the country for thirty-five years, and I want to say that I have found the teaching defective. I have protested against it. I believe the questions of sexual physiology and science should be taught in the public schools. That is the greatest question of all because it has to do with the production of life. It should be the first and foremost scientific study in the schools.'

"Harman declared he has studied sexology the greater part of his life. 'The thought has constantly been in mind since I was a youth. I have taken it upon myself to teach that subject and have written concerning it for twenty-five years,' said the aged defendant. 'I don't consider what has been printed in my paper as obscene. There is no such thing as obscenity. How can there be such a thing in connection with the teaching of nature to man.'

"The counsel in the case completed their arguments in the afternoon, after which Harman requested permission from the court to address the jury in his own defense. The court took the request under advisement and dismissed the jury until to-day, when he will deliver his charge to them and decide upon Harman's request."

* * *

When court convened Friday morning my request to address the jury was denied. Then the judge charged the jury in a speech of perhaps thirty minutes' length. After about one hour in the jury room, the "twelve men, good and true," filed into the court room and in answer to the usual question replied that they "find the defendant guilty as charged in the indictment." Immediately my counsel, Mr. Steadman, made a motion for a new trial. In reply the judge named eleven o'clock Saturday morning as the time for hearing arguments for same. Meantime, instead of going home as usual, I was taken into close

custody by the United States deputy marshal until the question of bail could be decided, pending arguments for new trial. At 2 o'clock the judge decided the old bail bond sufficient, and permitted me to go until Saturday morning.

At the hearing of arguments for new trial Mr. Steadman made what appeared to me a very able plea, on the ground of errors in the charge to the jury and in the rulings of the court while I was under cross-examination. The arguments were not concluded at the hour of noon adjournment, when the court named eleven o'clock, Wednesday, June 21, as the time he would decide whether or not to grant the motion for new trial.

M. HARMAN.

OUR DOUBLE NUMBER.

No. 1042 has sixteen pages instead of the usual eight. The cost of doubling the reading matter is something of a strain upon Lucifer's slender resources, but in order to correctly show the animus of the forces arrayed against the freedom of the press, and to show the nature, the breadth and scope of the defense we are trying to make, it seemed necessary, temporarily at least, to increase the size of our Son of the Morning.

To help defray the added expense of this temporary enlargement, also to help defray the expenses of the court trial forced upon us by the postal inquisition, we have asked, and again ask, our friends to send us what they can conveniently spare for this purpose, and receive in return extra copies of the double number at ten cents each, for distribution—for placing upon news stands, upon the tables in public reading rooms, in hotels, in barber shops, etc., etc., wherever men and women do congregate for recreation, amusement, entertainment or instruction, and by this means help to arouse the public conscience from its indifference, its torpor, in regard to the perils that threaten human liberty and progress so long as the agents of the postal censorship are allowed to arrest, and to fine and imprison those who fall under the ban of these meddlers, these self-constituted guardians of public and private morals.

M. HARMAN.

THE SPIRIT OF THE OPPOSITION.

Commenting on Dr. Stockham's fine the "Chicago Daily Journal"—Oldest Daily Newspaper in Illinois—has this to say:

"Judge Bethea observes (deserves?) the thanks of the community for punishing Mrs. Alice B. Stockham and her partner in the publication of erotic books.

"Though Mrs. Stockham insisted that her motives were pure, Judge Bethea did not allow that plea to extenuate her offense against decency. Whatever her motive, there was no denial that she had violated the law, and the judge very properly imposed a considerable fine.

"If any newspaper should publish Mrs. Stockham's writings it would be thrown out of the United States mails, the offending edition would be destroyed by order of the court, and the editor would undoubtedly be imprisoned in Joliet. Quite right, too, for the matter Mrs. Stockham's mind runs upon is most filthy, disgusting and pernicious.

"It is possible that this woman really thinks other women ought to be instructed by her in her own peculiar way. But that would only prove not that she is right, but that she is suffering from erotomania.

"However that may be, there is no doubt that Mrs. Stockham's books are dangerous to public morals. They should be suppressed and, if her fine is not enough to force the author to desist from circulating them, sterner methods should be employed.

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex."

Is it because of its great age—sixty-one years—that the "Chicago Daily Journal" is so nearly on the plane of the old heresy-hunters of the fifteenth and sixteenth centuries of the Christian Era? So long as the leaders of public opinion talk in this way, is it strange that the agents of the postal inquisition find it easy to secure indictments by grand juries and verdicts by trial juries?

M. H.

FREEDOM FOR GROWTH, AND ITS DEFENSE.

We are told to beware of entrance to a quarrel, but having been drawn or forced into one, the same admonisher bids us so to conduct ourselves that our foe shall know we are there.

Towards the deniers of the opportunity for freedom of expression, our attitude is one of persistent affirmation of the right to such expression of thought as we are impelled to make, this expression being essential to growth. This is the most important principle involved in all our quarrels with the Censor-

ship. When it attacks, we are bound to defend, regardless of our mental attitude towards the incriminated matter.

On the other hand, we are equally bound to endeavor to exercise the best strategy and tactics of which we are capable in doing the work which may lead to conflict with the would-be suppressors of divergence. We have to recognize the fact that many aspects of the sex question cannot adequately be dealt with under existing conditions. We do not know what is the better or the best course to pursue, because we have not had the opportunity to experiment and to compare the results of our experimentation. What men and women can or may do now is one thing; what men and women free from the bonds of superstition and individually independent can or may or will do is quite another thing. Therefore, I hold that much of the work attempted by Mrs. Craddock and Mrs. Stockham, as well as by their predecessors along that line of thought, was largely premature; there could be no full discussion of the issues involved; the scientific opposition could not be heard at all in public exposition, and even the proponents of the variously modified theory have been met by confiscation and imprisonment, which have, virtually, silenced them as public teachers. They taught some truth; they taught some very serious errors; they knew all the time, as we who opposed them knew all the time, that we could not be heard in any adequate fashion in exposing their errors or in reinforcing their expression of truth. Still they kept on in this direction, trying to do work that could have its place only when women and men should be fully free to experimentally investigate and publish the results of their practical researches without fear or favor. Now those of them who are alive know that their side cannot be presented when it goes beyond the merest assertion of the unproved, of the probably unprovable. Is it too much to hope that hereafter we may have more attention given to the entire emancipation of men and women, of women especially, as most in need of it, and less time wasted in speculating about what may be done when this hoped-for day of freedom comes or in trying to impress on the women who live in one world of thought and action what should be done, as it is asserted, by women who are to live in another world of thought and action?

Affirm the right of each woman to the control of her own person.

Affirm the right of either one of any couple to separate life when that person desires it, precisely as in business partnerships.

Affirm the normal nature of sex and its manifestations, the unshame and the sanity of it, from the caress just beyond friendship to the recreation of life.

These affirmations carry with them the denial of all the tyrannies, all the superstitions, all the inanities, all the perversions, of the prevailing sexual existence. In their amplification and exposition there is enough work for a score of Lucifers, for ten thousand speakers and writers. Yes, and for all who really wish to live freer and better. But if any is attacked by the Censorship or the mob for other teachings, defend that one as you would defend yourselves. So thinking, I sent this letter to the Chicago paper named:

Editor Chicago Daily Journal:

You speak of the fate that would befall any paper which should publish the writings of Mrs. Stockham. But is not this largely a matter of geography and time? What, to illustrate, would have been your fate in Russia any time during the last half century had you published there the matter on politics and religion that you have printed here with impunity? In 1784 the publisher of the first edition of Col. Ethan Allen's "Reason, the Only Oracle of Man," destroyed it because he feared the vengeance of offended heaven. A work is not necessarily treasonable or impure because the laws or the public opinion of a certain age or country condemn it, nor because the mind of its publisher or publisher becomes panic-stricken under the shadow of the yesterday of thought.

You admit that Mrs. Stockham may be sincere, that she may think women should be instructed as she seeks to instruct them, but this would only be proof to you that she is suffering from erotomania. Would the fact that a dress or food or drink or exercise reformer thinks the people really need instruction such as he is trying to give them, prove to your mind that he is the victim of some kind of mania and hence has no right to

expression, has no place behind the shield of equal law?

It is asserted by you that Mrs. Stockham's books are "dangerous to public morals." In what respect do public morals differ from private morals? And what does the word "morals" mean, anyway, as used in this connection? Does it connote physiological rightness? If so, and if Mrs. Stockham's works tend to produce physiological wrongness, then her arguments should be answered by "the absorbent substitution of the opposite good" in precept, argument, and demonstration. The shame and danger are not that Mrs. Stockham has frankly given her opinion and endeavored to support it by reason and facts, as she uses reason and perceives things in relation, but that others are not permitted to give their opposing opinions and support them by their reason and their perception of things in relation, which we call "facts," for short. But if you use the word "morals" in its supernatural sense, its ghost sense, then it is useless for us to try to get on to a common ground for an examination of this question.

The closing paragraph of your editorial is mildly astonishing, even to one who has read a great deal on the side opposed to thorough investigation of all human problems, including the sexual. You say that "either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex." The human race is on the earth and persists because of two facts, the first of which is its reproduction of its units through the association of the sexes, and the second of which is its utilization of food products. I may be more than usually obtuse, but for the life of me I cannot see why the first named of these facts is not as important to us individually and to the race as a whole as is the fact last named. If those who "can't stop thinking and writing about sex" should be in the prison or the asylum, then, by a parity of reasoning, those—a goodly number, by the way—who cannot stop thinking and writing about food should also be in the prison or the asylum. "The matter Mrs. Stockham's mind runs on" may be "most filthy, disgusting, and pernicious," as you say, but it is not, intrinsically, in the nature of things, one whit more "filthy, disgusting, and pernicious" than in the subject of food, and its cognate subjects, clothes, shelter and exercise.

EDWIN C. WALKER.

★ ★ ★

This is written and mailed before the result of the Editor's trial is known here; may he be more successful than was Mrs. Stockham and my old friend Beckwith. And if beaten in the trial in the court of first action, may he carry it up just as high as is necessary to win, or as high as he can, if the end is the worst. Every victory that the Censorship wins should be permitted to it not at all; it should be compelled to wrest it from our very best, our most protracted, determined, and adroit defense.

EDWIN C. WALKER.

HARMAN AND YOU.

It is a mistake to regard the present fight as directed solely against Moses Harman. That veteran champion of freedom is simply your representative and mine. If he goes to prison, every friend of progress is personally assaulted. The revived activity of the enemies of honesty and liberty is part of a gigantic conspiracy against the people of this country. Even the wretched McAfee is but a pawn in the game.

The fight is on. It is medievalism against evolution, superstition against enlightenment, ignorance against intelligence, darkness against light. No censorship can be anything but evil. Only a bad cause fears free speech. Persecution is a confession of weakness and imbecility. The desperation into which the reactionists are thrown is evidenced by such an organ as the Chicago Journal, which has the effrontery to declare that all who write about sex should be sent to the prison or the asylum. Medievalism is indeed near its last ditch, when it so plainly shows the workings of its foul mind. That any subject pertinent to human welfare should be shrouded in darkness, is a conception which only a knavish or incredibly stupid mind could allow itself to entertain.

There is some encouragement in the present situation. If truth were not making some progress, its inveterate enemies would not be so startled and desperate in their efforts to arrest its progress. If their old fetter were not tottering under the assaults of reason, they would not need to prop it up with the shattered fragments of inquisitorial instruments. The martyr-

dom of Moses Harman, if it must come, will not be in vain. The future is for progress, no matter what fools try to stay her car.

The pity of it is that in the meantime the bravest and most earnest must be sacrificed to the sluggish indifference of the mass. A united and unswerving movement for free speech ought long ere this to have been an accomplished fact. It is monstrous that such crises as the extradition of John Turner and the practical murder of Ida Craddock should have produced no universal arousing of public sentiment. Had professed Liberals seized on those occasions to force the issue to the front, the present outrage might have been spared us. As it is, will we awake NOW? Let us save Moses Harman, if not already too late. But if the bloodhounds have claimed him as their victim, let us at least now awake to a realization of the fact that the peril to free speech in America is an issue which far dwarfs all others, and unite, not in a spasmodic outcry, but in a systematic effort to force the fight on this line at all times until the battle is won. The pretended "Liberal" who will not stand firmly for Moses Harman in this fight is an impostor who has no business in the ranks. Only a coward or a traitor would desert at such a crisis.

JAMES F. MORTON, JR.

LUCIFER'S HELPERS.

C. S. Haney, \$1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, \$2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, \$1; E. Bordwell, \$2; B. W. Collins, \$2; Mary Everett, 50c; Israls, \$1; Mrs. A. B. Fish, 60c; J. B. Phinney, \$1; O. N. Bancroft, \$2.50; John Knott, \$3; A. G. Lenberg, \$4; Adler Jorgensen, \$3; Ella Slater, \$1; S. O. B., \$1; J. S. Roney, \$1; Amy Odell, \$3; E. E. De Graff, \$2.50; Dr. G. A. Bradford, \$1; F. F. Meade, 25c; Bertha Moore, \$1; S. Gelus, \$1; George J. Callender, \$3; Katharine Heck, 50c; E. C. Macdonald, 50c; a friend, \$1.15; Walter Ufer, \$3; Frank Kremer, \$2.50; a friend, 50c; S. T. Hammersmark, \$1; J. M. Livahis, \$1; B. Kaplan, \$1; J. D. Mack, \$1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robbins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Osder, 25c; Christ Drysjake, 25c; Christ Goetz, 25c; A. Horschneck, 25c; A. W., 15c; Gordon, 15c; J. H. Lemau, \$1; H. F. Cheney, \$1; J. H. Greer, M. D., \$2.

R. P. Cheney, \$1; A. Chicagoan, \$2; A. Kentuckian, \$1; A. L. Heuple, \$1; C. S. Haney, \$2; F. E. Bergman, \$2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers still remain silent. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do not want LUCIFER it will cost only one cent to so notify us on a postal card.

Hopefully yours for the right,

M. HARMAN.

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming." We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive mails from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. B. Phinney, Springfield, Mo.—"The enclosed dollar is for ten copies of the 'double number.' May take ten more."

Alex. McVeigh, Miller, W. Va.—"My dear old pioneer, I send ten dollars on the cost of your defense. All I ask is your photograph with autograph. May you win?"

A. B. Fish, Newburgh, N. Y.—"Enclosed find one dollar for defense from Mr. Isaacs, and sixty cents for six copies of the Inquisition number of LUCIFER to be sent as follows: . . . Hoping for a speedy victory."

J. G. Lambringer, Niotara, Neb.—"Here's a dollar for another year for the bravest paper and the bravest man in America. May you physically survive all your persecutors as your good work will survive their hypocrisy and persecution. Yours for liberty."

J. K. Boston, Mass.—"Am glad to be able to send in eleven names and an order for \$2.75, for eleven three months' subscriptions, hoping more will come of it for LUCIFER. You will certainly need all the bravery, all the patience and all the money you can summon at this time."

Tom White, Krebs, I. T.—"Enclosed find \$2—one for renewal of subscription and one for defense fund. . . . So long as the people worship custom for their god, just so long will the workers for humanity be persecuted. But you are good enough and brave enough to stand it. Cheer up! That is all I can say."

J. E. Phelps, West Sutton, Mass.—"It is a pity that our officials so often leave crime unmolested and persecute virtue instead. Regret I cannot now send something towards your defense; may do so soon. Am a subscriber of many years' standing and hope to receive LUCIFER as long as I live. The enclosed dollar is to renew for another year. Best hopes and wishes."

H. A. Libbey, Boston, Mass.—"The seventy-five copies of 'Love's Protest' received. Would like to send you a check for \$200 instead of the two dollars, as enclosed, for which please send copy of 'Child of Love,' \$1, and some copies of 'Significance of Divorce,' also a copy of 'Social Freedom,' by Hulda Potter Loomis when ready. The \$200 I would send you would be to fight for the cause of freedom as you see fit."

Geo. B. Higgs, Kiel, Germany.—"I enclose ten marks in bank notes and if I can do more later I will. It is impossible for me to say much on the subject [of the prosecutions], as I do not know all of the facts, but I do fully realize the importance of the matter and how interested must be every believer in liberty. If you are reprinting Dora Forster's papers in pamphlet form I would like a copy of it. Send me LUCIFER regularly."

Mrs. A. C. Zimmerman, Vineland, N. J.—"The enclosed \$3.50 is for two bound volumes of LUCIFER—1904 and 1905. I also want five copies of the Postal Inquisition number. I sent a dollar to Dr. Foote, treasurer of the Free Speech League, for myself and one for a friend who prefers not to have her name published. Whatever becomes of this case, I believe it is telling on the sentiment, the conscience, of the people and will continue to tell."

O. L. Harvey, W. Lafayette, Ind.—"I believe in the sanctity of pledged faith, but would not allow any man or woman to dictate to me or determine for me whom I should love or marry. On all proper occasions I shall say what I think, even though I die for it. If I had been taught the uses and hygiene of the sex organs in childhood it would have saved me years of sickness and failure. Let us teach our children the truth. The truth will make them free. In your coming trial I hope you will bring

all the forces of science and of constitutional rights to establish freedom of speech. Whenever I see a man imposed upon I feel like defending him, even if I think him in the wrong. I have never seen anything in LUCIFER that could be called 'obscene.' LUCIFER is incomparably cleaner in this regard than a great many novels that are thrown broadcast upon the public."

Dr. B. L. Hermsdorf, Cincinnati, O.—"Next Tuesday your trial comes off and I sincerely hope there may be enough common decency in those that will try you to be just. James Morton told me when here that you were cheerful as ever in your troubles, and it certainly did me good to hear it. I send enclosed \$5. Many thanks to you for continuing my papers. Credit both of them and send both in same cover. Send me a copy each of Motherhood in Freedom, 25c; A Freeman's Creed, 25c; The Ascent of Life, 25c; Life, Health and Longevity, 25c; Sex Radicalism, 25c; Marred in the Making, 25c; Sexual Love, What It Is and What It Is Not, 25c; New Hedonism, two copies, 10c. Send bill for these and I will remit soon."

E. S. D., California.—"The larger portion of us men have abnormal sex desires, and I think it of the greatest importance in winning the battle you are engaged in for woman's emancipation that this abnormality be overcome. 'Male continence' is one of the grandest discoveries of the age, but with our present abnormal passions few of us men will, or can, practice it. But let any man live for two years on fruit, nuts and grains, properly cooked, and he will find a wonderful change in his cravings for sexual food, and he will have lost all appetite for tobacco and whisky. . . . Cut out all meat, tea, coffee, condiments and pastry, and fill our tables with fruits, green or dried, and with nuts and whole wheat bread, or rye or oatmeal cakes, and we will soon raise a race of men that will have clean bodies and clean brains to work out plans that will not only emancipate women, but greatly enlarge everybody's happiness. Yours for going to the roots of the evil."

C. J. Zeitlinger, Zeltonia, Mo.—"Should have forwarded the enclosed \$5 promised the 'Defense League' long ere this. I am on the sympathetic side always, but especially so in your case, and hope you may not have to serve a fourth term in prison for the cause of freedom in the love relations of human-kind. You have set us all to thinking on the most important subject which concerns our present and future welfare. I believe we stand at the threshold of the emancipation of woman; but if it comes within your time, it is my confident opinion that it must be along lines of mathematical exactness. So long as we have governments we shall have an intrinsic money system, and we all know that money is the ruling spirit of the realm, therefore we simply have to inaugurate an equitable system of assurance, thus put motherhood on a paying basis. In this wise much could be done to lift the burden of expense from the mind of prospective mothers and subsequent rearing of her offspring."

"Please send copy of 'Social Freedom,' by Hulda Potter Loomis; also Wentworth's essay on 'Significance of Divorce.' Yours for the higher and better humanity."

David A. Modell, New York City.—"Circumstances wholly beyond my control having kept me in arrears shamefully long, I now send you two magical dollars, one in renewal of my own subscription to LUCIFER, the other to pay for four trial subscriptions of three months each. . . . So you are again threatened with a spell of persecution at the dirty hands of Mrs. Grundy's self-appointed representatives! Will the bloodhounds never tire of pursuing their lean game? Even dogs are possessed of the feeling of fair play, and do not constantly attack the weak and helpless. The postal authorities would not dare to meddle with the affairs of LUCIFER if it could boast of a circulation anywhere approaching those of the popular magazines. That is why the latter can say what their subscribers want to read, while LUCIFER must not say what the postal censors (non-subscribers, mark you) don't want, do not read, and cannot understand. When by chance or evil design they do look at a copy of LUCIFER their morbid imagination renders all sorts of sights possible to them which to innocent minds and pure hearts do not actually exist. They see but their own shadows. And no wonder they are alarmed! But even the dog in the fable does not chase his shadow forever, let alone barking at it. . . . And if our

government censors are not equal to the task of extracting a moral from Aesop's fables, how eminently qualified they must be to sit in judgment upon a publication such as *Lucifer*. . . . May you find the strength—and especially the funds—necessary to repulse this last cowardly attack of the enemy. If every permanent subscriber were able and willing to carry all the time four trial subscribers, *Lucifer* would soon double its circulation and would no longer have cause to fear prosecution by the postal censors."

Ed. Socrest, Randolph, Kans.—"My Dear Old Friend Harman: I see by last week's *Lucifer* that the powers that be intend to put you through, and that many of your friends fear that the fate of Dr. Stockham will be yours. So I hasten to send you the enclosed mite (\$2.00) toward the defense fund. . . . Little did we think, now nearly two years ago, when we met and mingled with mutual friends under the roof tree of the lowly cottage sheltered by the stately eucalyptus trees on the beautiful avenue in lovely Santa Clara valley, California, happy and free in a 'feast of reason and a flow of soul,' that another outburst of bigoted persecution was in store for you, and that the vial of governmental wrath was to be poured out upon your venerable gray head. . . . While light is breaking in despot-cursed Russia, and a muzzled press hails with joy the dawning day, and hears the death knell of censorship, America, free America, seems to invite the hideous Hydra to our shores, and to offer to expiring Czarism a hospitable asylum under the Stars and Stripes! . . . Rest assured that with your other hundreds and thousands of friends, collaborators and sympathizers I shall watch with bated breath the outcome of the drama to be played in the federal courts by the Great Lakes. While I wish you all the courage and fortitude you need in your hour of trouble and old age, I know that you are ready to say with that of another: 'I am master of my fate, I am captain of my soul!' If more help is needed, command me!"

DID ROOSEVELT ADVOCATE HIGH QUALITY?

In *Lucifer* No. 1,941, William Windsor points out that President Roosevelt has done a public service in drawing attention to the sex question. I fully agree, and also believe that Roosevelt will be chiefly remembered in history because his way of handling this subject aroused indignant protest from the women of America against the man's one-sided views of women and of the maternal function. Mr. Windsor states that Roosevelt advocated that men and women should desire plenty of children and that these children should be "of the very highest quality." Can he tell us where Roosevelt advocated this ideal of high quality, not to speak of "the very highest"? And whether any method to this end was suggested? . . . I ask this, because the gravest objection that has been found against our present marriage system is that it does not produce children of the highest quality, and I believe Roosevelt ignored this.

I also want to ask Mr. Windsor whether he really knows any sex reformers who think that the highest happiness results from a childless home, in a flat, with frequent changes of partners? If their thinking "seems" this to him, I believe he has colored it with his imagination. I know many sex reformers, and none advocate childlessness or frequent change of partner, but many deplore the sterility of many of the best men and women caused by our present sex system.

I would remind Mr. Windsor that the selfish have never been apostles of a movement; nor can selfish ideals inspire the courage which faces persecution and imprisonment for a principle.

DORA FORSTER

FROM A VETERAN FIGHTER FOR FREEDOM.

[The following characteristic paragraphs are from a private letter written by one whose name was a "household word" during the border wars that gave rise to the phrase "Bleeding Kansas." Dr. Brown is old enough now to be put on the "retired list"—eighty-five years, if I do not forget—and if any man deserves a pension from the United States treasury this veteran worker for liberty and right deserves such pension.

So far as I know, he gets no pension, asks no pension, but is still a diligent worker with his brain and pen, though for reasons best known to himself he seldom or never signs his name to what he writes—editorially—in a very popular and eminently successful reform journal.

Though not written for publication I have permission to select from his letter such parts as show his attitude toward the postal censorship and allied subjects.—M. H.]

I have always read *Lucifer* with pleasure and I guess with profit. Probably I would have exercised greater caution, so as to avoid the blood-hounds, had I been in your place, but that perhaps because I passed through so much adverse criticism while I was publishing my anti-slavery views, both in Pennsylvania and Kansas. [Dr. Brown was editor of the "Herald of Freedom" in Kansas during the fight over the question whether that territory should be organized as a free or as a slave state.]

I send you my book entitled "Reminiscences of Governor R. J. Walker, with the True Story of the Rescue of Kansas from Slavery." The author takes you behind the scenes and tells you what would have been very improper to relate at the time the events occurred. And it is a quietus to the professional libelers who manufactured falsehoods at \$5 a lie for the eastern press.

Probably you never knew that at the session of the territorial legislature of Kansas for, I think, 1859-60, Erastus Heath, a member of the House, offered a bill emancipating all persons bound by marriage, provided they did not in a limited time, I think it was one month, file a statement in the District Court that they were satisfied with their present relations. It was a great shock, but there were reported three hundred bills pending in that legislature divorcing parties, and Heath thought the fair thing would be to release all that were not harmoniously married in one general bill.

If all the misnamed could express themselves without Mrs. Grundy's opposition, don't you think there would be a universal smash up? I believe it. And the mourners about the streets would be mighty few!

But these are not my subjects for present thought. I sincerely hope you will not be arraigned before a Christian bigot, of the Comstock persuasion. The latter attempted to get me in his coils, but I "smelt a rat" in good time, and he gained no hold on me. "Damn him and damn those who won't sit up nights to damn him," was the expression of an angered, drunken man, some fifty years ago, when speaking of a person he did not like, and I feel the same way about Anthony.

Your friend, G. W. BROWN.

[Dr. Brown uses language that will seem shocking to many readers, but sometimes it is necessary that people be shocked in order that they may be roused from a dangerous stupor.—M. H.]

SOCIAL FREEDOM.

Asking the forbearance of subscribers for the booklet, "Social Freedom," for what seemed unavoidable delay, we wish to say that a part of the edition is now ready for mailing. By request of the author, Hulda L. Potter-Loomis, part of the edition contains nothing but the essay itself, with preface and half-tone, full-page picture of herself. Another and larger half of the edition will contain, besides the essay, picture and preface, about ten pages of addenda and advertisements of *Lucifer* and its literature.

To those who have read "Social Freedom" when first published in installments, no word of commendation is believed to be necessary. To all others we would say that few if any essays published by us have received warmer or more nearly universal approbation.

Price, 20 cents single copy; \$1.50 per dozen; \$10.00 per hundred, carriage paid.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

One of the most confusing problems of the age for conscientious thinkers is that which considers mankind in its relation to sex. It is probably true that after this little word of three letters stands the colossal interrogation point of the universe—"The New Way."

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS.

CHICAGO, ILL., JULY 6, E. M. 305 [E. C. 1905].

WHOLE NO. 1043

THIS ISSUE ALSO HELD TO BE UNMAILABLE.

LUCIFER No. 1043, date July 6, regular issue, went to press on that day, and copies of the paper addressed to about one thousand of our subscribers were deposited for mailing at the Chicago postoffice. After due deliberation Mr. Hull, Superintendent of Second-Class Mails, decided that selections from "Tokology," by Dr. Stockham, giving advice in regard to painless childbirth, were "obscene." Copies of LUCIFER containing these extracts are held at the postoffice here, awaiting the decision of the officials at Washington. This decision, Mr. Hull thought, would be received here not later than Wednesday, July 12. As it had not yet been received Thursday noon, I decided to wait no longer, but to adopt Mr. Hull's suggestion to issue the paper with the objectionable matter eliminated. In its place I have inserted a letter and an appeal by the Free Speech League of America, to which letter and appeal it is hoped due attention will be given by every reader of LUCIFER.

M. HARMAN.

THE ADMINISTRATIVE PROCESS IN AMERICA.

To Lovers of Freedom Everywhere:

In Russia to-day the fruit of the tree of the administrative process is ripe and more, and the government and people of that country are gathering the rotting harvest in flame and terror and blood.

In the United States the Postal Censorship for a decade or longer has been planting the seeds of that deadly tree in the soil of this country. Shall that mad planting continue and extend or are the people at last ready to say it must stop and stop NOW?

Moses Harman, Editor of "Lucifer," was tried and convicted and sentenced in the federal court in Chicago, on the threadbare charge of "obscenity". We have no doubt the whole series of proceedings was in every step a mistake and an injustice, a wrong to an honest man, a denial of salutary liberty, a menace to the peaceful evolution of better social conditions. But at least the forms of law were respected; at least the accused was confronted with his accusers; at least he was informed in advance of the charges against him; at

least he had opportunity to employ counsel, to summon witnesses, to prepare his defense; at least he had a trial "by the country," that is, by a jury; at least he was not robbed of property and freedom without judicial investigation, partial and prejudiced though it was; at least he had some chance to defend himself, at least he was not THERE a victim of administrative process.

THAT was to come later in the crowning outrage of all to which he has been subjected during a full twenty years. He prepared a double number of "Lucifer," containing a resume of the history of his struggle with the Censorship and a number of letters from his friends. This was printed, drawing heavily on his very slender resources. It was deposited in the postoffice at Chicago for transmission. Days passed and no subscriber received his paper. Inquiries came to Mr. Harman. He went to the postoffice. He found that the entire edition of No. 1042 had been "held up." He asked why. The Superintendent of second-class mails told him there was "obscene" matter in the paper, and he pointed to two articles which he said were in violation of the postal law. These are all conservative from the viewpoint of any rational person of orthodox opinions, and they are even reactionary in a measure in the eyes of many intelligent men and women. The Superintendent says they are obscene; they are NOT OBSCENE and the official does not mean they are. He means that they are dangerous to the existing order of disorder, as he thinks. He admitted this when he said to Mr. Harman: "If your ideas should prevail society would be in a state of chaos." It is not obscenity but heresy that is scented and attacked. The paragraphs used as a pretext for confiscation by administrative process are pleas for a lessening of sexual indulgence. Would THAT produce social chaos, in the opinion of Superintendent Hull? But the writers of the paragraphs, and Mr. Harman, demand that woman shall have control of her own body. THAT is what has frightened the Censorship.

Other days passed. Again Mr. Harman went to the postoffice. He found that his papers had been sent to the dead-letter office in Washington, there to be destroyed, of course.

MARK WELL WHAT IS DONE: An edition of a paper is seized. The publisher is not notified of the fact. He is left to discover as best he may what has happened. He has no opportunity to defend or explain. His property is taken from him without "due process of law," without a hearing of any kind. The subscribers are left in like doubt; **THEY ARE DENIED THEIR CHOICE OF READING MATTER;** they are despoiled by administrative process, without inquiry and without hope of redress. And most of them are American citizens, supposedly under the protection of the Constitution!

Why not complete the installation of the Russian machine? Why not place a censor in "Lucifer's" office, with full authority to read all "copy" before it is sent to the linotype, and to blacken all words, lines, and pages that the Censorship can not approve? This would remove doubt, prevent worry and needless expense, and in all ways be a decided improvement on the present method of conducting the administrative process. Besides, it would have the merit of being logical. There would be no delusive suggestion of the republic, of liberty of press, of justice.

What are **YOU** prepared to say and do in the light of these facts? Will you now and hereafter, so long as these monstrous abuses shall continue, bear testimony against them? Will you protest? Will you do everything you can to help Moses Harman in this crisis, sustaining him by argument and appeal, with your influence; **WITH MONEY**, now as always the sinews of war? He is the victim to-day; you may be the victim to-morrow. The destruction of the rights of one, though the humblest and most unpopular, menaces the rights of all, opens the way for worse tyrannies, for more extended ruin. **HOW MUCH** do you sympathize with this hunted editor, with liberty of inquiry and expression?

THE FREE SPEECH LEAGUE.

C. L. SWARTZ, Secretary.

EDWARD W. CHAMBERLAIN, President.

EDWIN C. WALKER, Chm. Ex. Com. 244 W. 143 St. New York

Dr. E. B. FOOTE, Treasurer.

120 Lexington Ave., New York City.

FROM A LAWYER'S STANDPOINT.

Moses Harman has been convicted again, and unless the Circuit Court of Appeals reverses the sentence of the District Court, he will probably serve a year in the Joliet Penitentiary.

The statute under which he was convicted prohibits lewd, lascivious and obscene publications. Articles which have a tendency to stimulate erotic emotion can with some certainty be classified as lewd and lascivious. It is, however, extremely difficult to designate in any terminology that which is obscene.

Judges vary greatly in defining it, perhaps depending upon their neuropathic conditions.

Dr. Stockham's "The Wedding Night" was sold at \$3 a copy; it omitted no details. Its publication was largely a commercial proposition. It was, from a conventional standpoint, exceedingly more suggestive, lewd and lascivious than the most suggestive portions of Venus and Adonis.

Dr. Stockham was found guilty and fined \$250.00. Moses Harman, for a less offensive article, is sentenced to the penitentiary. This discrimination in fixing a sentence is void of all reason and justice and only has a tendency to increase the already very great disrespect for the law.

Moses Harman, in a sense, was trapped into prison. In discussing the subject of sexology, it is impossible for Harman to go to a lawyer or judge for assistance or guidance.

The Police Gazette and the Elite are admitted to the mails and there seems to be no Judge Landis or Betha or public prosecutor startled into action. That Richard K. Fox is a man of great means cannot be the reason, but the fact remains that they send through the mails, coarse, smutty and suggestive pictures and paragraphs.

In Russia there is a censorship. It not only prohibits but points out what can be published or printed with impunity. If you violate the instructions, you take your chance in prison or Siberia.

In "my own, my native land" we have a censorship, the postal authorities and the other officials have the authority to stop non-mailable matter and to confiscate the same by sending it to the Dead Letter Office; they prefer not to confiscate, but to permit the offense then prosecute and convict.

Harman could go to the United States authorities, submit his paper, and they refuse to answer. He could go to a lawyer, and the lawyer may misinform him. He only learns his right, or rather his privileges, within prison walls.

A lawyer to venture an opinion, must compare his knowledge of what is ordinarily permitted to go through the mails with the two articles which were published by Harman, which have absolutely no tendency to excite the passions, and, passing a favorable opinion, pass his client into the penitentiary.

For instance, the following poem appeared in the Literary Supplement of a Chicago Daily.

It was written by Gilder, editor of the Century Magazine and is also to be found among his "Poems and Inscriptions." The Chicago Daily was circulated indiscriminately among young, old and infants. With some trepidation I suggest its publication in *LUCIFER*, feeling that as it passed through the mails that precedent will not be broken for the purpose of sending an old man to jail.

I ask Judge Landis, the prosecuting attorney and the readers of this paper to read this poem:

"If lest thy heart betray thee,
Thou to one lover would not constant be,
And yet thou would love me—
This boon I pray thee:
Divide the dark from light,
Love me by night.

"If thy sweet thought would find me,
Not through the garish day Oh, Give it wing,
In shadows clasp and clasp and cling,
And bless and blind me!
When stars are still and bright—
Love me by night.

"In longing dreams I'll name thee;
In secret hours when breathes the midnight rose,
Thy heart in mine shall close—
Great love shall claim thee,
O mine in dark and light,
In day and night."

Now eliminate the beauty of the style and considering only by comparison the articles in *LUCIFER* with this poem, does it not appear more suggestive and inviting than the cold bald statements appearing in Harman's paper?

The indictment was a myth, the trial a farce and the cause of imprisonment an equivocation. A paper with only two or three thousand circulation is not racy; a racy paper would have 100,000. Harman's crime is that he opposes the present marriage system and publishes a paper in opposition thereto. Without monogamy, without inheritance through the father to the legal child, the present property system would fall into shreds. Harman is attacking the institution of private property, the property

of the man; of the man holding capital in the ox and in his wife.

The state—the capitalists—will not care for children; the woman cannot; so man must individually be made to care for them. Love, affection, compatibility do not enter into present society ethics. The absence of any one of these elements will not justify separation or divorce. Monogamy will only exist when the women insist upon it, and they can do so only when they are economically free.

With sincere hopes that no over-susceptible reader will discover any unusual stimulation of his cerebellum and paralysis of the cerebrum, I remain sincerely,

SEYMOUR STEDMAN.

THE REAL CAUSE OF LUCIFER'S OFFENSE.

Mr. Stedman errs, it seems to me, in his characterization of Dr. Stockham's judicially condemned work. Shakespeare's "Venus and Adonis," if I remember correctly, is a glorification of physical love. Dr. Stockham's "Wedding Night" is a clearly worded letter of instruction to the married, written apparently with the purpose of teaching them the laws of health in marriage in order that both man and woman could live happy, healthy lives, and pass on a heritage of health and happiness to their children. To Oliver Wendell Holmes, I believe, is attributed the assertion that "To reform a man we must begin with his grandmother." Dr. Stockham realized that it is impossible to reform the grandparents of the present generation; but she evidently believed it both possible and desirable to properly instruct the potential grandmothers of future grandchildren. I believe that "The Wedding Night" is a work of great value in the hands of young women who seriously desire to so live that their offspring may be healthy, strong, happy, intelligent.

★ ★ ★

In asserting that the articles on which the editor of LUCIFER's prosecution and condemnation were based were "less offensive" than Dr. Stockham's "Wedding Night," Mr. Stedman does not take into account, for the moment, the real cause of LUCIFER's offense. That cause is LUCIFER's advocacy of self-ownership and self-control in the intimate relations between men and women, and its ignoring of the man-made rules which nominally attempt to regulate such relations. This real cause of offense was plainly stated by Mr. Hull, the superintendent of second-class mails at the Chicago postoffice, when he told the editor that in his opinion every issue of LUCIFER is "unmailable," and gave as his reason not that every issue contains obscene and indecent language, but his belief that "If your [the editor's] ideas were to prevail, society would be in a state of chaos." In this view of the case, and when due consideration is given to the fact that Dr. Stockham does not oppose the present marriage system but simply informs people how they may live in marriage in a way to insure their health and happiness, it is not surprising that the sentence of the editor of LUCIFER was the heavier; rather, is it surprising that Dr. Stockham was not let go free, and the editor of LUCIFER given the extreme penalty of ten years' imprisonment. But though courts may emulate the example of the old lady who tried to sweep back the sea with her broom, they will as signally fail as did she; for they cannot stop the advancing tide of thought even though they should succeed in suppressing LUCIFER and imprisoning its editor for life. Fortunately progress does not depend entirely on the life of one paper or of one man; though each individual, even though in himself weak, may be a factor in the progress of the race.

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The father of Judge Landis fought, and, if I mistake not, died, in the battle of Kenesaw Mountain in the so-called civil war. Thence the judge received his name—Kenesaw Mountain Landis. Had the judge's father, I wonder, "formed the eccentric habit of courting" death in battle? Surely it would be as fair to so assert as it was for Judge Landis to assume that the editor of LUCIFER had "formed the eccentric habit of courting imprisonment." It is probable that the soldier did not really desire to be killed; perhaps he thought that in risking death he was being of service to humanity. Certainly the editor of LUCIFER, like other men, prefers freedom to imprisonment, life to death; but, like the conscientious soldier he willingly risks liberty and life in the endeavor to be of assistance to his fellow men.

L. H.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

WHAT OUR EXCHANGES SAY ABOUT IT.

"The People's Press," a small but very much alive weekly paper, published at 111 Blue Island avenue, Chicago, has this to say in regard to the late sentence against LUCIFER's editor:

"Moses Harman, publisher of LUCIFER, the ablest paper published on the sex question and woman's freedom, has been sentenced to one year in the penitentiary for obscenity in publishing an article by Dora Forster. This article was too far advanced and too broad for the narrow minds of Christians (Y). Any one who has heard Mr. Harman lecture or who knows him personally can have nothing but respect for that grand old man, over 70 years old, and we hope that all lovers of freedom of speech and press will contribute to raise a fund to appeal his case. Send contributions (be they ever so small) to 500 Fulton street."

Many thanks, Brother Lenau, for manly protest and for kind words of appreciation. Though mainly devoted to industrial or economic freedom, the "People's Press" recognizes the importance of the agitation to which LUCIFER's pages are mainly devoted. For many months it has carried an advertisement of our "Son of the Morning," and has long shown a bravely fraternal spirit toward us in many ways. It is published at the low price of fifty cents per year of fifty-two issues, or less than one cent per copy. It is the determined foe of all slaveries, all superstitions, and well deserves the earnest and liberal support of all lovers of freedom and of justice.

And here is what a much older and much larger reform journal, the "Truth Seeker," New York, has to say:

"Both of the Chicago prosecutions under the Comstock law have resulted in conviction. On June 6 Judge Hetha of the Federal court directed a subservient jury to bring in a verdict of 'guilty as charged in the indictment' against Dr. Alice B. Stockham, author of 'Tokology' and other works of that nature, and against Edward B. Beckwith, Dr. Stockham's business manager. On June 15 a similar verdict was returned against Moses Harman, the publisher of LUCIFER. In both cases an appeal will probably be taken. Dr. Stockham and her friends, it is said, are well able to 'make a fight to the finish,' but the case is different with Mr. Harman, who needs all the financial assistance he can get. Dr. K. H. Foote, Jr., 120 Lexington avenue, New York, will receive contributions for the defense. A strong protest should be made against these prosecutions. Though it may not be fully effective, it will influence the public mind against further proceedings of the same nature. Communicate with Dr. Foote, learn the facts in the matter, and then, if you believe in it, do something to help vindicate the liberty of discussion."

The "Truth Seeker" is published weekly at \$3 per annum. If any reader of LUCIFER has never seen a copy of this, the largest, and, as I think, the oldest, of the American Free-thought journals, I would advise such reader to send ten cents for a sample copy. The thanks of all lovers of truth and human progress are due to the editor of the "Truth Seeker" for his fearless championship of freedom of speech and of press.

M. H.

A PROPHECY.

The great Swedish botanist, LINNAEUS, saw his works burned by an ignorant mob a little over one hundred years ago, because they treated of the sex of plants. Now every student of botany is familiar with the reproductive functions of the vegetable kingdom, and Mr. LUTHER BURBANK of Santa Rosa, California, is astonishing the world with the use he is making of such knowledge. Now, I predict that some day—maybe another century hence, judging from present indications—school children will be so thoroughly educated in regard to the human reproductive functions that the most perfect specimens of the human family ever born into the world will appear on this planet—not by chance, but by wise propagation. With the present discouraging indications, my prediction may look decidedly dubious, but it is sure to be realized some time, and the martyrs of to-day are preparing the way. You and Dr. Alice B. Stockham and others engaged in this educational work must suffer the penalties for your crimes (?) and misdemeanors (?).

E. B. FOOTE, Sr., M. D.

Larchmont Manor, N. Y., June 17, 1905.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.



MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 50 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....1 cent

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 34 WEST 142 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing; and the paper that has adopted this name stands for Light against darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 305—1895—there was deposited in the general postoffice at Chicago, an edition of LUCIFER numbered 1042, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of LUCIFER, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had not been sent to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from Headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-class Matter, P. H., Chicago, June 30, 1895.
MOSES HARMAN, Publisher LUCIFER THE LIGHT BEARER, Chicago, Ill.
Sir—The Postal Department at Washington has ruled that

the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,
P. H. COYNE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send LUCIFER No. 1042 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the judicial branch of the government, but simply part of the executive branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "This is a question with which I have nothing whatever to do. I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone."

We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the police department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a warrant from the city government to destroy the furniture of gamblers of a certain class, but that no warrant has been issued, so far as known to this department, to any one to destroy the property of LUCIFER's office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of LUCIFER and decide whether the matter is mailable before the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should my paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a grateful people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of LUCIFER for thankfulness that we are living in the United States of America and not in England, France or Russia?

M. HARMAN.

WHAT OF THE FUTURE?

That is, what of the future of LUCIFER, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name Lucifer—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of LUCIFER's future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of sex, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slavery, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter

of slavery. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all *ologies* are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

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Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given *LUCIFER*'s editor plainly to understand that in his opinion no edition of *LUCIFER* should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of *LUCIFER* is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be destroyed, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

Facing this contingency I now ask *LUCIFER*'s subscribers, "WHAT SAY YOU ALL?"

Yours for the fight for the right of free discussion,

M. HARMAN.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in \$1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court."

"Harman is an advocate of liberalities in married relations and publishes the magazine known as *LUCIFER* THE LEAST BEAST. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) learned of the sentence," for I did not hear the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially deaf I tried hard to follow what he was saying, but his tones were low and weak, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

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I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the citizens' right to address the jury in my own behalf, which denial was wholly unexpected and wholly without precedent in similar cases, so far as I then remembered, but to deny me my manhood right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the motives of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs of human conduct. We all seek to know, as far as possible, the whys and the wherefores—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or privilege, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the chief factor, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is to hear what the actor himself has to say in explanation of his act. No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

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While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a young man and that he is one of the later appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he did not want the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the jurors to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of *LUCIFER*, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking imprisonment"—thus plainly indicating that he considered me a fanatic on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Kenesaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Bethea that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Bethea, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that sex is not a proper subject of discussion, either in

public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-human if not inhuman.

In other words, by depending on precedents the tendency is always to make a fetish of the letter of the law. The law is magnified and made honorable at the expense of justice, at the expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created for the law, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for man, for woman, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city.

M. HARMAN.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

C. S. Haney, \$1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, \$2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, \$1; E. Bordwell, \$2; B. W. Collins, \$2; Mary Everett, 50c; Israels, \$1; Mrs. A. B. Fish, 60c; J. B. Phinney, \$1; O. N. Bancroft, \$2.50; John Knott, \$3; A. G. Lenberg, \$4; Adler Jorgensen, \$3; Ella Slater, \$1; S. O. B., \$1; J. S. Roney, \$1; Amy Odell, \$3; E. E. De Graff, \$2.50; Dr. G. A. Bradford, \$1; F. F. Meade, 25c; Bertha Moore, \$1; S. Gelus, \$1; George J. Callender, \$3; Katharine Beck, 50c; E. C. Macdonald, 50c; a friend, \$1.15; Walter Ufer, \$3; Frank Kremer, \$2.50; a friend, 50c; S. T. Hammons, \$1; J. M. Livshis, \$1; B. Kaplan, \$1; J. D. Mack, \$1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robbins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Osdre, 25c; Christ Drysjake, 25c; Christ Goetz, 25c; A. Horschueck, 25c; A. W., 15c; Gordon, 15c; J. B. Lenau, \$1; B. F. Cheney, \$1; J. H. Greer, M. D., \$2.

B. F. Cheney, \$1; A. Chicagoan, \$2; A. Kentuckian, \$1; A. L. Heuple, \$1; C. S. Haney, \$2; F. E. Bergman, \$2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers still remain silent. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to LUCIFER, and are you willing to help win the fight for freedom of speech and of press on all lines of reform?

If you do not want LUCIFER it will cost only one cent to so notify us on a postal card.

Hopely yours for the right,

M. HARMAN.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping.

The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor.

Send orders to La Verne F. Wheeler, 3323 Michigan avenue, Chicago, Ill.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Otto Wettstein, La Grange, Ill.: LUCIFER No. 1042 has not reached me. What's the matter? Are we living in Russia or in the country founded by Washington, Jefferson and Paine?

O. L. Harvey, W. Lafayette, Ind.: No LUCIFER has arrived yet. One reason I subscribed for your paper was to learn about your trial and its outcome. I am still in ignorance; but I see you are not in the penitentiary.

T. Sakai, editor of "Chokugen," Tokio, Japan, May 23, 1905.—"Dear Comrade: I have received your letter and 'Sex Radicalism.' Am now reading the book with great interest. Thanking your kindness, I am yours fraternally."

F. H. Bergman, Chicago: Find inclosed \$3. Credit my subscription one year; send LUCIFER six months to inclosed address, and use balance for your defense fund in your gallant fight for free thought and free motherhood. With great esteem and fraternal greetings.

Mattie Day, Philadelphia, Pa.: LUCIFER No. 1042 has not reached me. Is it a postal hold-up? I want to receive LUCIFER whether the postal officials think it is best for me to have it or not. I can decide that matter for myself. My heart's best wishes to you and yours.

H. C. Hanson, Aurora, Ill.: We have not received LUCIFER No. 1042 [the suppressed number] yet. Find inclosed \$1 to apply on my subscription and 25 cents for trial subscription to accompanying address. With emphatic protest against the postal inquisition, I sign myself your friend and comrade.

H. Scott Bennett, State Parliament House, Melbourne, Australia.—"I strenuously object to the suppression of free speech under almost any conceivable circumstance. Will send subscription later. Yours in the cause of mental and economic freedom. . . . Would be glad to have correspondence with readers of your paper."

Elmer Ellsworth Carey, [associate editor and manager of "Suggestion," Chicago].—"Dear Mr. Harman: Just a line to tell you that your work will some day be appreciated. You have the consolation of knowing that while you are punished for daring to express your thoughts, you have a long line of goodly company extending back even to Socrates."

B. F. Cheney, Chicago, Ill.—"I am very sorry to hear that you are again sentenced to go behind the bars for trying to enlighten people in regard to social relations, and in truths relating to sex. But the sex relations and all matters pertaining to sex are under the ban and woe to him who does not obey orders and keep quiet in regard to such things."

O. N. Bancroft, Bartow, Florida.—"I enclose a mite, \$2.50, to assist in your successful (as I hope, forever) defense of free speech, and a free press, as constitutionally provided. . . . I hope you will win out in freedom, and may the right prevail. Your paper is very interesting, and I like its present form. Should my time expire while I am absent this summer and fall, keep it coming and I will pay for it all."

Dr. S. A. West, Rock Port, Mo.—"My Dear Brother: Your communication has been received, also the books which you mailed. I have gone through them with you, and I must say the work which you have done is by far the most important ever undertaken and championed by any man in the open field of this great world of mind. . . . It has required a steered and invincible spirit, and you have certainly ruled this spirit with a rod of iron! You have scattered the fire of truth; you have arranged the records and opened the 'way' for coming

generations, who will, in due time, understand your spirit, and call you "blessed!" Whether a hundred years or as many minutes, life is sweet in the moment in which a duty has been rendered unto ourselves through service to a principle belonging to all! You are father, son and brother to womanhood, and there is no higher estate or reward than this."

Geo. J. Callender, Trinidad, B. W. I.: I herewith inclose \$3.11—\$2 for the good of the cause, and \$1 for LUCIFER to be sent one year to inclosed address. I have received a circular from the Free Speech League requesting aid for your cause, to which I shall endeavor to contribute later. Yours for liberty and progress.

A. B. Payne, Chicago: I have received but one of your papers since the middle of May. If I wish to read and will pay for as clean and instructive a publication as LUCIFER, I don't understand the right of government to keep back my mail from me. As I understand it, the government is the people. I am one of the people, and I want to receive LUCIFER.

Lady Florence Dixie, Glen Stuart, Scotland: I shall be most anxious to hear the result of your trial. It will be a cruel injustice, indeed, if you are imprisoned or fined for publishing plain-spoken opinion. Why, we are freer in antediluvian Britain than in Roosevelt America! With sincere good wishes, I am always most truly your friend and sympathizer.

J. F. Paulson, Chicago: Received sad information of your sentence, the meaning of which is understood only by those who love liberty. Not many do we find who appreciate your work in the cause of true motherhood, mankind, and liberty. You are a century in advance of the common understanding, for you to be a target for persecution is certainly most painful to your friends. I should be glad to render some assistance now, but must wait a little longer.

E. B. Foote, Sr., M. D., Larchmont, N. Y.:—"Inasmuch as the Junior has been taking LUCIFER right along, I have had access to it each week, but as every subscriber counts, I think I ought to add my own name. I therefore enclose \$3. for which you will mark me up for the time it will pay for. There are no names that I could give you from this place, for it is a very conservative neighborhood. I trust you may come out of your difficulty right side up."

Bertha Moore, Portland, Ore.:—"I enclose \$2. One is for re-subscription and the other is to help in the cause of free speech. I enclose an article which you can publish if you wish. If published, I want two or three hundred leaflets struck from the same type, perhaps more."

[The article is a good one and will be printed if we can find room. Thanks for present help as well as for many similar favors in the past.—M. H.]

Olivia Freeland Shepard, Home, Wash., June 2, 1905.—"Moses Harman, Dear Friend of Freedom: I have just read Lois Walsbrook's new edition of "Woman's Source of Power." It is a clear, calm, strong, highly vitalized statement of the greatest need of the age—woman's ownership and control of her own being. Its logic is simply unanswerable, and I wish I had means to put it in the hands of every woman and those of every man who has an awakened conscience concerning his treatment of her."

A. E. Clark, Hecla, S. D.:—"If I were big enough, I would have things different. Of course, I think your work has crowded old Mother Grundy off of a considerable portion of her easy seat, but it will take a few generations that are at least well born to entirely knock her out. . . . As long as we have so many pin-headed blatherskites in the country, they will crowd themselves into the offices, as I have not observed any office seeking the man. I do not go much on that old saw, and we find our offices filled with men who never made a success of their own business, and have no capacity. Men who are capable of successfully managing their private business are not looking to the public for an idle seat. . . . So I do not look for much improvement until we get intelligence enough to grade up the whole mass to a higher degree of perfection, and look upon our officers as our servants. Now we elect and appoint men to rule and

govern us, and they would be simple, indeed, if they did not give us what we deserve. We are as Bryan says of the Democratic party. . . . The first thing we should do is to deserve success. When we as a people deserve to govern ourselves, we will do it, but until then we will have to be governed by the incapable class, who hypnotize themselves into the belief that they can govern us very much to our advantage. . . . I send you draft for \$2.00 to extend my subscription two years. Occasionally I hand out LUCIFER, but it does not seem to tickle the common palate as well as the popular riffraff. . . . I hope your fare in prison will develop your muscle so you can wield the pick with renewed vigor, that you may get a hole through the shell of ignorance and hypocrisy and let in the light of reason, which will right all wrongs."

A. L. Heuple, Hot Springs, Ark.: We send \$1 as a trifle to help you in your fight, and would make it more if we could. I cannot see what there is to find fault with in "Sex Radicalism" though I re-read the tenth chapter, which I understand is the one complained of. It is certainly ideas that they are fighting this time. I cannot see how a charge of obscenity could possibly be maintained before any fair-minded person, but where there is so much prejudice everything is possible. Mr. Heuple says he is glad you gave Mr. McAfee an idea of what you thought of his prosecutions. We hope you will come through all right.

Martin Norstedt, Laurium, Mich.: I did not receive LUCIFER No. 1042. I suppose you were not able to get out your paper on account of your trouble with "Mother Grundy." Hope you will come out of it with flying colors. You know I don't like to miss a single copy; that's why I write to you. Yours for freedom of thought, press, and speech.

[A considerable number of our subscribers have also concluded from the non-appearance of LUCIFER that none was issued; when, on the contrary, a double number was printed and deposited in the postoffice as explained elsewhere in this issue.]

Arthur Wastall, East London, Cape Colony: Have been wanting LUCIFER to take up with the "Round About" correspondence plan, and the R. A. to embrace the wider field of sex ethics which LUCIFER champions, and now comes a woman who promises to do the very thing with a new organ. Well, we shall see what she turns out. I am convinced that both Miss Bacon's journal and yours will be benefited. There is lots and lots of room along these lines. Glad you save your eyes as much as possible, but you mustn't suppose I expect you to reply to my scrawls. You are too busy a mortal for that. Stick to the helm as long as possible and save yourself all possible in order to do this, and we shall all be thankful. With every good thought.

Lucy E. Parsons, Chicago: I have just this minute learned of your sentence to one year in prison. To say that I am shocked and saddened by the prospect of your threatened incarceration is to use language too mild to express my real feelings. It matters not how we may differ as to which must be first secured—economic freedom or sexual freedom—we know that both are necessary and must come, and those who suffer in the cause of either must not be allowed to suffer without enlisting the sympathy and support of the other. I inclose \$1 now and will try to do more later on. Dear old comrade in the cause of woman's emancipation, I had hoped that you would be able to pass your few declining years in freedom, but it seems that it must be otherwise.

M. M. J. M., Chicago.—"A shudder runs over me as I realize the purport of your note stating that you have been sentenced to one year in the penitentiary. . . . Possibly it is needless to state that I am not in thorough accord with the utterances of LUCIFER on the marriage question. Probably not one-half of those who subscribe for the paper believe as you do. Still it is the boast of all Americans—and I am proud of my birthplace—that freedom of thought and speech are guaranteed to all. I know there is a free press! The Chicago American is ample proof of that. Or, can it be that I am mistaken; that it is only the fear of what might be done with the glittering board of wealth that Hearst controls that keeps the 'law enforcers' at a distance?"

"It would appear to one who would see fair play that the punishment is uncalled for. But you are not the only martyr. Joseph Dunlop suffered imprisonment for publishing a line of

'ada' that had previously been allowed to appear in other papers of Chicago. A similar line has been running in one of the dailies since Dunlop's imprisonment. Why the discrimination? Ella Wheeler Wilcox, in a recent article, practically voices the sentiment expressed in *LUCIFER*. Yet neither Mrs. Wilcox nor the publisher are prosecuted. One law for all would seem to be fair. I presume the inquirer concluded I might suffer morally, so he refrained from delivering the last issue of *LUCIFER*.

"Brother Harman, I trust your days at Joliet may be brightened by your honest belief that you are doing a good work. It seems too bad that you should suffer at your age for a cause that at best can bring you little reward and scant thanks from those whom you seek to benefit."

Tom Swinburn, Charleston, W. Va.—"From my inmost soul I hate tyranny, whether it be in Russia or in the United States. I shed my blood for the preservation of this Union. Am crippled for life, and if anything could make me regret the suffering and sacrifice freely laid upon the altar of Union, it would be such damned idiosyncrasy and despotism as the postal authorities are displaying to please a set of nincompoes. They show the quality of their bravery and magnanimity by jumping with both feet on a poor little sheet like *LUCIFER*, while they never disturb the powerful dailies nor large magazines. . . . I am paid up and intend to keep paid up as long as *LUCIFER* interests me as it does now, no matter whether I agree with it or not, and I will get as many more to subscribe for it as I can."

Frank Kremer, Chicago: Inclosed find \$2, for which send *LUCIFER* three months to each of inclosed eight names. The last number of *LUCIFER* which I received was 1039, and I thought it was suspended until you got through your trouble. I will not express my sympathy to you in regard to your sentence. I suppose you get enough of that, because it is cheap; and what you really need for your fight—that is, money—it is something of which I can send but little.

[One of the best ways to help *LUCIFER*—if it is not really the best—is to send trial subscriptions; but we hope our friends will let us know if the names are sent with the consent of the trial subscribers. If consent is not given when names are forwarded, we wish to be notified so that we may write and ask if papers are desired. Such assistance in the circulation of *LUCIFER* is gratefully appreciated.]

S. Gelus, Worcester, Mass.—"Enclosed find \$5.10, for which credit me one year on subscription. I hasten to renew, since I appreciate the contents of *LUCIFER* better than any literature received by me. Send me the following: 'Woman's Source of Power,' 25c; 'Law of Population,' 25c; 'Curse of Maternity,' 25c; 'Prodigal Daughter,' 25c; 'Creative Life,' 25c; 'Strike of a Sex,' 25c; 'Woman in Her Relation to Church and Canon Law,' 10c; photo of M. Harman, 25c. For the rest send me 'Wedding Night,' by Dr. Stockham. Sorry I cannot contribute more to the Free Speech fund. Must do something later, for it is my liberty as well as yours that is assailed."

["Wedding Night" cannot be obtained for love or money. The fine exacted from the author, Dr. Alice H. Stockham, by the United States authorities, in obedience to the demands of the postal inspection, closes the sale of this very excellent educational document until a wiser and better administration of public affairs comes into power.—M. H.]

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WHOLE NO. 1044

POSTAL CENSORSHIP IN THE UNITED STATES.

An address issued from New York by the Free Speech League (Dr. E. H. Foote, treasurer, 120 Lexington avenue), calls attention to the development in this country of a usurpation of power of the most threatening character—censorship of the press. The particular instance referred to is the case of a Chicago publication named *LUCIFER*, edited by Moses Harman, and charged with publishing something obscene; but neither the particular paper or its editor, nor the particular charge, is important, in view of the arbitrary method of suppression. The vital issue raised by this case is not whether obscene publications shall be suppressed; it is whether the postal department shall be permitted to pass judgment ex-parte, on the question of obscenity, and, without due process of law, to destroy newspaper properties upon the ipse dixit of postal clerks.

This is what appears to have been done in Harman's case: Having deposited a regular edition of his paper in the mails, he supposed it had been distributed to his subscribers; but he learned later that, instead of being distributed, it had been sent to the dead letter office and confiscated upon a charge of containing obscene matter. Whether the matter was obscene we are in no position to judge, for the paper is not before us; but every intelligent citizen is in a position to judge of the importance of the right of a newspaper publisher to a fair trial on any accusation, even of indecency, before being deprived of his property. If postal clerks may at will suppress and confiscate any edition of any periodical which they are ordered or are pleased to regard as obscene, then no periodical which in any respect offends the powers that be is quite safe from censorial malice.

It is easy to convict of crime when the accuser is also prosecutor, judge and jury, and the accused is given neither opportunity to be heard nor notice of the accusation. Especially is this true when the same authorities who thus confiscate property without due process of law, refuse to disclose in advance of publication what their judgment as to the legitimacy of printed matter may be. For illustration: The editor of a perfectly clean periodical, feeling called upon to discuss in a decent manner some questions relating to the philosophy of sex relationships, might in good faith submit his article to the proper postal authorities with a view to avoiding the penalties of censorship. But the authorities would refuse to advise him, although, as their functions are executive and not judicial, there is no reason for such refusal. Yet, after the article had been published, and the edition of the periodical deposited in the mails, the same executive bureau which had refused to disclose its attitude toward the article in advance of publication, would promptly confiscate the edition without allowing the editor any opportunity to be heard. This is precisely what is said to have occurred in Harman's case. It is precisely what the postal authorities assert the right to do in any case. It is absolutely in contravention of American principles of jurisprudence; and it is a most dangerous usurpation of censorial power.—The Public, Chicago, Ill.

PERSECUTION OF LUCIFER.

We hope that many of our friends will see their way to sending to Moses Harman, editor of *LUCIFER*, the needed assistance. Mr. Harman has already served three terms of imprisonment. He is now nearly seventy-five years of age; and, though

we are not entirely in accord with his object or method, we sincerely hope he will be saved from the fourth term.

The system under which a postoffice underling can practically ruin a man's business by a stroke of his pen, can refuse to allow journals to be delivered to thousands of subscribers who have paid for them, and can usurp the post of Moral Dictator for the whole community, is one that should be changed in the most peremptory manner, and will certainly be changed when the United States becomes a free country.

Mr. Harman needs to show a large subscription list. *LUCIFER* is published at 500 Fulton street, Chicago, \$1 per year.—J. S. Ellis (Editor), in *Secular Thought*, Toronto, Can.

MOSES HARMAN CONVICTED.

It looks very much as though the postoffice department had determined to put Moses Harman out of business and to entirely suppress the paper. The same treatment is being extended to him as was extended to Ezra H. Heywood and his "Word" some years ago.

In the issue of *LUCIFER* for June 22 Mr. Harman printed a criticism of the postoffice methods, and in the same issue he printed a letter from a contributor and an extract from a book, both of which the postoffice officials promptly declared to be obscene or unmailable matter. Whether the postoffice officials were influenced by the criticism upon the department, as Mr. Harman insinuates, we can not tell, but think it unlikely, for the reason that in an interview with one of the postoffice officials at Chicago Mr. Harman was informed that if his theories were carried out society would be in a state of chaos. The official added that he had read every copy of the paper for two years, and if he could have his way not a copy would be mailed. The officials are evidently using their executive power to suppress what they do not like.

The articles condemned as unmailable are before us. Had they come to the Truth Seeker we should have rejected them for a variety of reasons, but the idea that they are obscene would not have occurred to us. There are no offensive words used, and the main thought of both makes for real morality. As a matter of information purely we would like to print them, being sure that our readers would see the point in each, but as the department has declared them unmailable that is impossible, as we would then be in a hole with *LUCIFER*. Mr. Harman is also under conviction for circulating a previous issue of his paper, and has appealed.

We do not know how any one can help Mr. Harman except by sending him money to fight the case. The postoffice officials have the power to decide what is unmailable matter, subject to reversal of their decision by the court. Knowing the conservative spirit of the United States courts, we do not believe they will reverse this decision, and the issue of *LUCIFER* for June 22 probably will never be read by its subscribers.

We have now, it seems, a complete postal censorship of ideas. The language of all the articles for which Mr. Harman is under the harrow is pure enough to suit everybody except some half-educated people like the members of the Purity League, mothered by Granny Grannals. The objection to the articles, therefore, must lie against the ideas conveyed by them. The world is full of hypocrites, and the very persons who will readily violate the commonly accepted code of sexual morality will protest the loudest against those who seek to upset that code. Too

much protestation, however, lays the protestant under suspicion. D. M. Bennett was imprisoned for circulating an idea; so was Ezra H. Heywood, so was and probably will be Moses Harman unless he agrees to quit. He is so old that almost any judge would grant him clemency would he but promise to be good.

The remedy for this state of affairs must lie with congress. The postal laws should be amended so that they will not suppress, at the whim of an official, matter obviously written and printed with good and pure intent. Obscenity, like petty larceny, should be dealt with by local authority, and not by the United States. There should be no censorship of printed matter by any official, for when the editor of the Truth Seeker is made post-master-general the temptation to declare the Bible unavailable may be too great for him to resist.

Mr. Harman desires his friends to write to him and tell him what in their opinion he should do—whether to suppress sex discussions, let *LUCIFER* die, or fight it out to the bitter end. Address him at 500 Fulton street, Chicago, Ill.—Truth Seeker, New York.

FROM A GERMAN CONTEMPORARY.

Teachers like Moses Harman should be honored and rewarded, not punished. He defends free motherhood and the right of the unborn child. Whoever knows how much misery is caused by jealousy and ignorance in sexual matters, will know how needed teachers like Harman are. There should be an appeal against the verdict. Such appeals cost much money. Subscribe for *LUCIFER* by paying the dollar at once and write to William Harman, 500 Fulton street.—Neues Leben, Chicago, Ill.

"LORD, HOW LONG?"

"Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

"Then said I, Lord how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate."—Isaiah, vi:9, 10, 11.

If Isaiah was living to-day he would not be compelled to see these things in a vision. Eyes and ears we have but see and hear not, and our hearts are so fat that we feel not.

I am reminded of this when I see by the papers that Dr. A. B. Stockham has recently been fined \$250; and Moses Harman of Chicago, a man 74 years old, and the editor of *LUCIFER*, is on \$1,000 bail pending the action of a federal grand jury. For what crime? Circulating obscene literature.

If the jury were composed of physicians, the charges would fall flat, but if it is composed of men with mental calibres similar to informers and spies, he may be fined and possibly imprisoned.

Who are Dr. Stockham and Moses Harman? Reformers and educators. They are apostles of Sex Enlightenment, a subject that the world is sadly in ignorance of; and the lack of the knowledge these two veteran reformers are agitating and teaching, is the cause of much mental and physical degeneration.

These two persecuted and prosecuted people are honest, conscientious, humane and educated. I do not know Dr. Stockham as well as I do Mr. Harman, but I do know that she has grown old in an honest endeavor to enlighten the world. Mr. Harman has specialized on the subject of sex reform until he is one of the greatest authorities.

Sex science is one of the greatest and most important subjects before the people—if it can be said to be before the people—the fact is, the people are grossly ignorant of it except in a most careless and haphazard way. Because of false teaching the general ignorance is wallied in by a public sentiment that brooks no enlightenment on the plea of immodesty. The subject, and those who would agitate, educate and reform, are tabooed and shunned as unclean.

If those who think they are good and modest because of their ignorance could see the crime against public health and happiness, and the actual brain dwarfing that is directly due to the suppression of knowledge on this subject, they too would become agitators for a more liberal education in sex science.

This subject must be met squarely and dealt with fairly if the world is ever to evolve a higher ethics and religion.

These two veterans of reform have grown old in the work

A charge of obscenity lodged against them is so absurd that it is hard to meet it with sufficient composure to reason deliberately. Denunciation of their persecutors appeals to one as being the best remedy and in keeping with the treatment being meted out to these unselfish reformers, but I do not forget that abuse is never argument, and the latter is what is needed most, for the mass of the people needs to know something about who these prosecuted people are.

I believe that it is a fundamental principle of law that an act to be criminal must have an evil motive, and if these people are not criminals they should not be prosecuted.

That these people are not depraved is proven by their lives. They are healthy and robust notwithstanding their advanced age. Mr. Harman is nearly seventy-five and has all the mental vigor of a young man. This is positively a sweeping refutation of the charge that he is vicious or depraved. He can not be charged with mercenary motives for if he is fined, even a small sum, his friends will have to pay it if it is ever paid. His poverty is not the result of extravagant habits; it is due to the fact that he has made no money; reformers do not make money; they do well, as a rule, to keep from starving to death. He is a man of force, good health, education, and a thinker; just the kind of a man who, had he devoted his life to making money, would have been a successful business man or a successful professional man.

If he is insane he should not be abused; he should be treated in keeping, unless we would revert to the jurisprudence that burned witches or tortured those possessed of devils.

The fact that these people have grown old in a wholesome manner is proof that their opinions are not the result of unbridled passion; it would indicate that when the hot blood of youthful passion was waging a rebellious warfare against reason, the latter came out of the fray more than conqueror. Either passion or reason must be the master, and when passion rules, old age, if reached at all, is diseased, decrepit and imbecillated; when reason reigns, health and vigorous mental power are retained to the end.

Having robbed the charge of crime against these people of any motive, except that of love for humanity to the sacrifice of selfish comforts, and quite conclusively proven by the physiological law that they can not be charged with depravity and a vicious intent, and that a charge of insanity is not probable (if they are insane they are not amenable to the law), it appears to me that sensible, reasoning justice must say that the only crime connected with this disgraceful prosecution is on the side of the prosecution—that law is the criminal, not its victims.

Sex is a dangerous subject to write or talk about. It is loaded with the dynamite of ignorance, and when handled, even by the most skilled hands, is liable to explode, and when it does it shatters the stained glass of church and cathedral; the foundations of court houses are shaken and even the dome of the national capitol quivers with agitation.

This subject has been suppressed, and it will continue to be until, through the force of evolution, it receives the recognition it deserves. Men may be persecuted because the hand of nature moves them to the work of agitation, and the instrument of nature may be subdued, but a time will come when generation and all that pertains to the subject will be common school education.

To-day generation is knocking for admittance at the door of our nation's understanding, and if refused, its place will continue to be filled by degeneration; a choice must be made. The permanency of civilization depends on the choice. Until this subject is understood a people can not know their destiny; origin prefigures destiny. A silly mock-modesty is always an indication of ignorance, and so long as virtue and purity depend upon ignorance, disease and crime will flourish under the cloak of hypocrisy.

Fathers and mothers, teachers and law-makers, must understand that the sex nature is the strongest force in the world, and, like all powerful forces, it requires the wisest treatment to control it and lead it into the channels of great usefulness. Ignoring the subject, or handling it behind closed doors, or punishing its perversion as crimes instead of disease, is not in keeping with an enlightened age.

No one knows the prevalence of sex perversion so well as physicians; it is seen on every hand; few, if any, families escape being cursed by it, which is all due to ignorance of the subject. This being true, is it wise, is it just, is it in keeping with intelligence, to prosecute those who give their lives to the work of sex reform?—A Stuffed Club, Denver, Colo.

HOW THE COURTS GIVE "A SQUARE DEAL"

When the editor of *LUCIFER* was on trial in Judge Landis' court the prosecuting attorney endeavored to make a strong point of the defendant's alleged contempt for the law under which he was arraigned. The attorney for the defense in reply stated that there were few if any men who did not have contempt for some particular law or laws, and that if only those who respected and obeyed all the laws on the statute books were allowed to remain out of jail there would not be enough prisons to contain these criminals. The attitude of the court on this, as on all occasions from the enforcement of the witchcraft and the fugitive slave laws down to the present, was that all laws, right or wrong, constitutional or unconstitutional, must be obeyed implicitly. I was forcibly reminded of lines occurring in verses by Eugene F. Ware, which I set in type years ago. They were:

"When upon thy frame the law
Places its majestic paw,
Through its innocence or guilt,
Thou art then required to wilt."

It occurred to me that *LUCIFER*'s readers might benefit by the great moral lesson of obedience to law contained in the verses, so here they are. It should be borne in mind that the author, far from being sent to jail for making light of a court decision, was appointed U. S. Commissioner of Penitentiaries by that great champion of all the laws, Theodore Roosevelt.—L. H.

THE INSCRUTABLE LAW.

[The following poem by Eugene F. Ware, Esq., of Fort Scott, Kansas, is descriptive of the case of State vs. Lewis, 19 Kan. 300, to the official report of which it is appended as the defendant's footnote.—(Chicago Law Times.)]

LAW—PAW—GUILT—WILT.
When upon thy frame the law
Places its majestic paw,
Through its innocence or guilt,
Thou art then required to wilt.

STATEMENT OF CASE BY REPORTER.

The defendant while at large,
Was arrested on a charge
Of burglarious intent,
And direct to jail he went,
But he somehow felt misused,
And through prison walls he
Cried,
And effected his escape.

Mark you now: Again the law
On defendant placed its paw,
Like a hand of iron mail,
And re-locked him into jail—
Which said jail, while so corralled,
He by ruse and guile held.

Then the court met, and they
Tried
Lewis up and down each side.
On the good old-fashioned plan;
But the jury cleared the man.

Now, you think that this strange
Case
Ends at just about this place.
Nay, not so. Again the law
On defendant placed its paw—
This time takes him 'round the
Cage
For effecting an escape;
He, unable to give bail,
Goes reluctantly to jail.

Lewis, tried for this last act,
Makes a special plea of fact,
"Wrongly did they me arrest,
As my trial did attest,
And while rightfully at large,
Taken on a wrongful charge,
I took back from them what
They
"From me wrongly took away."

When this plea was heard,
Thereupon the State demurred.
The defendant then was pained
When the court was heard to say
In a cold impassive way,
"The demurrer is sustained."

Back to jail did Lewis go,
But as liberty was dear,
He again, and now is here
To reverse the judge below.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of *LUCIFER*'s editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

LUCIFER'S IS FREEDOM'S CAUSE.

To Comrades of *LUCIFER* and Friends of Free Thought Everywhere: Oh, that I had a myriad voices to reach you all! What thousands of you there are—enough to make an invincible phalanx, were you only effectually marshaled and guided! But organization is needed. The work of scattered units, while valuable for outpost work, must of necessity be fitful and sporadic. Now, in every organization, while the units composing it may be free as air and remain there only so long as they individually choose to keep their place, there must be leaders, men who point the way for the great rank and file to tread—or, if you like the simile better, men who act as wedges to force the way—men who are not free to leave the arduous duty they have chosen, for, being flag-bearers, they can never lower their colors! It is related of a young officer who, bearing the colors of his regiment, had advanced dangerously far in front of his comrades, that, receiving the signal to fall back, he refused, shouting, "Bring the men up to the colors!" Now just this is needed in our great movement for the right to free expression of thought. This movement is world-wide, is of universal import and appeals to friends of liberty everywhere. How, then, can the spectacle be borne of one old man, *LUCIFER*'s editor, bravely fighting the battles of the rest, fighting for a world-wide cause, yet almost alone, supported by only a comparatively few of similarly devoted souls? He stands with his little paper, *LUCIFER*, a point of light, for a free and unashamed motherhood, for the right of the child to be born well, for the right of every man and every woman to the love that is theirs truly and naturally. He stands for the right to sane and rational and open discussion of all sex questions, and he stands for the right of individual opinion and free expression of the same. For this sacred cause of liberty he has given mind, heart and soul; has patiently and uncomplainingly borne poverty, imprisonment, misrepresentation and persecution—all that makes life worth living to most of us has this man placed upon the altar for Freedom's sake! And he thanks us for every little help, as if it were not as much our cause as his! The most pathetic part of it all is his humility—giving all, he yet reckons it nothing! Does this not touch us, whoever we are, whatever we have so far done? Come, let us sound the reveille, let us better ourselves! If we but put forth one-half of our strength, earnestly and steadfastly, the field is won. But we must act unitedly. We must learn to mass our strength at the point of attack. At present it is *LUCIFER* and its standard-bearer we must defend to the death.

AGNES BESHAM.

Adelaide, South Australia.

A THOUGHT EXCHANGE.

Editor of The Truth Seeker: I am pleased to read the many approving letters of your liberal editorial policy, making the Truth Seeker a genuine thought exchange view, where one may enjoy the stimulus of a new, different, or even queer idea. This mental prodding does us all good. Your recent editorial, "No Cause for Alarm," was one of your finest, and there have been others equally good on a small scale, without heading.

Your generous sympathy with Mrs. Stockham and Moses Harman is in accord with the Truth Seeker's past history—and what we might expect, except that we find so few editors with nerve enough to speak out. The suppression of two editions of *LUCIFER* for really no good and sufficient reason, merely to show the arbitrary tyrannical power of minor-grade postoffice officials, is the worst blow yet to freedom of the press. If this precedent be sustained, and the method becomes established as legal postal censorship, it is the largest nail yet in the coffin that various governmental tyrants are preparing for the final interment of freedom of the press.

The Free Speech League is making all the effort possible to draw the fatal fang and nullify its effects, but we have as yet not found one friend where ten are needed, merely because, no doubt, those who might be intensely interested and active have not been awakened to the desperate situation.—E. B. Foote in Truth Seeker.

Children should be taught the truth concerning themselves just as soon as they are capable of understanding it or show a disposition to inquire, as ignorance of themselves is the cause of more suffering, crimes and insanity than all other causes combined.—Medical Brief.



MOSES HARMAN, EDITOR AND PUBLISHER.
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TERMS OF SUBSCRIPTION.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 142 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.
LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.
LUCIFIC—Producing light.—Same.
LUCIFORM—Having the form of light.—Same.
The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

PRESENT STATUS OF LUCIFER.

In the revised edition of *LUCIFER* No. 1043, mailed about July 14, but dated July 6, it was stated that the first edition of that date had been held at the Chicago office awaiting the decision of the Washington authorities as to its mailability. After waiting a week for said decision we decided to eliminate the matter considered unmailable by Mr. Hull, Superintendent of Second-Class Matter, Chicago—namely, certain extracts from Dr. Stockham's book *Tokology*, and to insert instead a letter and appeal by the Free Speech League of America.

After reading a copy of the revised edition Mr. Hull decided in favor of its mailability.

"Then," said I, "you do not bar out criticisms upon the acts of the Postal Department?"

Mr. Hull: "No; you can roast us as much as you like."

"Well," I replied, "the department officials can not object to 'roastings' from us when they themselves take the initiative in the roasting business, as they have done in their treatment of our paper. So then, I would just say, if it must be said, let it be a fair fight, an open, manly, honorable battle, give and take."

"Oh well," said Mr. Hull, with a beaming smile, "I think you need not put it that way. Only be careful to keep out of your paper articles containing references to sex association and there will be no trouble."

"Will try to remember your admonition," said I, "but now, just one question, please, since you object to controversy in your office:

"Is it true, Mr. Hull, that the act of sex association is an 'obscene' act—the act without which neither you nor I would be here, is this act essentially and necessarily obscene?"

Mr. Hull: "No; but all the same, plain references to this subject are unmailable, under present rulings of the postoffice department, notwithstanding the seeming contradiction."

★ ★ ★

These are not the exact words of the superintendent of second-class mails at the Chicago postoffice, but they certainly give the substance of his answers to my questions.

On the same day that the revised edition of No. 1043 was declared mailable by Mr. Hull I was informed that his decision in regard to the mailability of the first edition had been sus-

tained by the Washington authorities. I then repeated the demand that my property be restored to me, and was told that his orders were to send the edition deposited for mailing to the dead letter office, as in the case of the double number, 1042.

"Can not you wait a few days," said I. "We have sent a man from New York to Washington to see what can be done in the matter of having my property restored to me."

"No," replied Mr. Hull. "If I could hold the paper twenty-four hours I could hold it twenty-four days. I have no such discretion," or words to that effect.

★ ★ ★

DECISION OF THE ASSISTANT ATTORNEY GENERAL.

The following letter forwarded to us from the office of the treasurer of the Free Speech League, tells of the failure of Dr. Pfeiffer, who went from New York to interview the authorities in Washington in behalf of *LUCIFER*:

Office of the Assistant Attorney General for the Postoffice Department, Washington, July 18, 1905.

"Hon. F. H. Hitchcock, First Assistant Postmaster General.
—Sir:

"There has been submitted to me informally by Mr. Wyman, Acting Chief of the Correspondence Division, a letter from Immanuel Pfeiffer, dated July 17, 1905, and clipping from *'LUCIFER'* 1043, Chicago, Illinois, date of July 6, 1905, with the request that I advise you as to whether said clipping is obscene within the meaning of section 497, Postal Laws and Regulations, and 3552 of the Revised Statutes, and should therefore be denied admission to the mails. In answer thereto, I have to say that in my opinion there is no possible doubt that said clipping is obscene, and that papers containing the same should be denied admission to the mails.

"All of which is respectfully submitted.

(signed) R. P. GOODWIN.

"Assistant Attorney General for Postoffice Department."

★ ★ ★

Dr. Pfeiffer informs us that the double number 1042 was destroyed at the dead letter office, July 8, and from all we can learn the probabilities are that the one thousand or more copies of No. 1043, deposited for mailing at the Chicago postoffice, have shared the same fate.

For comments upon these acts and rulings of the American Bureaucracy I would refer the reader to the correspondence columns of this week's issue and to the remarks of *LUCIFER*'s contemporaries.

M. HARMAN.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.

LUCIFER'S QUARTER-CENTENNIAL.

Next month, August, will mark the first quarter-centennial of *LUCIFER THE LIGHT BEAKER*. Twenty-five years—as measured by the revolution of the planet Earth round its parent, the Sun, is but a moment, an infinitesimal fragment of time in the life of our planet; still less when measured by the life of the solar system of which the Earth is a relatively insignificant part, and infinitely less when measured by the life of the nebular system called the "Milky Way," of which system our Sun and its attendant planets constitute an almost imperceptible speck—and yet when measured by the life of the average man or of the average journal, twenty-five years seems a long, long time.

When we remember that the average length of human life is about thirty-three years and that it takes more than half of these years for each human being to reach maturity sufficient to even begin to understand the real value, the real significance or purpose of living, we begin to see and realize something of the meaning of the words, "a quarter of a century knocked out of my life."

When two persons of opposite sex, a woman and a man, have lived together in the conjugal relation twenty-five years it is customary to signalize or commemorate that fact by what is known as a "Silver Wedding," that is, the conjugal partners celebrate the success of their "experiment in marriage" by a renewal of their marital vows, their youthful troth, presumably in the hope that they may live to see another similar anniversary which they will then celebrate as their "Golden Wedding."

Four years ago we celebrated *LUCIFER*'s "coming of age"—twenty-one years old, by a double number of sixteen pages, mainly filled with a biographic sketch showing the chief features of

interest in the life of the paper. For some months past I have been wondering whether it might not be well to celebrate the close of the first quarter-centennial of *LUCIFER*'s life in the same way—or in some other way.

Though a little late it is perhaps not too late to consider the matter. What say our readers and helpers?

All who may have a thought for or against, are hereby requested to send us a condensed statement of that thought, and if favorable, say in what way they would like to see celebrated the Quarter-Centennial Anniversary of the birth of *LUCIFER*, "Son of the Morning," "Herald of the Dawning"—it is hoped, of a brighter and happier day for mankind. M. H.

THE RIGHT TO BE BORN WELL

INTRODUCTORY.

The chapters that follow are designed to be suggestive of thought, provocative of thought, rather than clearly demonstrative of any doctrine or theory. To treat sexologic problems with the candor, the straight-forwardness, the clearness, the singleness of purpose to arrive at truth, that is expected or demanded in all other investigations, is full of danger to him or to her who would avoid confinement in prison or confiscation of his or her money or goods.

This fact was painfully illustrated at the recent trial and conviction—June, 1905—of Dr. Alice B. Stockham, the aged, the honored, the universally respected and loved teacher, writer and publisher of books on Sexology. For more than thirty years Dr. Stockham has been lecturing and writing on this vitally important subject. Her books have had world-wide circulation. One of them—"Tokology, a Book for Every Woman," has reached a circulation of more than half a million copies, and has been translated into more than one European language, and has been highly commended by leading writers and thinkers the world over, among whom may be mentioned Count Leo Tolstoy.

Among her smaller works is a type-written essay entitled "The Wedding Night," not intended for general circulation but sent out as medical advice under sealed cover, to prospective brides and bridegrooms. It is well known to all physicians that the lack of knowledge in regard to physiology and hygiene of sex has wrecked the health and happiness of many thousands of women at the very threshold of married life. As a physician of large experience and observation Dr. Stockham decided that it was and is her duty to warn her younger sisters against the dangers that beset the ignorant and inexperienced in matters that popular prejudice will not allow to be discussed through ordinary channels. The result was the booklet or leaflet called the "Wedding Night," sent only on application and when the author had reason to believe the purpose of the applicant to be a good, honest and honorable one.

This booklet or leaflet was not entrusted to the mail carriers but sent through the Express companies, in order to avoid the danger of prosecution under the postal "obscenity" laws enacted in defiance of the constitutional provision that prohibits the national congress from making any laws abridging the freedom of speech or of press. Notwithstanding this precaution a "postal inspector" named R. M. McAfee, known far and wide for his many exploits in this line, secured a copy of the "Wedding Night," and entered complaint against Dr. Stockham in the Federal court in Chicago, which complaint was followed by her arrest, trial and conviction for alleged violation of the aforesaid unconstitutional and, we may add, wholly irrational, arbitrary, invasive and despotic laws.

The penalty exacted, or inflicted, upon Dr. Stockham by the judge was a fine of two hundred and fifty dollars, with costs of prosecution.

At the same time and place, E. B. Beckwith, her business manager, was fined five hundred dollars and costs, for his connection with the circulation of this type-written booklet. These fines and costs, amounting to more than one thousand dollars in all, were promptly paid. How much was paid for legal counsel I do not know, but if these defendants paid the customary price for first class counsel the cost for this item alone was not less than five hundred dollars.

Another and more recent illustration of the fact that it is dangerous in this supposed land of freedom and of equal rights, to discuss questions relating to Sexology—including, of course, the right of children to be born well, and how

to practicalize that right—is the arraignment and trial of the writer of these lines in another Federal court room in this city, ending in his conviction and sentence to one year at hard labor in the Illinois penitentiary at Joliet.

And still other illustrations of the fact that discussion of sex is dangerous—a fact that shows more plainly than any mere words can show, the falsity of the boastful claim of Fourth of July orators that this is the freest and best government on earth—are seen in the arrest, confiscation and destruction of three editions of the Journal called *LUCIFER THE LIGHT BEARER*, published at 500 Fulton street, Chicago. This arrest, confiscation and destruction was done without legal process, without any authority whatever except the arbitrary will of the postoffice officials, in Chicago and in Washington, D. C.—done without giving the publisher the shadow of an opportunity to defend his personal or property rights, or the rights of his patrons who had paid their money for the paper; destroyed not only without compensation but even the postage he had paid on part of these papers was not returned to him when such return was demanded.

Other illustrations of the worse than Russian methods adopted by the American Bureaucracy to suppress investigation along sexologic lines might be given did space permit. Enough is here given to show that there is now in the United States of America a veritable "Revival of Puritanism," a revival of the nature-bating cults, the reason-bating cults, of the Protestantism of two hundred years ago, and of the Roman Catholicism of the "dark ages" of human history. A revival of the era when books were burned by the "Holy Office," and their authors and readers imprisoned, fined, tortured and put to lingering deaths because of nonconformity with established creeds and customs; because of blasphemy against popular standards of godliness, of purity, of virtue.

As it was then, is there not now evidence of conspiracy on the part of church and state authorities against the spread of knowledge? Is there not now a new "movement in favor of ignorance?" Now, as then, is there not a denial of the right of private judgment?

The battle for the right of private judgment in religion, in theology, was long, bitter and very costly, and is not yet completely won, after the lapse of many centuries. Must the battle for the right of private judgment in matters moralistic, in matters sexologic, be as bitter, as costly and as long continued as was the older conflict to secure religious freedom? Time alone will tell.

The denial of the right of private judgment in theology matters was doubtless instigated chiefly by the lust of power; by the desire on the part of the ruling classes to perpetuate their rule over the masses by keeping them in ignorance. Is it not equally probable that the denial of the right of private judgment in matters moralistic, especially in matters sexologic, is prompted by the same lust of power on the part of the ruling classes, and by the fear that knowledge of sex would make the masses discontented with the slavery of their lot, and cause them to demand self-rule, self-law, self-ownership, self-control, in all things, and an equal share of the earth and of what it holds?

While taking a vacation on the Pacific coast during the closing months of 1903 and the opening months of 1904, a number of public talks were delivered on the subject of the "Right to Be Born Well," and how to practicalize that right. The opening chapters of this booklet give something of an outline of these talks.

M. HARMAN.

TO "FREE SOCIETY" SUBSCRIBERS:

We have now been sending you *LUCIFER* for some three months, or more. While a comparative few have answered our request to let us know whether they want *LUCIFER*, a large majority of F. S. subscribers still remain silent. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to *Lucifer*, and are you willing to help win the fight for freedom of speech and of press on all lines of reform?

If you do not want *LUCIFER* it will cost only one cent to so notify us on a postal card.

Hopefully yours for the right,

M. HARMAN.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

LUCIFER'S HELPERS.

Ella Slater, \$1; C. S. Haney, \$2; Edward Wenning, \$1; Mrs. F. M. B. M., \$1; F. P. Young, \$1; Sarah R. Bowman, \$1; F. E. Lothringer, \$5; H. N. Fowler, \$10; S. O. Bishop, \$1; C. S. J. Goldman, \$1; L. V. Pinney, \$4; W. G. Scott, \$1; Anna K. Clifford, \$1; Grace Clifford Fullerton, \$1; George A. Schilling, \$3; John Gumta, Jr., \$1; Tom Swinburn, \$2; J. B. Phinney, \$5; F. W. Frankland, \$3; T. Theo Colwick, \$1; S. B. Cowles, \$2; W. P. Metcalf, \$1; E. H. Crosby, \$4; J. W. Griggs, \$10.24; Etta D. Kelso, \$5; Dr. F. A. Tappan, \$1; Anna Post, \$3.50; S. P. B., \$2; J. B. Billard, \$10; H. Gelgentasch, \$1; B. F. Hyland, \$2.50; Dr. G. A. de Leplasse, \$2; Annie E. Cummings, 25c; Ella Kautz, \$2; W. S. Hammaker, 50c; Louis Roser, \$3; Mrs. H. M. Closser, 50c; Geo. Bullock, \$1; May Hurd, 42c; Anna B. Fish, \$1; Alex. Craig, 50c; R. N. Douglas, 75c; T. F. Lee, \$1; M. V. Ruby Jensen, 24c; Alice Archer Little, \$1; Elizabeth Breese, \$5; Nellie M. Mastick, \$4; H. H. Hutcheson, 10c; J. H. Hamlin, 25c; Chas. E. Olson, 25c; Geo. J. Mack, 25c; G. C. Bolton, \$4; G. E. Littlefield, 10c; D. Roberts, \$1; S. Gelus, 38c; J. W. Britain, \$1; Wolflein, \$2; M. L., \$5; Walter Ufer, \$6; Dr. L. M. Hammond, \$5.20; Jas. W. Adams, \$2; August Leliever, \$2; E. Favron, \$2; L. Waisbrooker, 10c; A. Friend, \$4; Lauritz Nelson, 50c; H. A. Libbey, \$5; Amy Odell, \$1.

It is almost if not quite certain that some names are omitted that should receive credit in this list of *LUCIFER'S* helpers, and perhaps some names are inserted with insufficient credit. Shall be glad to correct all errors if our friends will kindly let us know what they are.

LITERARY NOTE.

The Truth Seeker Company, 62 Vesey street, New York, has just issued a fine translation by Frederic Mitchell of Edgar Montell's "Freethinker's Catechism." This is the Catechism which created such a sensation in France some years ago, the clergy being particularly infuriated at its bold opening declaration that "God is an expression." The book was introduced into some lay schools of France, which caused intense excitement among Catholics. Montell, the author, was imprisoned in his younger days for his book, "The History of an Ignorant Brother," but to-day he occupies an honored position under the French government, being prefect of the Haute-Vienne at Limoges. The price of the "Freethinker's Catechism" is 35 cents.

The Truth Seeker Company has also just published new and large editions of the famous books, "Old Testament Stories Comically Illustrated," and "New Testament Stories Comically Illustrated." Illustrations for both are by Watson Heston, who recently died at Carthage, Mo. The two books are issued in identical form and at the same price for each—\$1.50 in board covers and \$1.50 in cloth covers. They are also combined in one volume under the title, "The Bible Comically Illustrated," the price of which is \$2.00 in board covers, and \$2.50 in cloth covers. These books may be ordered through *LUCIFER'S* office.

THE RIGHT TO BE BORN WELL.

Elsewhere in this issue will be found the introductory chapter to the booklet entitled, "Right to Be Born Well." Most of the chapters of this booklet have been standing in office for many months, the delay of publication in book form being caused mainly by lack of available funds, also the loss of time attending court proceedings, together with diversion of mental energy in meeting the persistent attacks upon the life of the paper for the regular appearance of which I am chiefly responsible.

While it is not prudent to make positive promises the prospect is that the booklet "Right to Be Born Well" will be in the hands of the binder within one week from this writing, and will be sent to subscribers thereto on or about August 1. It will contain about sixty pages and will be sent postpaid for twenty-five cents in paper covers, or fifty cents in cloth.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. R. Price, M. D., Chicago, Ill.—Have missed a few numbers of *LUCIFER*, and as I have copies bound to permanently keep in library I deem it robbery of property belonging to me; and what hurts me most is to be a party to the robbing; that is, I considered myself a part of the government, which seems to be a mistake. Thousands, yea, millions of us, thought we were IT, but it has "n" before it. I am, and have been, for many years, interested in the social purity movement; have lectured to boys and girls, men and women, and am fully convinced that ignorance is not innocence, that license is not liberty. The purest boys and girls, the most virtuous men and women, are those who have absolute freedom. The free boy, the unbridled girl, the unrestricted man and the liberated woman, are to be trusted anywhere, while the slave is ever watching for an opportunity to escape. I am proud to know such a man as Moses Harman, and to aid in circulating such a paper as *LUCIFER*. I may not coincide with all the portrayals in the various issues, because I am free to think, and I so teach boys and girls to prove all things and hold fast that which is true. I am aware, however, that you have the Truth along the line of Freedom of Motherhood, and every physician in the land who does any thinking at all along the creative line must see the great necessity of educational effort.

There must be soldiers to fight the battles. Some one has said that governments should compel all the old men, women and cripples to go to war to defend the flag, so that the loss to the country should not be so great, leaving the healthy young men and women home to bear more soldiers. The heads of governments have misunderstood this, and now undertake to imprison or destroy the old men and women who are striving to educate the people so that soldiers would be unnecessary. Thank the brave teachers along the sex line for the few thousand women who are now intellectually and socially free. I inclose \$2 for subscription.

Eugene V. Debs, Terre Haute, Ind.—Mr. Moses Harman, My Dear Old Comrade: Having just returned from the West, I find your note awaiting me, the contents of which I have read with mingled regret and indignation. The outrages upon you never cease. The heartless hypocrisy that connects your persecution with public morals is disgusting beyond expression. It does you little good to say, as thousands do, that they are with you, and yet it is surely some solace to you to realize that the heart of the humane and intelligent community is with you, and that the sacrifices you are called on to make are not in vain, but are certain to bear the best of fruit for generations to come. The only obloquy that attaches to your sentence is that which makes infamous the court that sentenced you. I would gladly, were it possible, share the prison cell with you, or relieve you of half the term of your sentence.

The double number you refer to never came. I am sorry to have missed you in Chicago.

I need not try to sustain you. All I can say is, that you have had additional honors come to you, and your whole life bears testimony that you are marked for the special favors of the fates, and nothing is more certain than that you will be lovingly remembered after the last of your persecutors rots in a forgotten grave.

Moses Hull, Whitewater, Wis.—Dear Brother Moses Harman: I do not know when I was more surprised, than when I read, in the Chicago American, night before last, that Moses Harman had been sentenced to one year in the penitentiary. What in the world have you been doing to bring upon yourself the indignation of the self-righteous. You are old enough to know better. Well, the fact is some of us know Moses Harman to be a truly honest and conscientious man; we would trust you with our wives, daughters, money; yes, with our own lives. The treatment you have received at the

hands of this government makes me feel to use the spirit of Wendell Phillips when he said, "God damn the Commonwealth of Massachusetts." Of course, I know nothing as to the crime of which you are accused, but knowing you, and knowing the persecutions you have suffered at the hands of what should have been your country, you have my sympathy. Yes, I may say you have my congratulations. For it is our laws and our courts, and not Moses Harman, that are being tried.

W. P. Metcalf, Albuquerque, N. M.—I inclose \$2 to help in defending the right of free speech and a free press. The proceedings of the postoffice authorities would shame the Russians. But the capacities of the bureaucratic heads of government departments have been evident ever since Harlan discharged Walt Whitman for printing "Leaves of Grass." Speed the day when the great people will have spirit enough to resent such perversions of authority and administer their affairs in the interests of the whole. My best wishes for your speedy relief from this incubus.

Thaddeus H. Wakeman, "Toussaint," North Nianua, P. O. Coscob, Conn.—By a letter I am informed of your conviction and of the state of your case with the postal authorities. My answer to it is the inclosed \$1 to cover my subscription to LUCIFER, and I hope that there are many thousands of liberty-loving people in favor of free discussion, and consequently of free speech and a free press, who will give the same answer. For it is as clear as the sun in the sky that the purpose of the prosecution upon those articles is the destruction of your paper. The equal rights and freedom of all are involved when such pretenses are used against any paper, and the most effective remedy is to make such a paper better, and, above all, invincible, by increasing its subscriptions. Thus the living Truth Seeker became, and still remains, the best answer to the attempts to destroy it by pretext—prosecutions against D. M. Bennett, its founder. The taking of this course does not commit anyone to anything but the right of free discussion, as above stated. It does not imply an approval of your paper, nor of its main purposes, and much less of the articles in question. It simply means that equal rights and full, free and fair discussion must be sustained, and that this can only be done by maintaining the common right, and, therefore, your right, to differ from the rest of your fellow-citizens upon every subject important enough to be discussed at all.

In this matter you now represent a right necessary to the liberty and welfare of all—the essential condition of the progress of all—and far beyond any individual or individual interests.

Alice Archer Little, Massachusetts—LUCIFER No. 1042 did not reach me. I wish to receive it to preserve in file. I inclose \$2 for subscription and defense fund. I do not want you to suffer imprisonment again. Already the record "cries to heaven." In this thought I find some comfort: If one (myself) stands on the outskirts, watching, waiting, heart whole for a radical change of marriage laws, deeply believing the questions voiced by LUCIFER fundamental, and that the seed-sowing can come none too soon, nor be too broadcast, if one, is it not probable a vast number stand also, a half-step behind, perhaps, but who at some hour will speak? I suppose we may not be conscious of the change when it comes, but to those who shall look back to this time it will all be clear. And may they clearly recognize the saviors of the race of man, and never fail to glorify their names!

Elizabeth Breese, Talent, Oregon—I do hope you will not go to prison again. I inclose \$5 to help keep you outside prison walls.

W. S. Hammaker, Pratt, W. Va.—You may continue sending the stalwart LUCIFER to me. I inclose payment for arrears and renewal. You have the good will and more of many friends; but that is not much in time of war; especially in fighting the Puritan influence in the state.

Ella Kautz, Pennsylvania—My blood is fairly boiling with indignation at the late outrages committed upon you. May you have the strength (I know you have the courage) to meet it all! I feel as if it would be officious to make suggestions regarding the future of LUCIFER. You have suffered so much that it seems cruel to have you continue teaching sexology, but LUCIFER would

scarcely seem to be LUCIFER without the discussion of that question. I send Dr. Foote \$2 for defense fund, but if you have a new trial you will need more. Use \$2 of the inclosed for that purpose, and apply the other dollar on my subscription. Hoping that you will get a new trial and win it, I remain yours sincerely.

Annie E. Cummings, California—I am so indignant over your prosecution. I hope that you will not go to prison, and hope the time will soon come when the power of the suppressors of honest thought will be at an end. I send you a little help by way of a friend, and hope to be able to do more. Will inclose \$1.25 on subscription and defense. I hope to take LUCIFER as long as I live.

Dora Foster, Oakland, Cal.—We attend the Free Thought meeting in San Francisco every Sunday, and have learned with interest lately that it was founded by you. Debate last Sunday was on, "Is Our Present Marriage System a Success?" Subject to be repeated next time; a very good debate; and "The Scientific Breeding of the Human Race" is to follow. R. B. Kerr is to open that discussion; I opened that of last Sunday.

Ed. W. Chamberlain, New York—Somebody ought to contradict the newspaper statement that you have served three terms in prison. The fact is that you have never served out any of the sentences imposed upon you. To that extent at least you can deride the courts. More power to you.

F. E. Lothringer, Rock Island, Ill.—The only people who realize the slavery of marriage are the married, and for them it is too late, and they dare not say anything. Inclosed is \$5 to help the cause along. Things have not been coming my way financially lately, but I don't believe in expressing sympathy without showing it. I talk LUCIFER when I get the right people to listen.

Juliet H. Severance, M. D., Chicago, Ill.—I understand your case is to be carried up. Hope it is. You are brave, and the last paper shows wonderful strength and character. I congratulate you on your moral nerve. Your trial was the most of a farce I ever witnessed in a so-called court of justice. And you were not even allowed a chance to tell "why sentence should not be passed." Even the Anarchists were allowed that by their judicial murderer.

H. N. Fowler, Philadelphia, Pa.—Inclosed find \$10 to help fight the battle for the freedom of the press and the advancement of purity and a free motherhood through social and industrial freedom. I have always deemed criminal assault within marriage as great a crime as criminal assault outside marriage.

[The phrase "criminal assault" in the foregoing is substituted for a word in the dictionary which is defined as a certain relation with a woman "without her consent;" this substitution being made through deference to the feelings of the man appointed by the Washington postal authorities to act as censor of LUCIFER. This gentleman having had some years of training in newspaper work as reporter on Chicago dailies, which dailies notoriously strain at the gnat of a few good English words and swallow the entire camel of innuendo and suggestion, will, we trust, allow LUCIFER the privileges enjoyed by said dailies.—L. H.]

The editor of a prominent Spiritualist Journal writes: "I deeply sympathize with you in the unfortunate condition of affairs that have surrounded you. But there is one thing I never could understand, and that is why you should kick so strenuously against a law (violating it), which, enforced, would send you to prison. I can not harmonize wisdom with your course. It may be dullness on my part, for which no doubt you will extend your sympathy. I have always been taught that one must steer his canoe so he can avoid rocks and shoals, and at the same time use influence to remove the obstructions in the way."

[If the laws against the dissemination of obscene literature were as clear in definition of the offense as those against murder, theft, arson, etc., it might be possible to steer clear of the "rocks and shoals" of such laws. Certainly the editor of LUCIFER could find no pleasure in printing matter "offensive to chastity or modesty, foul, filthy, disgusting," etc. I have been

very well acquainted with him for more than a quarter of a century, and have yet to hear him tell the first vulgar story, make the first light or disrespectful allusion to anything connected with the power of generation. Such matters are of the most serious moment to him, involving, as he believes them to do, the mental, moral and physical welfare of all who now or ever will live. I am inclined to think that if some such indefinite law were passed for the purpose of preventing the dissemination of literature in advocacy of Spiritualism our friend the Spiritualist editor would scarcely give up such advocacy through his paper without a struggle. And if *LUCIFER* can be suppressed because of its advocacy of unpopular ideals it is only a short step to the suppression of Spiritualistic papers on some other pretext, for the dissemination of such literature is believed, by some people, to be as offensive and dangerous as is that contained in *LUCIFER* by other people. Where the liberty of expression of one is denied, the liberty of none is assured. —L. H.]

Tom Swinburne, Charleston, W. Va.—I inclose \$2 to use for any purpose for which it is needed. I can not find language to express my indignation at the outrageous treatment meted out to you. The inquisitors of the Middle Ages were doubtless as sincere in believing they served God when torturing heretics as these men are, and they had as good cause.

J. W. G., St. Paul, Minn.—I enclose send me twenty-five or thirty copies of *LUCIFER*. I wish to mail them with a letter like the inclosed to some friends. I trust the Dr. Stockham case will be appealed, and most earnestly hope that you will be able to raise funds to carry up your case.

[Here follows copy of letter to which reference is made. *LUCIFER*'s editor is very grateful to our friend for the efforts in his behalf. It would seem to be an excellent method to increase the interest and extend the circulation of *LUCIFER*.]

"My Friend: The inclosed paper treats of a matter that I believe should interest every thinking person, and trust may appeal to you. I have taken it for a long time and have sent money for the defense of its editor. I trust you may become a subscriber, and also wish to help in defending a man who fearlessly stands in the place of every one who believes in personal liberty, the freedom of the press and that knowledge, not ignorance, of sex matters will make for the good of the present and future generations.

"Don't fail to read this copy of *LUCIFER* all through. It is possible you may find, from time to time, in this paper some things that may "shock" you, but remember it is an "open forum" for the discussion of sex matters. I have never yet seen anything written editorially by Mr. Harman that has not made me wish to some time meet him personally, and I believe him a sincere, good man.

"Let me also suggest that you obtain some extra copies of this issue and send to those you know would help such a cause if they knew the need that now exists. Do it now!"

My life is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding.—Emerson.

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To encourage our friends who are buying books for free distribution or for circulating libraries, we have decided to offer the following books at half price for the next three months. Part of these books are of our own publication; others have been either donated to us to help our work along or they have been purchased by us at rates that will justify the reduction named.

The prices named are the common retail prices. We offer them postpaid at one-half these rates.

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WHOLE NO. 1045

IMPROVEMENT OF THE RACE.

[Reprinted from No. 1042, the double number, confiscated and destroyed by the postal officials.]

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much bygone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who

will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. Man became a highly socialized animal, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

"An ape with opposable thumb and big brain,
When the gift of the gab he had managed to gain,
As the lord of creation established his reign,
Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is re-

fusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

The paragraph originally occupying this space was held to be unobtainable by the local censor at Chicago. In consequence this issue of Lucifer has been delayed eight days, awaiting decision at Washington, D. C., and still no decision received at this office.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

FROM BONNIE SCOTLAND.

"The Scottish Health Reformer and Advocate of Rational Living," Paisley, Scotland, for July, contains besides several very good articles on the "food" question, a contribution by Lady Florence Dixie that we should be glad to reproduce entire did our limited space permit. It is entitled "Health and Sex." A few paragraphs will show the animus of the article:

"What I wish to point out is this:—"

"Sex is Nature, and cannot, therefore, be evil.

"To treat it as such is malignant.

"Morality founded on falsehood must be evil.

"Let us, therefore, set up Truth for our God and our Guide.

"Truth needs no hiding. Whatever is true must be right and good.

"Let the truth be told, then, of the tragedy wrought in countless lives by the enforcement of the lie in morals.

"The first thing to do is to abolish the 'conspiracy of silence.' Its effects are cruel and torture both sexes, but infinitely more so the woman than the man. Ignorance of sexual matters in the former is a grave crime. The ignorance of 'virtue' is the most unhappy condition to which a girl can be reduced, for it means her life-long enslavement and the sorrow of many as a consequence.

"Hitherto, two factors have made the amative and the reproductive functions inseparable. These factors have been, first, ignorance; and second, Dogmatic religious tyranny, founded on the first-named, plus Selfishness. Moral Law has enforced same, and its recognition has been the martyrdom of man.

"Now, I maintain that truly civilized and enlightened human beings must rise above the brute. The passion of a great love is enthusiasm, and not a desire for realms of children. Can a man really love a woman who would condemn her to a constant state of child-bearing? Is it possible for a woman to breed such children, as I would see bred, who allows a man to treat her in such fashion? Those who cry 'Aye' have not soared above the brute. To them woman is the rib of Hebraic falsehood, the article fabricated for man. She is not his equal, his companion, his lover, his friend. She is his servant, his drudge, his slave.

"Two lovers meet. Must these never come together because their means do not enable them to rear 'a family'? Must they ever remain apart because Marriage enjoins reproduction? Must a woman always marry 'for means,' and give in exchange her 'freedom'? Is union of the sexes to continue a 'barter and sale' transaction without an end? Pervertly I say it, God Forbid!

The closing paragraph is in these words:

The paragraph originally occupying this space was held to be unobtainable by the local censor at Chicago. In consequence this issue of Lucifer has been delayed eight days, awaiting decision at Washington, D. C., and still no decision received at this office.

LUCIFER's editor sincerely thanks Lady Florence Dixie for writing, and the publisher of "The Scottish Health Reformer" for printing these references to LUCIFER and its work. M. H.

AMONG THE MAGAZINES.

J. Henniker Heaton, a member of the British Parliament, has the first place in the Arena for August. His subject is the "European Parcel Post." Near the outset of his article Mr. Heaton says:

"The reason why the progressive republic is so far behind Europe in this respect was made clear to me in a conversation with my friend the Hon. John Wanamaker, for some years Postmaster General of the United States. After hearing me dilate on the incalculable convenience and stimulus to trade of a parcel-post and the unrivalled excellence of the organization available, ramifying into every village, he spoke to this effect:

"All this is true, but there are four insuperable obstacles to the establishment of the parcel post in our country. The first is the — Express Company; the second is the — Express Company; the third is the — Express Company; the fourth is the — Express Company."

Mr. Heaton explained that he does not give the names of the four express companies mentioned by Mr. Wanamaker, "first, because it might be resented, and second, because I forgot them."

The second article in the Arena for this month is entitled the "Economic Struggle in Colorado," and is written by Hon. J. Warner Mills, of Denver. This is the second paper of the series, the first appeared in the July No., and is to be followed by others from the same writer. No one, perhaps, is better equipped for the work of telling the American public the almost incredible story of what has transpired in the central mountain state of the Federal Union within the past quarter of a century than is the writer of this series of papers. That people calling themselves civilized and in time of peace could commit the atrocities related by Mr. Mills, and that the officials charged with the duty of arresting and bringing to justice the perpetrators of outrages against the persons and property of unoffending citizens, could be so deaf to the appeals of the victims of these outrages would scarce be believed if it did not come from sources entirely above suspicion.

Among the articles of special interest to Lucifer readers is one on the "Divorce Question" by Ernest Dale Owen, a well known Chicago lawyer, "a son of Robert Dale Owen, the eminent philosopher, and grandson of Robert Owen the great cooperator and social reformer," to quote the words of the editor.

To show how nearly in line with LUCIFER's leading contributors is this Chicago lawyer of the honored name, Owen, we here-with insert a characteristic paragraph or two:

"In most of the states of the Union the law is based on sociological expediency rather than on ecclesiastical considerations. The general elevation and welfare of humanity, untrammelled by any authoritative text, is the usual basis of legislation. The one consideration, however, to which it would seem every other should yield the supreme place—the conditions under which the race should be procreated—seems to be the remotest to enter into the current contemplation of the subject. The results on children already born receive measurable attention. But that problem of infinite importance—under what conditions shall the race be born—seems little, if at all, to enter into ecclesiastical or legislative determination.

"Yet it needs only to be stated that men and women reflect effectively upon their offspring their own harmonious or inharmonious reciprocities. A child whose prenatal development is couched in harmonious influences must be born better than the one whose formative period is spent in a bed of burrs. It does not require argument to establish that the reciprocal influences of a husband and wife must of necessity dominate and give direction to such development.

"This consideration, then, should obviously be given the very first place in the problem of binding men and women together, or of separating them, by authority of law—there is none more important for the welfare and elevation of humanity. This consideration, too, can not be limited to the coarser and more truculent cases of marital wrongs, but must be extended to those subtler and more intricate animosities that daily pour gall into the soul by drops."

Italics are ours. Thus it is seen that Mr. Owen agrees most emphatically with Lucifer's central contention, namely, that the effect of marriage and divorce laws upon the unborn is of greater moment, incomparably of greater importance, than is their effect upon the parents themselves.

The August Arena is a mine of wealth to every independent thinker, as is almost every other number of the magazine founded and now again edited by R. O. Flower, one of the most eminent of present day journalists. So sure are we that Lucifer's readers

will be pleased and benefited by becoming regular readers of the Arena that we hereby venture to offer the following clubbing rate, though no arrangement has been made of late years with the publisher of the Arena:

Lucifer, fortnightly, one year, to old or new subscribers, \$1.00.

Arena, monthly, one year, regular price, \$2.50.

Both to one address one year, \$2.75.

This offer holds good for one month only, unless renewed.

★ ★ ★

"The Truth Seeker," Bradford, England, J. W. Gott, editor, is now issued quarterly, instead of monthly, as formerly. The July, August and September number has many features of interest. Among these is the program of the "International Free-thought Congress," to be held in Paris Sept. 4th, 5th, 6th and 7th, 1905. The General Secretary's office of the Congress is 63 Rue Claude-Bernard, Paris.

There is also some account of the "British Secular League" and an interesting letter on "Out-Door Apostles" by its aged president, George Jacob Holyoke.

Among selections we thankfully note a report of trial of M. Harman in the Federal Court, Chicago, in June last, with picture of the defendant in the case; also Dora Forster's "Improvement of the Race," with advertisement of her booklet, "Sex Radicalism," which booklet is offered to the British public, together with a three months' trial subscription to Lucifer, for two shillings, six pence.

The "Truth Seeker" is now in its eleventh year of publication. In answer to an inquiry the editor says: "In spite of all boycotting on the part of the largest wholesale news-agents, we have forced the circulation per issue to nearly 2,000 copies. It now more than pays expenses. Our 'Sustentation Fund' is closed, and we are wearing a very broad smile." May your success continue to increase, Brother Gott!

Lucifer and the Bradford Truth Seeker are now offered one year for one dollar and ten cents, to all new subscribers to Lucifer and to prompt renewals. This offer to last for three months only, unless renewed.

If any subscribers to the English Truth Seeker through our office have failed to receive their papers they should notify us at once. Sample copies of the Truth Seeker, 5 cts. each.

WHAT SOME OF OUR BRITISH COUSINS THINK OF US.

"The Freethinker," London, England, G. W. Foote editor, while defending Robert G. Ingersoll and Thomas Paine against their English critics, in his issue of July 2 has this to say in reference to our "obscenity" laws:

"Nothing could be meaner, nothing could be more contemptible, than prosecuting the publishers of unpopular opinions for obscenity. It is a cowardly appeal to popular prejudice and passion. A book is only obscene when its object is to excite lust; and such things are always as dear as they are worthless. A book which discusses marriage, or sexual problems, or the population question, is not obscene; and getting twelve ill-educated, thoughtless men in a jury-box to say that it is does not make it so. There cannot be an obscene opinion. The very idea is absurd. The obscenity must be in the language or the treatment. And this leads us back to our original definition. A writer is only obscene when his object is obviously to excite lust and promote depravity. But here again, the words lust and depravity must be understood in their common signification. Words must not be turned and twisted by the hand of malice, under the eyes of bigotry, so as to manufacture what is called constructive crime. This is persecution masquerading as justice, and is one of the vilest crimes to which a court of law can lend its sanction."

Continuing the same subject in the issue of July 16, Mr. Foote quotes from the "Review of Reviews," London, a strongly worded paragraph in which the editor, W. T. Stead, gives his opinion of the American Postal Censorship laws:

"The American law authorizing a postoffice official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock law, as it is called, is so obviously capable of abuse that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hands of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to gaol on the charge of using the mails for circulating obscene literature. In a recent case which led to the tragic death of a friend of my own the judge expressly refused to listen to any evidence as to the morality of the book in question. When the postoffice, he ruled, had decided that any

publication was obscene, the function of the Court was limited to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a postoffice official with absolute power to place whatever publication he pleases on a far more terrible *Index Expurgatorius* than that of Rome. Its existence in a free country is a temporary anomaly and an intolerable anachronism."

The "friend of my own," referred to by Mr. Stead was, without doubt none other than Ida C. Craddock, who had worked for some time in the office of the "Review of Reviews," and who afterward was prosecuted and literally "hounded" to death by the man who enjoys the distinction of giving form and name to the American Postal Inquisition.

Referring to Mr. Stead's utterance, Mr. Foote says, "The Comstock laws and their operation illustrate what Whitman called the endless audacity of elected persons. He might have said appointed persons, too. The moment you give a man power over his fellows he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately."

Much more to the same effect, did space permit, could be quoted to show what intelligent Englishmen think of our postal censorship.

M. H.

ON "THOUGHTS OF A FOOL."

"The fool thinketh himself to be wise, but the wise man knoweth himself to be a fool." A good exemplification of this proverb is "Thoughts of a Fool," by "Evelyn Gladys" (E. P. Rosenthal & Co., Chicago and London), the fact of the knowing being the determining factor in this case. The author is an iconoclast, but as to economic evils there are evidence here and there of a dim perception of a remedy. But it is dim, as might be expected of an author who indiscriminately couples the names of Henry George and John Alexander Dowie, thus: "There be socialists, anarchists, disciples of Henry George, of John Alexander Dowie, and of Ella Wheeler Wilcox, who have prescriptions warranted to transplant one from Rag Alley to the desirable side of Easy Street." Against this loose statement, however, we have in another chapter the following: "There is not a land title in all this world that is free from taint of force and fraud. For no one can claim title from the Maker, and there is no other valid title to ownership, and they who defend land titles are accessory to fraud." This is a stern indictment, though writ by a fool.

The author is no admirer of eleemosynary institutions of any kind. Under existing monopolistic conditions they only serve in their ultimate effect to draw the economic lines tighter. And capital punishment is justly condemned on the ground that killing by legal process is more reprehensible than in anger, because deliberate. Satire, irony and humor abound throughout, and aside from antagonism to conventionalities, such, for example, as those declaratory of marriage, which, even if warranted would seem trivial in comparison with real evils, the book cannot fail to furnish entertainment.—Josiah Edison, in The Public (Chicago).

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 2 by 1 1/2 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

It is failures, not successes, that breed success.—Louis F. Post.



THE LIGHT-BEAKER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 34 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFER—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

WATCH-DOGS AND THEIR MASTERS.

A well known banker in Kansas, now deceased, said in an essay read before a "Bankers' Association" that the banker's first and chief duty is that of a watch-dog—to guard the money of depositors.

What, then, let us ask, is money, that its care should place a man on a level with a quadruped beast?

Answer: Money is the representative of property.

And what is "property"?

Hard to define; but an idea of its importance may be gained by reference to what was said of it by the founders of the American government.

"Property," said Rutledge, a member of the "constitutional convention of 1787—, "property is the principal object of society." This statement he repeated more than once during the debate as to whether any legislative body was needed other than the "house of representatives"—"house of deputies," as it is called in France. It was feared by Rutledge and many others that a body of men elected directly by the people, representing the great mass of the people, the "common herd," would not be sufficiently careful of the interests of the rich—the owners of land, of slaves and other chattels.

Another member of the same convention named King, said, "Property is the primary object of society, and in fixing a ratio, ought not to be excluded from the estimate."

Another member, named Butler, is on record as saying: "Property is the only just measure of representation." That is to say, manhood rights, human rights count for nothing in the balance against property.

The historian Bancroft, in describing the discussion over the division of powers of the general government, says—page 258:

"Madison revived his suggestion of a representation of free inhabitants in the popular branch; of the whole number, including slaves, in the senate; which as the special guardian of property, would rightly be the protector of property in slaves."

This same Madison, the successor of Thomas Jefferson in the presidential chair, was and is commonly called the "father of the Constitution of the United States." George Washington,

commonly called the "father of his country," was another very influential member of the convention of 1787, and was considered the richest man in America at that time—his wealth consisting mainly of land and slaves.

Such being the influences predominant in the convention that framed the constitution of the United States, is there anything strange to be seen in the fact that the chief characteristic of the "Upper House" of Congress to-day should be that it is composed of millionaire bankers and of those for whom these bankers stand as "watch dogs"?

The Senate, being the "special guardian of property"—in the opinion of James Madison, it is but natural that those who own or control much property should argue that the best and safest men to elect as members of that body will be those who have large property interests of their own.

Moreover, do we not discover just here—in the fact that the founders of our government considered "property the chief object of society," do we not find here the explanation of that other notorious fact that a rich man, and especially a rich officeholder, can scarcely ever be punished for crime?

Is not the fact that material wealth—of which "the dollar" is the personification—is the thing held most sacred by Americans, sufficient explanation why Theodore Roosevelt so promptly withdrew Paul Morton when the evidence—as brought out by Messrs. Harmon and Judson—was overwhelmingly patent that Morton had used his power as traffic manager of the Santa Fe company to swindle the patrons of that road out of hundreds of thousands of dollars? Roosevelt and Moody were willing that "proceedings should be brought against the corporation," but would not allow Morton to be brought to trial to answer charges that if proved in court might send him to the penitentiary.

"By their fruits ye shall know them." "Actions speak louder than words."

Like the banker, President Roosevelt is supposed to be a "watch-dog." He was elected to guard the interests of the people, the voters, who elected him. Ever since his election and before, he has made large professions of fidelity to the trust reposed in him by the people. How have those professions, those promises been fulfilled?

And is not this fact, the fact that property is the chief concern of society, sufficient reason why the newspapers and the general public treat so tenderly, so leniently the gigantic robberies of the policy-holders in the Equitable Insurance company by the managers? one of whom is a millionaire Senator of the United States?

M. HARMAN.

GOING BACKWARD.

Free Speech and Free Press are equivalent propositions. They are Siamese twins and cannot be separated. The denial of one is the denial of the other. Nearly one hundred years ago Frances Wright began reform agitation by speaking and printing, and for many years lectured throughout this country in advocacy of precisely the same principles of human liberty for which LUCIFER is now contending.

She met with malignant opposition, of course, and was called an infidel, a freeloader, and "an enemy to the sacred institution of marriage," but as the church had not then assumed control of the government, she was not sent to prison or even fined or prosecuted in the courts for the expression of her opinions.

In "The Truth Seeker" of July 29 someone gives a sketch of her life from which we copy the following editorial that appeared in "The Democratic Gazette," of York, Pa., on August 13, 1836. The narrow minded and over-zealous officials who go far beyond the letter and purpose of the law in "malicious prosecution" and persecution of LUCIFER, are advised to read these broad-minded utterances of long ago:

"FRANCES WRIGHT.

"This lady delivered a lecture in the court house on Saturday evening, the first of a series, which gave general satisfaction to a large audience. But an attempt was made, in the name of morality and religion by some who neither care for one or practice the other, to disgrace our borough by getting up a mob. We are proud to say, however, that the attempt was abortive."

"Our citizens hold too highly the right of freedom of speech enjoyed by every American to aid in destroying that valuable franchise. They remembered also that while the speaker had the right to freely express her sentiments, they were not compelled to hear her. If they did not approve these sentiments they had a right, as unquestionable as hers, to discountenance her."

doctrines by staying away from the place appointed for the lecture.

"We are not sufficiently acquainted with the moral sentiments and principles of Mrs. Wright to advocate or condemn them, but we are sufficiently acquainted with the privileges and the rights guaranteed by our Constitution to every human being who can say, 'I am an American citizen,' to know that none can forcibly prevent her from advocating her principles—whatever be their nature or tendency—without violating a right for which, as much as for any other, our fathers shed their blood in the struggle which led to the birth of our Republic."

If the editor of the "Democratic Gazette" were to return to mortal life to-day, he would doubtless be much pained to note that the rights and privileges guaranteed by the American constitution have been nullified by acts of Congress known as the Comstock postal laws.

M. H.

THE CENSORS WILL "GIT" HIM "EF HE DON'T WATCH OUT."

Under the caption "Would Rear Children as Plants, Gaining Perfection—California Scientist Advances Theory That What is Possible With Weeds Can Be Done With Human Beings," the dailies of the 31st ult. published the following dispatch from Los Angeles, Cal.:

"Luther Burbank, the famous California horticulturist, declares that the great object of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. Mr. Burbank maintains that plants, weeds, and trees are responsive to a few influences in their environment, but that children are infinitely more responsive and the failure to realize the spiritual elements in the environment of children has been the fatal mistake in dealing with them. 'Barnado in London has demonstrated that infinitely more can be done with children than with weeds and plants,' said Professor Burbank today. 'When this is realized and scientific principles are applied to the training of children, then humanity will enter upon a new stage of existence.'"

Now, as it is manifestly more nearly impossible to ignore sex in the production of children than in the production of plants without seeds—for the latter can be done, while so far it has not been demonstrated that an amputated human arm or leg, properly planted, will grow into a child—Mr. Burbank has entered on dangerous ground, and should be given a friendly warning. The newspapers have given wide publicity to his discoveries in relation to plant life; but should he make equally important investigations, experiments and discoveries in the realm of human life and its reproduction, it would be necessary for him to keep the results of such investigations and discoveries to himself, else he would risk confiscation and destruction of publications describing them.

L. H.

LUCIFER'S HELPERS.

Mabel Hopkinson, 50c; Dr. H. Tropp, \$1; Elsie C. Wilcox, 15c; M. L. Studebaker, \$1.25; A. Friend, \$1; Chas. Pschirer, 50c; P. E. Leonard, \$1.50; Henry Schultz, 25c; Maggie Dimmick, \$2; Julia A. Filger, 30c; Mr. and Mrs. L. M. Holmes, 70c; J. C. Shafter, \$5; E. M. Dewey, \$2; W. H. Wilgus, 10c; C. N. Green, \$1; T. C. Deuel, \$1; Jeanne Yersin, \$1; Olive M. Le Barre, \$1; R. N. Douglas, \$1.75; Anna Wise, \$1.50; A friend in St. Louis, \$10; Mrs. E. Barnes, 50c; Dr. J. R. Price, \$1; J. Harman, \$2; A. G. Lingberg, \$1; Thirza Rathbun, 25c; E. Arnaud, \$10; W. C. James, \$10; Henry M. and Annie E. K. Parkhurst, 15 copies "Diana," 25c each; E. Jabrow, 50c; Otto and Amy E. Heuple, \$5; M. Cole, 25c; O. H. Stone, \$2; Albert Wickman, \$1.50; W. W. Miller, \$1; John Knott, \$1; Mattie D. Haworth, \$1; Lucinda B. Chandler, \$1; M. M. R., \$2.50; S. R. Shepherd, \$1; Albert Monahan, 25c; Earnelle Daniel, 25c; Robert Netke, 50c; T. F. Meade, 50c; Theodore Debs, \$2; M. A. Cohn, \$5; John Cairns, \$1; Laura J. Langston, 25c; Leo Kopinski, \$2; Amy Odell, 25c; E. J. Sayre, \$1; J. Flavius Van Voorhees, \$2.50; P. R. Skinner, \$10; Geo. G. Denison, \$1; A. I. Task, 50c; Fred Schuler, 20c; Belle Chaapel, \$1; Flora W. Fox, \$1; Henry C. Roberts, \$1.25; H. Henn, \$1.27; A. H. Frank, \$1; Ed. Wiborg, 50c; M. C. Powers, \$1; Mrs. M. McCallin, 12c; Douglas Printing Co., \$1.50; R. F. Cheney, 50c; C. E. Olson, \$1; J. H. Hamlin, \$1; Maack, \$1.

If marriage were, as it ought to be, a fair and honorable partnership, the wife's voice in all that relates to production of offspring would be unquestionably predominant.—Dr. Alice Drysdale-Vickery.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Ernest Winne, N. Y.—Enclosed please find \$1, subscription to LUCIFER. I can't afford it now, but from the reports I hear the cause of Truth and Love and Liberty needs it even more than I do.

Maggie Dimmick, Kansas—I expect to take LUCIFER as long as I can "dig up" the cash, no matter how much the price is. Enclosed find a few names and \$2 to pay for sample copies to each.

Mrs. Nettie Pitcher, South Dakota—My sympathy will always be with LUCIFER and all who are suffering so much for this grand cause. Enclosed is \$1 to credit on my subscription. With hopes for a brighter future, I am your friend.

Leonard D. Abbott, New York—I have read LUCIFER for years, and think it a thousand times worth while. I have not always agreed with its articles, but I have always been interested in them. The recent action of the postoffice officials is outrageous. I send a year's subscription at this critical time.

J. C. Barnes, Indianapolis, Ind.—I hereby enclose \$1 for subscription to LUCIFER, and am sorry that poverty prevents me from doing more for you. Your arrest was the most diabolical outrage on rights I ever heard of. Long may you live to carry on your good work, for the grandest cause of the ages, and of which you are the ablest exponent.

W. C. James, Los Angeles, Cal.—I enclose \$10 toward defraying expenses in your defense of right to print and distribute through the United States mails your thought. I believe every man should have that right, if any one man has that right; hence I send the ten dollars. With best wishes for yourself and family I remain fraternally yours.

C. S. H., Roanoke, Ind.—Am sorry to see you having so much trouble with the postal authorities. My heart and soul are in sympathy with you, for I sincerely believe in the ideas taught by yourself in LUCIFER, and though I am poor and can hardly do so will to-day send you another dollar to be used where and for what it may be most needed. With best wishes, as ever your friend.

A. E. C., Chicago—I want to thank you for your attention to my unknown friend's order to send your very interesting LUCIFER to me. I shall be delighted to receive it each week, so please continue to send it. I have been very interested in the few issues I have seen, and, Mr. Harman, in yourself as well. Next time I see you will want to shake hands with you and wish you success through your present difficulty.

Lizzie M. Holmes, La Veta, Colo.—I am more sorry than I can express for your trouble. But I know if it must come you will bear it, and be happier than those who put you there. You have hosts of friends on the outside, and the consciousness of their respect and esteem will give you strength. I wish I was able to send you lots of money; but I will send this little now and send more as I can. Yours with affection and sympathy.

Amy L. Heuple, Glades R. D., Hot Springs, Ark.—Our consciences have been troubling us since we last wrote that we might have sent a little more to help you, so I enclose this \$5 to set us more at our ease. Please credit to Otto C. and Amy L. Heuple. We both send with it all the sympathy you deserve, if that were possible, and the contribution should be larger if we felt we could anyway spare it. All we want is one of your photographs, so we may have something as a constant reminder. LUCIFER No. 1043 received—that is, the later issue. As "Tokology" was my constant guide with my first baby, and I believe a very real help, I can't imagine what can possess the authorities to object to any portion of it, but, of course, there is no accounting for their actions.

except that they are fighting the cause you advocate. That stands out so clearly now that everyone must see it. I hope the appeal may be successful, but at present the only hope I see is in the fact that you must be believed to be a power or they would not persecute you. More power to you, and may the prosecution bring the cause before more and more powerful people.

Annie E. K. Parkhurst, Brooklyn, N. Y.—I have just wrapped, ready for sending to you, fifteen copies of "Diana." They are our contribution to you and LUCIFER. It's no use to try to express what I feel about this last outrage. Words will not do it. To think of you in prison again is too much. Know that we are with you in sentiment and sympathy as of yore, though circumstances (ill health, etc.) compel silence when we would prefer to speak.

Dr. M. A. Cohn, Brooklyn, N. Y.—Please find enclosed \$5 towards your trial fund. My heart goes out in sympathy with you in your present hour of distress. Let the tyrants of this "free" country go ahead with their bloody persecutions. Their time is fast coming; the people are awaking to their rights and liberties. You are fighting a glorious battle. Persevere, and your name will live in history when the name of those who are hunting you down will be dead and forgotten.

Ernest Howard Crosby, Rhinebeck, N. Y.—The reason that I have never shown any enthusiasm for your cause is that, while I know your sincerity and admire your spirit of self-sacrifice, I am not attracted by the discussion of sex questions. I am, however, altogether opposed to the exercise of censorship of any kind by the postoffice. I do not think that the express companies have any such powers, and I see no reason for conferring them upon the postal authorities. I enclose \$5 as a modest contribution to this fight, which you may apply to subscriptions or in any other way.

Sarah Stone Rockhill, Ohio—Great was my surprise to find my article had gotten LUCIFER into more trouble. I see now in what a dangerous position you are placed, to even express an honest thought on the subject of sex reform. Yes, it seems they, the postal censors, are bound to destroy LUCIFER, and what can I do to prevent it? I fear, very little. When your letter and paper came I was too ill to even read, and now I write from a sick-bed, but I hope to get better. I will inclose my subscription. I shall want to see the paper while it lives, or I live. My whole being thrills with the enormity of the indignity to which you were and are compelled to submit. Wish I could have both of the suppressed papers.

T. J. Bowles, M. D., Muncie, Ind.—Your persecution and prosecution for the high crime of trying to enlighten your fellowmen on the most important of all subjects is infamous beyond all expression, but this outrage against you, and this assault against all the friends of freedom, gives assurance, a pledge and a promise that a better future is in sight, because all history proves that the adoption of desperate measures to fetter freedom is always a forerunner of emancipation. To undo the wrongs and injustices that have been fastened upon mankind by centuries of time and crime is a herculean undertaking, but we can all rejoice in the certain knowledge that reason and justice will finally overthrow ignorance and superstition. Hoping the higher court will reverse the findings of the lower, I am yours always.

F. W. Frankland, New Zealand—Dear Mrs. Harman: I have just received a type-written circular from the Free Speech League, in which I am informed that your dear and honored father has had proceedings taken against him (contrary, in my opinion, to the Constitution of the United States) for his action in a propaganda which all people of broad philosophic culture know to be of supreme importance to the public welfare. My wife and I, as citizens of the United States, feel so strongly on what we regard as a violation of the liberty guaranteed under the American flag, that we have sent to Dr. E. B. Foote, Jr., of 120 Lexington Avenue, New York City, a check for \$20 for the Defense Fund which we understand from his circular he is collecting on behalf of the Free Speech League. Had we not recently sustained very heavy financial losses, we should have sent much more. To say nothing of our personal admiration for your heroic father, it makes our blood boil that the liberty of citizenship should be capable of being infringed for the philosophical ex-

pression of opinion. Let your father's opponents bring arguments against his theories. If the latter are as erroneous as his opponents assert, it must be very easy to controvert them by logic and reasoning; but that the expression of philosophical opinion should entail legal proceedings is a situation more savoring of Russia than of the republic founded by Washington and Jefferson. Yours for the Freedom won by the Fathers.

Theodore Debs, Terre Haute, Ind.—Inclosed please find \$2 for your defense fund, or as you may prefer to apply it. The lovers of freedom throughout the country should rally to your support, and if you are to serve another sentence for having the mental integrity and moral courage to tell the truth, then the highest court which can be reached should be compelled to go on record in pronouncing it. In this system of graft and corruption the chief concern of the powers that be is to silence honest men, but in putting the gag upon you they are opening the eyes of many, so that, while you personally suffer, you have the satisfaction of knowing that you are the instrument through which the light reaches the people. I need not say that Brother Eugene and I are with you in heart and soul. Stand your ground. You are making history.

Thos. J. Griffiths, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal—I certainly think the action of the postal authorities is futile to check progress of thought along sex lines, or any other line of thought, for that matter. At the same time I feel deeply pained that you should be made to suffer at your time of life. Put me down for a year's subscription, to which I enclose payment.

It is idle to attempt to ignore the great influence of sex relations upon the individual and society, and no barrier should be allowed to interfere with openly expressed thought on this phase of social relation, the discussion of which is of as great importance as that of bread or social equality. I trust you will be relieved of the pain of enclosure in their prison walls. I greet you with tender thought and all good wishes.

T. M. Watson, Whitewater, Wis.—Yours, notifying me that a good friend had paid my subscription to LUCIFER, is before me, and now as I think how that good friend of yours as well as of myself has from time to time handed me a copy of LUCIFER which is always full of good thought-arousing ideas, a keen sense of self-reproach comes over me for having neglected to subscribe for it. But now, Brother Harman, I will be another good friend of yours by becoming a permanent subscriber, and also occasionally, as I can afford it, and I can, contribute a little of the "sinews of war" to help you keep your strong grip as you wield your cudgel of truth to demolish error. Yes, brother, count me as a permanent subscriber, also please remember that every month during the next four I will do just what I wish every subscriber would do. That is, send you a 25 cent piece which, I believe, would in a way help you to endure all the more hopefully, the cruel persecution that is being perpetrated upon you. The power of truth ever surging in the human breast will persistently demand expression until it effectually vanquishes error.

Emanuel Quivers, Stockton, Cal.—In your troubles, in our troubles, you have my sincerest sympathy. The United States government has unconstitutionally arrogated to itself the monopoly of carrying the mails, and to fulfil its mission as carrier the right exists in the citizen to demand it carry all mail matter. The matter of the destruction of mail matter or diverting it from its plainly addressed destination is clearly arbitrary, and is a proceeding which, if persisted in, will destroy that monopoly. No man on earth, civilized or uncivilized, has any right to tell me what I shall or shall not read. According to the Declaration of Independence all men have the right to decide, each for himself what is for his pursuit of happiness. The childish pretext of the bad effect upon me of copies of LUCIFER—paid for in advance to be delivered by the postoffice department—cannot be acquiesced in. If the argument were good, then the mind of the censor is already corrupted in going over the papers to see if they contain corrupting ideas. This is vicarious atonement, an idea extremely repulsive to me, and against the First Amendment to the Constitution of the United States (the establishment of religion). This matter is unquestionably the most important ever before the people in the United States. It is vastly more important than the question decided by the civil war. It behooves

every citizen of the United States to register his earnest protest against this procedure. If a man has a right to decide what I shall read, he has the same right to decide what I shall eat, drink or wear. He has a right to dictate to me what I shall think. He practically does this when he abridges my education by eliminating my mail matter. Oh, what a farce it all is.

The people of the United States did not prosecute you, or give their consent for you to be prosecuted. Did the people of the United States but know of the details of this matter, a howl of protest would go up as strong as that now going up in Russia. The only trouble with us is to get the ear of the people of the United States.

Frank D. Blue, Kokomo, Ind.—It seems the limit to hold up LUCIFER for printing extracts from "Tokology." If "Tokology" is condemned as indecent, it is hard to say where they intend to try to put us back to—I presume the sixteenth century is about their style, and we may soon expect a revival of the burning of witches. In the end we shall win, of course, but I fear the suffering of the victims must be great. I shall print an account of the matter in Vaccination and do what little I can to assist in the preservation of the right to tell the truth, in print, even of so unpopular a thing as the human race. I really cannot find language strong enough to condemn the actions of our officials, but I am now as always strictly opposed to anyone acting as censor upon my acts or my desires in the way of information. I am as capable of judging as they possibly can be, and as moral as they dare be any time, and I need no one to stand guard over my reading matter. I trust you may yet find some way to escape the extreme measure of their hostility, as I fear the result upon your health, even upon your life itself. Wishing you to be of good cheer, for time makes all things equal, I beg to remain, yours faithfully.

Lucinda B. Chandler, Boston, Mass.—This morning's mail brought me a copy of No. 1943 of LUCIFER, with letter from Sister Juliet Severance. After reading these I took myself to the refrigerator for a drink of cold water, hoping to prevent a segregation of the atoms of my physical form as result of the tumultuous agitation of my inmost being. To realize the monstrous injustice of the administration of laws and courts, the so-called bulwark of freedom and protectors of the people, is too great a strain on my sympathies and mastery of emotion. And the humiliation of it! The claim and boast of freedom, and the flagrant suppression of it! Oh that I had the material means, I would devote it to the agitation in legislature and Congress, on platform and in print, for free press and free speech on the supreme question of a free motherhood. Yes, it would overturn the social (dis-) order of our time. I have faith that some time before a century hence, the foundation for a more perfect humanity will be laid in an intelligent and free motherhood, demonstrating the power of mind and freedom over the product of a real sex union in love and harmony.

Regretting I cannot make it \$100, I send \$1. Yours in sympathy and esteem.

Voltaire de Cleyre, Philadelphia, Pa.—I have read with indignation of these incessant persecutions of you, and I wished I had my voice and strength at least to speak against it, but I can talk very little, even in private conversation. All I can do is to admire you more even than in the old Kansas days, and tell you how sorry I am that poor half-crazy me as I am, I can't help.

[We are frequently called on for information in regard to the condition of Miss de Cleyre; and feel sure that her few words, though not written for publication, will be read with interest by many friends. She has never recovered her health since she was shot more than two years ago. (It will be recalled that she refused to be a complaining witness against her half-crazed assassin.) I trust she will not be offended by my adding her account of her physical condition, for she has many warm friends among the readers of LUCIFER: "Since a year ago last January I have been on a see-saw between life and death, and without a cent save for my friends since last August. The disease is a horrible thing I never even heard of before I got it; it is called 'tinnitus aurium,' and comes from catarrh. It is the incessant pumping of an engine in my head; in reality the sound of the carotid artery. I have been in hospital after hospital, and to specialists and professors, but so far there is no cure and I think it is incurable. I wish I could die, for I cannot move about ex-

cept like a snail. I cannot work or think. I have tried the regulars and the irregulars; fresh air and sunshine, eggs and milk, and yet it's all no good. So much for me." If any of Miss de Cleyre's friends, desiring to write to her, will address their letters in care of this office, the letters will be forwarded to her.—L. H.]

Henry Bool, Ithaca, N. Y.—I have been waiting to hear something drop before doing or saying anything in your case. You know, in a general way, my heartfelt sympathy is yours, and to affirm this fact too often would eventually make it appear like a vain repetition. When the fact became known to me of LUCIFER being again held up and for so flimsy and futile a reason, I felt and feel if I could damn those responsible for this despicable action to all eternity, I should be more than justified in doing so. Words to me are inadequate to prove my disgust and detestation of these Bourbons of officialdom. If I could only feel like Christ when he said, "Father, forgive them, for they know not what they do," it would be different, but, on the contrary, I feel and know in my innermost thinking that the officials are after such as you for the set purpose of stifling inquiry and education all along the line of the most needed enlightenment of all.

I admire you more than ever and will take off my hat to you now and to your memory should my days be longer in the land than yours. The only thing I can do I have done—that is, I have sent \$50 to Dr. Foote, of the Free Speech League; and I trust every man Jack of a liberal or woman may do all possible to help you in this hour of need. In helping you in this hour the cause of progress is doubly helped.

W. W. M., New Haven, Conn.—I am very glad to be able to send you one subscription, and very sorry that I am not able to send you a hundred. I will inclose in this letter which I have written to a friend, one of six that I have taken time to write to that number of friends, hoping to secure a few subscriptions thereby and to arouse sympathy and interest and possibly to help to set some action in operation against the postal inquisition. I am waiting now for the six copies of No. 1944 for which I wrote you a few days ago. I consider No. 1944 a particularly good number to send out to persons who are strangers to the paper, to call their attention to it, and to awaken their thought as to what is being done by the postal censors in the way of suppressing free thought and free speech.

[Here follows the letter to which reference is made:]

"I enclose herewith a copy of a paper and entreat that you read it and give it careful consideration. It seems to me that if you take the slightest notice of the paper your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but lest its objects might be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation: The publication is nearing its quarter-century of life and usefulness (much needed usefulness), but notwithstanding this fact it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of men among my acquaintances and friends, and this is my apology (if apology be needed) for sending you this letter, accompanied by the paper. I have been a subscriber to the paper for nearly twenty years, and can conscientiously and earnestly recommend it as being highly moral, honorable, upright, just, fair and square, and withal a fearless publication; and this last has been the cause of all its trouble. I can truthfully assert that my character has been improved by following its teachings. Furthermore I have a personal acquaintance with its editor, having visited at his home in Chicago several times, and have always been treated with the utmost cordiality, respect and consideration. The editor is most gentlemanly in his personal conduct and deportment and private life, and I never heard him utter an indecent word, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the postal authorities concerning the obscenity of the publication. Now, I most respectfully request you to read carefully the sample I send you, and if in accord with your principles and ideas, and

if you desire in your heart to retain to the American people the constitutional right of free speech and free press, I hope you will assist the cause to the extent of giving your subscription to the paper, either directly or through me, as you prefer. If the principle does not accord with your opinion, of course neither the editor nor I would wish to force upon your time and attention anything that might be objectionable. If I hear nothing from you I shall take it for granted you do not concur in the matter sufficiently to induce you to wish to assist. Hoping you will pardon me this intrusion, whether my suggestion prove agreeable or not, I beg leave to sign myself most respectfully and cordially your friend.

Margaret McL., Brooklyn, N. Y.—So once more the enemies of Freedom have made up their minds to try to crush you and your efforts, but no matter how it turns out their efforts will be futile. If it were not for the suffering and inconvenience caused you I would say it were well to have them thus stir up things once in a while and so bring our cause before some who otherwise might never hear of it. My heart's best wishes are with you in this fight. We may differ as to methods, but in the battle for what is or ought to be our unquestionable right we must stand or fall together.

For the past two years my life has been an awful struggle. Many times even dry bread was a luxury. But this has been the experience of many of us—it is an old, old story and why repeat it? I have just secured a position which promises to be permanent as long as I can stand it. The work is very hard and heavy, and the hours very long (7:30 a. m. to 6 p. m.—one-half hour for lunch), and the pay correspondingly short—\$7 a week. Short pay seems to be the concomitant of long hours and hard work. I can now as never before realize and understand the position taken by so many who at heart sympathize with our fight for Freedom, but on account of their job will not dare come out openly. It is damnable, but it is so; the pity of it! Now, dear friend, it is little I can do, but that little I will do from now till I can do better or you need it no more. I will send you 50 cents weekly.

I would suggest that in asking for new subscribers you make it plainly understood that a subscriber sending a new name must be sure that such person wishes to have the paper. I claim the right, and take it, to read what I please (if I can get it, which I did not in the case of *LUCIFER* No. 1042); but I and others must not forget that this includes the other fellow's right to not read what does not please him.

Now, dear friend, this letter is already too long, but there is one thing more I wish to say. It is to me not a bit strange that you and others in your line of thought are being persecuted; the wonder would be were it the other way. You see, in teaching the right relation of the sexes you are striking at one of the greatest property rights of men (not mankind), and they naturally are not going to sit idly by and do nothing to protect this great prize. Sexology is truly the basic elogy for only through understanding and obeying its natural laws can we produce the right kind of human beings; we may and do have many different opinions on these subjects, but only by a frank and free discussion of them can we arrive at what is right and best; so, long life to free discussion. I enclose \$1.00 for a subscription renewal for myself and will hereafter send you the 50 cents a week.

[While we appreciate the interest in *LUCIFER* and in its work which prompts the generous offer of our friend, we do not feel it would be right to accept such sacrifice. But so long as *LUCIFER* merits such enthusiastic devotion it will live, despite all the attempts on its life by the would-be suppressors.—L. H.]

Some good people in Sweden desired to have his (Linnaeus) system of botany suppressed, because it was based upon the discovery of the sexes of the plants, and was therefore calculated to inflame the minds of youth.—Lecky's "Rationalism in Europe," Ch. IV. (foot-note).

Whoever with earnest soul
Strives for some end from this low world afar,
Still upward travels though he miss the goal,
And strays—but toward a star. —Bulwer.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

Our readers everywhere are kindly requested to send us names of persons who might be interested in *Lucifer's* work if they could see a sample copy.

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WHOLE NO. 1045

IMPROVEMENT OF THE RACE.

(Reproduced from No. 1012, the double number, confiscated and destroyed by the postal officials.)

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silence. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much bygone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who

will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. Man became a highly socialized animal, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

"An ape with opposable thumb and big brain,
When the gift of the gab he had managed to gain,
As the lord of creation established his reign,
Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is re-

fusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

Woman is going to insist on being free; and the use she will make of her freedom is that she will select the father of her children. She will not be tied up to any and every miserable specimen of mediocrity or to any drunken or diseased wretch. If she is refused freedom, she will refuse to bear children at all; and thus it is no longer merely "the woman question"—it is "the nation question." The mothers of the race must choose the fathers of the race.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

FROM BONNIE SCOTLAND.

"The Scottish Health Reformer and Advocate of Rational Living," Paisley, Scotland, for July, contains besides several very good articles on the "food" question, a contribution by Lady Florence Dixie that we should be glad to reproduce entire did our limited space permit. It is entitled "Health and Sex." A few paragraphs will show the animus of the article:

"What I wish to point out is this:—"

"Sex is Nature, and cannot, therefore, be evil.

"To treat it as such is malignant.

"Morality founded on falsehood must be evil.

"Let us, therefore, set up Truth for our God and our Guide.

Truth needs no hiding. Whatever is true must be right and good.

"Let the truth be told, then, of the tragedy wrought in countless lives by the enforcement of the lie in morals.

"The first thing to do is to abolish the 'conspiracy of silence.' Its effects are cruel and torture both sexes, but infinitely more so the woman than the man. Ignorance of sexual matters in the former is a grave crime. The ignorance of 'virtue' is the most unhappy condition to which a girl can be reduced, for it means her life-long enslavement and the sorrow of many as a consequence.

"Hitherto, two factors have made the amative and the reproductive functions inseparable. These factors have been, first, ignorance; and second, Dogmatic religious tyranny, founded on the first-named, plus selfishness. Moral Law has enforced same, and its recognition has been the martyrdom of man.

"Now, I maintain that truly civilized and enlightened human beings must rise above the brute. The passion of a great love is enthusiasm, and not a desire for mass of children. Can a man really force a woman who would condemn her to a constant state of child-bearing? Is it possible for a woman to breed such children, as I would see bred, who allows a man to treat her in such fashion? Those who cry 'Aye' have not soared above the brute. To them woman is the rib of Hebraic falsehood, the article fabricated for man. She is not his equal, his companion, his lover, his friend. She is his servant, his drudge, his slave.

"Two lovers meet. Must these never come together because their means do not enable them to rear a family? Must they ever remain apart because Marriage enjoins reproduction? Must a woman always marry 'for means' and give in exchange her 'freedom'? Is union of the sexes to continue a 'barter and sale' transaction without an end? Fervently I say it, God Forbid!

The closing paragraph is in these words:

"Perfect health can never be attained until we face the two great burning questions of sex and food, but the purest food will not make us healthy if the problem of sex is not worked out rightly and followed. In the name of Health I beseech of men and women to ponder this great question and unite in bringing it forward at every opportunity. In America, a British woman, Dora Forster, has written a very striking pamphlet called 'Sex Radicalism.' It is published at 560 Fulton Street, Chicago, U. S. A., by Mr. M. Harman, the able editor of *Lucifer, the Light-Bearer*, who is threatened by the American Government for issuing said pamphlet. Its cost is one shilling by post. I advise all who can to read it. It shows what the advance guard in America are thinking and saying on the sex question—the question of all others most important to health, strength and happiness, and, therefore, to regeneration, and although I do not agree with all its contents I am at one with the authors in many of her contentions and desires."

LUCIFER's editor sincerely thanks Lady Florence Dixie for writing, and the publisher of "The Scottish Health Reformer" for printing these references to *LUCIFER* and its work. M. H.

AMONG THE MAGAZINES.

J. Henniker Heaton, a member of the British Parliament, has the first place in the Arena for August. His subject is the "European Parcel Post." Near the outset of his article Mr. Heaton says:

"The reason why the progressive republic is so far behind Europe in this respect was made clear to me in a conversation with my friend the Hon. John Wanamaker, for some years Postmaster General of the United States. After hearing me dilate on the incalculable convenience and stimulus to trade of a parcel-post and the unrivalled excellence of the organization available, ramifying into every village, he spoke to this effect:

"All this is true, but there are four insuperable obstacles to the establishment of the parcel post in our country. The first is the ——— Express Company; the second is the ——— Express Company; the third is the ——— Express Company; the fourth is the ——— Express Company."

Mr. Heaton explained that he does not give the names of the four express companies mentioned by Mr. Wanamaker, "first, because it might be resented, and second, because I forget them."

The second article in the Arena for this month is entitled the "Economic Struggle in Colorado," and is written by Hon. J. Warner Mills, of Denver. This is the second paper of the series, the first appeared in the July No., and is to be followed by others from the same writer. No one, perhaps, is better equipped for the work of telling the American public the almost incredible story of what has transpired in the central mountain state of the Federal Union within the past quarter of a century than is the writer of this series of papers. That people calling themselves civilized and in time of peace could commit the atrocities related by Mr. Mills, and that the officials charged with the duty of arresting and bringing to justice the perpetrators of outrages against the persons and property of unoffending citizens, could be so deaf to the appeals of the victims of these outrages would scarce be believed if it did not come from sources entirely above suspicion.

Among the articles of special interest to *Lucifer* readers is one on the "Divorce Question" by Ernest Dale Owen, a well known Chicago lawyer, "a son of Robert Dale Owen, the eminent philosopher, and grandson of Robert Owen the great cooperator and social reformer," to quote the words of the editor.

To show how nearly in line with *LUCIFER's* leading contributors is this Chicago lawyer of the honored name, Owen, we here with insert a characteristic paragraph or two:

"In most of the states of the Union the law is based on sociological expediency rather than on ecclesiastical considerations. The general elevation and welfare of humanity, untrammelled by any authoritative text, is the usual basis of legislation. The one consideration, however, to which it would seem every other should yield the supreme place—the conditions under which the race should be propagated—seems to be the remotest to enter into the current contemplation of the subject. The results on children already born receive measurable attention. But that problem of infinite importance—under what conditions shall the race be born—seems little, if at all, to enter into ecclesiastical or legislative determination.

"Yet it needs only to be stated that men and women reflect effectively upon their offspring their own harmonious or inharmonious reciprocities. A child whose prenatal development is reared in harmonious influences must be born better than the one whose formative period is spent in a bed of burrs. It does not require argument to establish that the reciprocal influences of a husband and wife must of necessity dominate and give direction to such development.

"This consideration, then, should obviously be given the very first place in the problem of blending men and women together, or of separating them, by authority of law—there is none more important for the welfare and elevation of humanity. This consideration, too, can not be limited to the coarser and more truculent cases of marital wrongs, but must be extended to those subtler and more intricate antinomies that daily pour gall into the soul by drops."

Italics are ours. Thus it is seen that Mr. Owen agrees most emphatically with *Lucifer's* central contention, namely, that the effect of marriage and divorce laws upon the unborn is of greater moment, incomparably of greater importance, than is their effect upon the parents themselves.

The August Arena is a mine of wealth to every independent thinker, as is almost every other number of the magazine founded and now again edited by R. O. Flower, one of the most eminent of present day journalists. So sure are we that *Lucifer's* readers

will be pleased and benefited by becoming regular readers of the Arena that we hereby venture to offer the following clubbing rate, though no arrangement has been made of late years with the publisher of the Arena:

Lucifer, fortnightly, one year, to old or new subscribers, \$1.00.
Arena, monthly, one year, regular price, \$2.50.
Both to one address one year, \$2.75.
This offer holds good for one month only, unless renewed.

★ ★ ★

"The Truth Seeker," Bradford, England, J. W. Gott, editor, is now issued quarterly, instead of monthly, as formerly. The July, August and September number has many features of interest. Among these is the program of the "International Free-thought Congress," to be held in Paris Sept. 4th, 5th, 6th and 7th, 1905. The General Secretary's office of the Congress is 63 Rue Claude-Bernard, Paris.

There is also some account of the "British Secular League" and an interesting letter on "Out-Door Apostles" by its aged president, George Jacob Holyoke.

Among selections we thankfully note a report of trial of M. Harman in the Federal Court, Chicago, in June last, with picture of the defendant in the case; also Dora Forster's "Improvement of the Race," with advertisement of her booklet, "Sex Radicalism," which booklet is offered to the British public, together with a three months' trial subscription to Lucifer, for two shillings, six pence.

The "Truth Seeker" is now in its eleventh year of publication. In answer to an inquiry the editor says: "In spite of all boy-cotting on the part of the largest wholesale newspapers, we have forced the circulation per issue to nearly 9,000 copies. It now more than pays expenses. Our 'Sustentation Fund' is closed, and we are wearing a very broad smile." May your success continue to increase, Brother Gott!

Lucifer and the Bradford Truth Seeker are now offered one year for one dollar and ten cents, to all new subscribers to Lucifer and to prompt renewals. This offer to last for three months only, unless renewed.

If any subscribers to the English Truth Seeker through our office have failed to receive their papers they should notify us at once. Sample copies of the Truth Seeker, 5 cts. each.

WHAT SOME OF OUR BRITISH COUSINS THINK OF US.

"The Free-thinker," London, England, G. W. Foote editor, while defending Robert G. Ingersoll and Thomas Paine against their English critics, in his issue of July 2 has this to say in reference to our "obscenity" laws:

"Nothing could be meaner, nothing could be more contemptible, than prosecuting the publishers of unpopular opinions for obscenity. It is a cowardly appeal to popular prejudice and passion. A book is only obscene when its object is to excite lust, and such things are always as dear as they are worthless. A book which discusses marriage, or sexual problems, or the population question, is not obscene; and getting twelve ill-educated, thoughtless men in a jury-box to say that it is does not make it so. There cannot be an obscene opinion. The very idea is absurd. The obscenity must be in the language or the treatment. And this leads us back to our original definition. A writer is only obscene when his object is obviously to excite lust and promote depravity. But here again, the words lust and depravity must be understood in their common signification. Words must not be turned and twisted by the hand of malice, under the eyes of bigotry, so as to manufacture what is called constructive crime. This is persecution masquerading as justice, and is one of the vilest crimes to which a court of law can lend its sanction."

Continuing the same subject in the issue of July 16, Mr. Foote quotes from the "Review of Reviews," London, a strongly worded paragraph in which the editor, W. T. Stead, gives his opinion of the American Postal Censorship laws:

"The American law authorizing a postoffice official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock law, as it is called, is so obviously capable of abuse that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hands of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to gaol on the charge of using the mails for circulating obscene literature. In a recent case which led to the tragic death of a friend of my own the judge expressly refused to listen to any evidence as to the morality of the book in question. When the postoffice, he ruled, had decided that any

publication was obscene, the function of the Court was limited to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a postoffice official with absolute power to place whatever publication he pleases on a far more terrible *Index Expurgatorius* than that of Rome. Its existence in a free country is a temporary anomaly and an intolerable anachronism."

The "friend of my own," referred to by Mr. Stead, was, without doubt none other than Ida C. Craddock, who had worked for some time in the office of the "Review of Reviews," and who afterward was prosecuted and literally "bounced" to death by the man who enjoys the distinction of giving form and name to the American Postal Inquisition.

Referring to Mr. Stead's utterance, Mr. Foote says, "The Comstock laws and their operation illustrate what Whitman called the endless audacity of elected persons. He might have said appointed persons, too. The moment you give a man power over his fellows he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately."

Much more to the same effect, did space permit, could be quoted to show what intelligent Englishmen think of our postal censorship.

M. H.

ON "THOUGHTS OF A FOOL"

"The fool thinketh himself to be wise, but the wise man knoweth himself to be a fool." A good exemplification of this proverb is "Thoughts of a Fool," by "Evelyn Gladys" (E. P. Rosenthal & Co., Chicago and London), the fact of the knowing being the determining factor in this case. The author is an iconoclast, but as to economic evils there are evidence here and there of a dim perception of a remedy. But it is dim, as might be expected of an author who indiscriminately couples the names of Henry George and John Alexander Dowse, thus: "There be socialists, anarchists, disciples of Henry George, of John Alexander Dowse, and of Ella Wheeler Wilcox, who have prescriptions warranted to transplant one from Rag Alley to the desirable side of Easy Street." Against this loose statement, however, we have in another chapter the following: "There is not a land title in all this world that is free from taint of force and fraud. For no one can claim title from the Maker, and there is no other valid title to ownership, and they who defend land titles are accessory to fraud." This is a stern indictment, though writ by a fool.

The author is no admirer of eleemosynary institutions of any kind. Under existing monopolistic conditions they only serve in their ultimate effect to draw the economic lines tighter. And capital punishment is justly condemned on the ground that killing by legal process is more reprehensible than in anger, because deliberate. Satire, irony and humor abound throughout, and aside from antagonism to conventionalities, such, for example, as those declaratory of marriage, which, even if warranted would seem trivial in comparison with real evils, the book cannot fail to furnish entertainment.—Josiah Edson, in The Public (Chicago).

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in Lucifer should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of Lucifer's editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

It is failures, not successes, that breed success.—Louis F. Post.



MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 24 WEST 140 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing light.—*Same*.

LUCIFORM—Having the form of light.—*Same*.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

WATCH-DOGS AND THEIR MASTERS.

A well known banker in KANSAS, now deceased, said in an essay read before a "Bankers' Association" that the banker's first and chief duty is that of a watch-dog—to guard the money of depositors.

What, then, let us ask, is money, that its care should place a man on a level with a quadruped beast?

Answer: Money is the representative of property.

And what is "property"?

Hard to define; but an idea of its importance may be gained by reference to what was said of it by the founders of the American government.

"Property," said Rutledge, a member of the "constitutional convention of 1787—,"property is the principal object of society." This statement he repeated more than once during the debate as to whether any legislative body was needed other than the "house of representatives"—"house of deputies," as it is called in France. It was feared by Rutledge and many others that a body of men elected directly by the people, representing the great mass of the people, the "common herd," would not be sufficiently careful of the interests of the rich—the owners of land, of slaves and other chattels.

Another member of the same convention named King, said, "Property is the primary object of society, and in fixing a ratio, ought not to be excluded from the estimate."

Another member, named Butler, is on record as saying: "Property is the only just measure of representation." That is to say, manhood rights, human rights count for nothing in the balance against property.

The historian Bancroft, in describing the discussion over the division of powers of the general government, says—page 258:

"Madison revived his suggestion of a representation of free inhabitants in the popular branch; of the whole number, including slaves, in the senate; which as the special guardian of property, would rightly be the protector of property in slaves."

This same Madison, the successor of Thomas Jefferson in the presidential chair, was and is commonly called the "father of the Constitution of the United States." George Washington,

commonly called the "father of his country," was another very influential member of the convention of 1787, and was considered the richest man in America at that time—his wealth consisting mainly of land and slaves.

Such being the influences predominant in the convention that framed the constitution of the United States, is there anything strange to be seen in the fact that the chief characteristic of the "Upper House" of Congress to-day should be that it is composed of millionaire bankers and of those for whom these bankers stand as "watch dogs"?

The Senate, being the "special guardian of property"—in the opinion of James Madison, it is but natural that those who own or control much property should argue that the best and safest men to elect as members of that body will be those who have large property interests of their own.

Moreover, do we not discover just here—in the fact that the founders of our government considered "property the chief object of society," do we not find here the explanation of that other notorious fact that a rich man, and especially a rich officeholder, can scarcely ever be punished for crime?

Is not the fact that material wealth—of which "the dollar" is the personification—is the thing held most sacred by Americans, sufficient explanation why Theodore Roosevelt so promptly whitewashed Paul Morton when the evidence—as brought out by Messrs. Harmon and Judson—was overwhelmingly patent that Morton had used his power as traffic manager of the Santa Fe company to swindle the patrons of that road out of hundreds of thousands of dollars? Roosevelt and Moody were willing that "proceedings should be brought against the corporation," but would not allow Morton to be brought to trial to answer charges that if proved in court might send him to the penitentiary.

"By their fruits ye shall know them." "Actions speak louder than words."

Like the banker, President Roosevelt is supposed to be a "watch-dog." He was elected to guard the interests of the people, the voters, who elected him. Ever since his election and before, he has made large professions of fidelity to the trust reposed in him by the people. How have those professions, those promises been fulfilled?

And is not this fact, the fact that property is the chief concern of society, sufficient reason why the newspapers and the general public treat so tenderly, so leniently the gigantic robberies of the policy-holders in the Equitable Insurance company by the managers? one of whom is a millionaire Senator of the United States?

M. HARMAN.

GOING BACKWARD.

Free Speech and Free Press are equivalent propositions. They are Siamese twins and cannot be separated. The denial of one is the denial of the other. Nearly one hundred years ago Frances Wright began reform agitation by speaking and printing, and for many years lectured throughout this country in advocacy of precisely the same principles of human liberty for which *Lucifer* is now contending.

She met with malignant opposition, of course, and was called an infidel, a free-lover, and "an enemy to the sacred institution of marriage," but as the church had not then assumed control of the government, she was not sent to prison or even fined or prosecuted in the courts for the expression of her opinions.

In "The Truth Seeker" of July 29 someone gives a sketch of her life from which we copy the following editorial that appeared in "The Democratic Gazette," of York, Pa., on August 13, 1836. The narrow minded and over-zealous officials who go far beyond the letter and purpose of the law in "malicious prosecution" and persecution of *Lucifer*, are advised to read these broad-minded utterances of long ago:

"FRANCES WRIGHT.

"This lady delivered a lecture in the court house on Saturday evening, the first of a series, which gave general satisfaction to a large audience. But an attempt was made, in the name of morality and religion by some who neither care for one or practice the other, to disgrace our borough by getting up a mob. We are proud to say, however, that the attempt was abortive."

"Our citizens hold too highly the right of freedom of speech enjoyed by every American to aid in destroying that valuable franchise. They remembered also that while the speaker had the right to freely express her sentiments, they were not compelled to hear her. If they did not approve these sentiments they had a right, as unquestionable as hers, to discountenance her

doctrines by staying away from the place appointed for the lecture.

"We are not sufficiently acquainted with the moral sentiments and principles of Mrs. Wright to advocate or condemn them, but we are sufficiently acquainted with the privileges and the rights guaranteed by our Constitution to every human being who can say, 'I am an American citizen,' to know that none can forcibly prevent her from advocating her principles—whatever be their nature or tendency—without violating a right for which, as much as for any other, our fathers shed their blood in the struggle which led to the birth of our Republic."

If the editor of the "Democratic Gazette" were to return to mortal life to-day, he would doubtless be much pained to note that the rights and privileges guaranteed by the American constitution have been nullified by acts of Congress known as the Comstock postal laws.

M. H.

THE CENSORS WILL "GIT" HIM "EF HE DON'T WATCH OUT."

Under the caption "Would Rear Children as Plants, Gaining Perfection—California Scientist Advances Theory That What Is Possible With Weeds Can Be Done With Human Beings," the dailies of the 21st ult. published the following dispatch from Los Angeles, Cal.:

"Luther Burbank, the famous California horticulturist, declares that the great object of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. Mr. Burbank maintains that plants, weeds, and trees are responsive to a few influences in their environment, but that children are infinitely more responsive and the failure to realize the spiritual elements in the environment of children has been the fatal mistake in dealing with them. 'Barnado in London has demonstrated that infinitely more can be done with children than with weeds and plants,' said Professor Burbank today. 'When this is realized and scientific principles are applied to the training of children, then humanity will enter upon a new stage of existence.'"

Now, as it is manifestly more nearly impossible to ignore sex in the production of children than in the production of plants without seeds—for the latter can be done, while so far it has not been demonstrated that an amputated human arm or leg, properly planted, will grow into a child—Mr. Burbank has entered on dangerous ground, and should be given a friendly warning. The newspapers have given wide publicity to his discoveries in relation to plant life; but should he make equally important investigations, experiments and discoveries in the realm of human life and its reproduction, it would be necessary for him to keep the results of such investigations and discoveries to himself, else he would risk confiscation and destruction of publications describing them.

J. H.

LUCIFER'S HELPERS.

Mabel Hopkinson, 50c; Dr. H. Tropp, 41; Elsie C. Wilcox, 18c; M. L. Studebaker, 1.25; A. Friend, 41; Chas. Puchner, 50c; F. E. Leonard, 1.50; Henry Schultz, 25c; Maggie Dimmick, 32; Julia A. Pilger, 20c; Mr. and Mrs. L. M. Holmes, 70c; J. C. Slatter, 45; E. M. Dewey, 42; W. H. Wilgus, 10c; C. N. Green, 41; T. C. Deuel, 41; Jeanne Versin, 41; Olive M. Le Barre, 41; R. N. Douglas, 1.75; Anna Wise, 1.50; A friend in St. Louis, 1.10; Mrs. E. Eames, 50c; Dr. J. R. Price, 41; J. Harman, 42; A. G. Lingberg, 41; Thirza Rathbun, 25c; E. Arnold, 41; W. C. James, 1.10; Henry M. and Annie E. K. Parkhurst, 15 copies "Diana," 25c each; E. Jabrow, 50c; Otto and Amy E. Heuple, 45; M. Cole, 25c; O. H. Stone, 42; Albert Wickman, 1.50; W. W. Miller, 41; John Knott, 41; Mattie D. Haworth, 41; Larinda B. Chandler, 41; M. M. R., 2.50; S. R. Shepherd, 41; Albert Monin, 25c; Earnelle Daniel, 25c; Robert Netke, 50c; T. F. Meade, 50c; Theodore Debs, 25c; M. A. Cohn, 45; John Cairns, 41; Laura J. Langston, 25c; Leo Kopinski, 42; Amy Odell, 41; E. J. Sayre, 41; J. Flavius Van Voorhees, 2.50; P. R. Skinner, 1.10; Geo. G. Denison, 41; A. I. Task, 50c; Fred Schuler, 20c; Belle Chaapel, 41; Flora W. Fox, 41; Henry C. Roberts, 1.25; H. Henn, 41.27; A. H. Frank, 41; Ed. Wilberg, 50c; M. C. Powers, 41; Mrs. M. McCaslin, 1.2c; Douglas Printing Co., 1.50; B. F. Cheney, 50c; C. E. Olson, 41; J. H. Hamlin, 41; Maack, 41.

If marriage were, as it ought to be, a fair and honorable partnership, the wife's voice in all that relates to production of offspring would be unquestionably predominant.—Dr. Alice Drysdale-Vickery.

VARIOUS VOICES.

"Full name and address of writers in this department can generally be obtained on application to the editor."

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Ernest Winne, N. Y.—Enclosed please find \$1, subscription to LUCIFER. I can't afford it now, but from the reports I hear the cause of Truth and Love and Liberty needs it even more than I do.

Maggie Dimmick, Kansas—I expect to take LUCIFER as long as I can "dig up" the cash, no matter how much the price is. Enclosed find a few names and \$2 to pay for sample copies to each.

Mrs. Nettie Pitcher, South Dakota—My sympathy will always be with LUCIFER and all who are suffering so much for this grand cause. Enclosed is \$1 to credit on my subscription. With hopes for a brighter future, I am your friend.

Leonard D. Abbott, New York—I have read LUCIFER for years, and think it a thousand times worth while. I have not always agreed with its articles, but I have always been interested in them. The recent action of the postoffice officials is outrageous. I send a year's subscription at this critical time.

J. C. Barnes, Indianapolis, Ind.—I hereby enclose \$1 for subscription to LUCIFER, and am sorry that poverty prevents me from doing more for you. Your arrest was the most diabolical outrage on rights I ever heard of. Long may you live to carry on your good work, for the grandest cause of the age, and of which you are the ablest exponent.

W. C. James, Los Angeles, Cal.—I enclose \$10 toward defraying expenses in your defense of right to print and distribute through the United States mails your thought. I believe every man should have that right, if any one man has that right; hence I send the ten dollars. With best wishes for yourself and family I remain fraternally yours.

C. S. H. Roanoke, Ind.—Am sorry to see you having so much trouble with the postal authorities. My heart and soul are in sympathy with you, for I sincerely believe in the ideas taught by yourself in LUCIFER, and though I am poor and can hardly do so will to-day send you another dollar to be used where and for what it may be most needed. With best wishes, as ever your friend.

A. E. C. Chicago—I want to thank you for your attention to my unknown friend's order to send your very interesting LUCIFER to me. I shall be delighted to receive it each week, so please continue to send it. I have been very interested in the few issues I have seen, and, Mr. Harman, in yourself as well. Next time I see you will want to shake hands with you and wish you success through your present difficulty.

Lizzie M. Holmes, La Veta, Colo.—I am more sorry than I can express for your trouble. But I know if it must come you will bear it, and be happier than those who put you there. You have hosts of friends on the outside, and the consciousness of their respect and esteem will give you strength. I wish I was able to send you lots of money; but I will send this little now and send more as I can. Yours with affection and sympathy.

Amy L. Heuple, Glades R. D., Hot Springs, Ark.—Our condolences have been troubling us since we last wrote that we might have sent a little more to help you, so I enclose this \$3 to set us more at our ease. Please credit to Otto C. and Amy L. Heuple. We both send with it all the sympathy you deserve, if that were possible, and the contribution should be larger if we felt we could anyway spare it. All we want is one of your photographs, so we may have something as a constant reminder. LUCIFER No. 1043 received—that is, the later issue. As "Tokology" was my constant guide with my first baby, and I believe a very real help, I can't imagine what can possess the authorities to object to any portion of it, but, of course, there is no accounting for their actions.

except that they are fighting the cause you advocate. That stands out so clearly now that everyone must see it. I hope the appeal may be successful, but at present the only hope I see is in the fact that you must be believed to be a power or they would not persecute you. More power to you, and may the prosecution bring the cause before more and more powerful people.

Annie E. K. Parkhurst, Brooklyn, N. Y.—I have just wrapped, ready for sending to you, fifteen copies of "Diana." They are our contribution to you and LUCIFER. It's no use to try to express what I feel about this last outrage. Words will not do it. To think of you in prison again is too much. Know that we are with you in sentiment and sympathy as of yore, though circumstances (ill health, etc.) compel silence when we would prefer to speak.

Dr. M. A. Cohn, Brooklyn, N. Y.—Please find enclosed \$5 towards your trial fund. My heart goes out in sympathy with you in your present hour of distress. Let the tyrants of this "free" country go ahead with their bloody persecutions. Their time is fast coming; the people are awaking to their rights and liberties. You are fighting a glorious battle. Persevere, and your name will live in history when the name of those who are hunting you down will be dead and forgotten.

Ernest Howard Crosby, Rhinebeck, N. Y.—The reason that I have never shown any enthusiasm for your cause is that, while I know your sincerity and admire your spirit of self-sacrifice, I am not attracted by the discussion of sex questions. I am, however, altogether opposed to the exercise of censorship of any kind by the postoffice. I do not think that the express companies have any such powers, and I see no reason for conferring them upon the postal authorities. I enclose \$5 as a modest contribution to this fight, which you may apply to subscriptions or in any other way.

Sarah Stone Rockhill, Ohio—Great was my surprise to find my article had gotten LUCIFER into more trouble. I see now in what a dangerous position you are placed, to even express an honest thought on the subject of sex reform. Yes, it seems they, the postal censors, are bound to destroy LUCIFER, and what can I do to prevent it? I fear, very little. When your letter and paper came I was too ill to even read, and now I write from a sick-bed, but I hope to get better. I will inclose my subscription. I shall want to see the paper while it lives, or I live. My whole being thrills with the enormity of the indignity to which you were and are compelled to submit. Wish I could have both of the suppressed papers.

T. J. Bowles, M. D., Muncie, Ind.—Your persecution and prosecution for the high crime of trying to enlighten your fellowmen on the most important of all subjects is infamous beyond all expression, but this outrage against you, and this assault against all the friends of freedom, gives assurance, a pledge and a promise that a better future is in sight, because all history proves that the adoption of desperate measures to fetter freedom is always a forerunner of emancipation. To undo the wrongs and injustices that have been fastened upon mankind by centuries of time and crime is a herculean undertaking, but we can all rejoice in the certain knowledge that reason and justice will finally overthrow ignorance and superstition. Hoping the higher court will reverse the findings of the lower, I am yours always.

F. W. Frankland, New Zealand—Dear Mrs. Harman: I have just received a type-written circular from the Free Speech League, in which I am informed that your dear and honored father has had proceedings taken against him (contrary, in my opinion, to the Constitution of the United States) for his action in a propaganda which all people of broad philosophic culture know to be of supreme importance to the public welfare. My wife and I, as citizens of the United States, feel so strongly on what we regard as a violation of the liberty guaranteed under the American flag, that we have sent to Dr. E. H. Foote, Jr., of 120 Lexington Avenue, New York City, a check for \$20 for the Defense Fund which we understand from his circular he is collecting on behalf of the Free Speech League. Had we not recently sustained very heavy financial losses, we should have sent much more. To say nothing of our personal admiration for your heroic father, it makes our blood boil that the liberty of citizenship should be capable of being infringed for the philosophical ex-

pression of opinion. Let your father's opponents bring arguments against his theories. If the latter are as erroneous as his opponents assert, it must be very easy to controvert them by logic and reasoning; but that the expression of philosophical opinion should entail legal proceedings is a situation more savoring of Russia than of the republic founded by Washington and Jefferson. Yours for the Freedom won by the Fathers.

Theodore Deba, Terre Haute, Ind.—Inclosed please find \$2 for your defense fund, or as you may prefer to apply it. The lovers of freedom throughout the country should rally to your support, and if you are to serve another sentence for having the mental integrity and moral courage to tell the truth, then the highest court which can be reached should be compelled to go on record in pronouncing it. In this system of graft and corruption the chief concern of the powers that be is to silence honest men, but in putting the gag upon you they are opening the eyes of many, so that, while you personally suffer, you have the satisfaction of knowing that you are the instrument through which the light reaches the people. I need not say that Brother Eugene and I are with you in heart and soul. Stand your ground. You are making history.

Thos. J. Griffiths, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal—I certainly think the action of the postal authorities is futile to check progress of thought along sex lines, or any other line of thought, for that matter. At the same time I feel deeply pained that you should be made to suffer at your time of life. Put me down for a year's subscription, to which I enclose payment.

It is idle to attempt to ignore the great influence of sex relations upon the individual and society, and no barrier should be allowed to interfere with openly expressed thought on this phase of social relation, the discussion of which is of as great importance as that of bread or social equality. I trust you will be relieved of the pain of enclosure in their prison walls. I greet you with tender thought and all good wishes.

T. M. Watson, Whitewater, Wis.—Yours, notifying me that a good friend had paid my subscription to LUCIFER, is before me, and now as I think how that good friend of yours as well as of myself has from time to time handed me a copy of LUCIFER which is always full of good thought-arousing ideas, a keen sense of self-reproach comes over me for having neglected to subscribe for it. But now, Brother Harman, I will be another good friend of yours by becoming a permanent subscriber, and also occasionally, as I can afford it, and I can, contribute a little of the "sinews of war" to help you keep your strong grip as you wield your cudgel of truth to demolish error. Yes, brother, count me as a permanent subscriber, also please remember that every month during the next four I will do just what I wish every subscriber would do. That is, send you a 25 cent piece which, I believe, would in a way help you to endure all the more hopefully, the cruel persecution that is being perpetrated upon you. The power of truth ever surging in the human breast will persistently demand expression until it effectually vanquishes error.

Emanuel Quivers, Stockton, Cal.—In your troubles, in our troubles, you have my sincerest sympathy. The United States government has unconstitutionally arrogated to itself the monopoly of carrying the mails, and to fulfil its mission as carrier the right exists in the citizen to demand it carry all mail matter. The matter of the destruction of mail matter or diverting it from its plainly addressed destination is clearly arbitrary, and is a proceeding which, if persisted in, will destroy that monopoly. No man on earth, civilized or uncivilized, has any right to tell me what I shall or shall not read. According to the Declaration of Independence all men have the right to decide, each for himself what is for his pursuit of happiness. The childish pretext of the bad effect upon me of copies of Lucifer—paid for in advance to be delivered by the postoffice department—cannot be acquiesced in. If the argument were good, then the mind of the censor is already corrupted in going over the papers to see if they contain corrupting ideas. This is vicarious atonement, an idea extremely repulsive to me, and against the First Amendment to the Constitution of the United States (the establishment of religion). This matter is unquestionably the most important ever before the people in the United States. Is it vastly more important than the question decided by the civil war. It behooves

every citizen of the United States to register his earnest protest against this procedure. If a man has a right to decide what I shall read, he has the same right to decide what I shall eat, drink or wear. He has a right to dictate to me what I shall think. He practically does this when he abridges my education by eliminating my mail matter. Oh, what a farce it all is.

The people of the United States did not prosecute you, or give their consent for you to be prosecuted. Did the people of the United States but know of the details of this matter, a howl of protest would go up as strong as that now going up in Russia. The only trouble with us is to get the ear of the people of the United States.

Frank D. Blue, Kokomo, Ind.—It seems the limit to hold up Lucifer for printing extracts from "Tokology." If "Tokology" is condemned as indecent, it is hard to say where they intend to try to put us back to—I presume the sixteenth century is about their style, and we may soon expect a revival of the burning of witches. In the end we shall win, of course, but I fear the suffering of the victims must be great. I shall print an account of the matter in Vaccination and do what little I can to assist in the preservation of the right to tell the truth, in print, even of so unpopular a thing as the human race. I really cannot find language strong enough to condemn the actions of our officials, but I am now as always strictly opposed to anyone acting as censor upon my acts or my desires in the way of information. I am as capable of judging as they possibly can be, and as moral as they dare be any time, and I need no one to stand guard over my reading matter. I trust you may yet find some way to escape the extreme measure of their hostility, as I fear the result upon your health, even upon your life itself. Wishing you to be of good cheer, for time makes all things equal. I beg to remain, yours faithfully.

Lucinda B. Chandler, Boston, Mass.—This morning's mail brought me a copy of No. 1043 of Lucifer, with letter from Sister Juliet Severance. After reading these I took myself to the refrigerator for a drink of cold water, hoping to prevent a segregation of the atoms of my physical form as result of the tumultuous agitation of my inmost being. To realize the monstrous injustice of the administration of laws and courts, the so-called bulwark of freedom and protectors of the people, is too great a strain on my sympathies and mastery of emotion. And the humiliation of it! The claim and boast of freedom, and the flagrant suppression of it! Oh that I had the material means, I would devote it to the agitation in legislature and Congress, on platform and in print, for free press and free speech on the supreme question of a free motherhood. Yes, it would overturn the social (dis-) order of our time. I have faith that some time before a century hence, the foundation for a more perfect humanity will be laid in an intelligent and free motherhood, demonstrating the power of mind and freedom over the product of a real sex union in love and harmony.

Regretting I cannot make it \$100, I send \$1. Yours in sympathy and esteem.

Voltaire de Cleyre, Philadelphia, Pa.—I have read with indignation of these incessant persecutions of you, and I wished I had my voice and strength at least to speak against it, but I can talk very little, even in private conversation. All I can do is to admire you more even than in the old Kansas days, and tell you how sorry I am that poor half-corpsed as I am, I can't help.

[We are frequently called on for information in regard to the condition of Miss de Cleyre; and feel sure that her few words, though not written for publication, will be read with interest by many friends. She has never recovered her health since she was shot more than two years ago. (It will be recalled that she refused to be a complaining witness against her half-crazed assassin.) I trust she will not be offended by my adding her account of her physical condition; for she has many warm friends among the readers of Lucifer. Since a year ago last January I have been on a see-saw between life and death, and without a cent save for my friends since last August. The disease is a horrible thing I never even heard of before I got it; it is called "tinnitus aurium," and comes from catarrh. It is the incessant pumping of an engine in my head; in reality the sound of the carotid artery. I have been in hospital after hospital, and to specialists and professors, but so far there is no cure and I think it is incurable. I wish I could die, for I cannot move about ex-

cept like a snail. I cannot work or think. I have tried the regular and the irregular; fresh air and sunshine, eggs and milk, and yet it's all no good. So much for me." If any of Miss de Cleyre's friends, desiring to write to her, will address their letters in care of this office, the letters will be forwarded to her.—L. H.]

Henry Bood, Ithaca, N. Y.—I have been waiting to hear something drop before doing or saying anything in your case. You know, in a general way, my heartfelt sympathy is yours, and to affirm this fact too often would eventually make it appear like a vain repetition. When the fact became known to me of Lucifer being again held up and for so flimsy and futile a reason, I felt and feel if I could damn those responsible for this despicable action to all eternity, I should be more than justified in doing so. Words to me are inadequate to prove my disgust and detestation of these Bourbons of officialdom. If I could only feel like Christ when he said, "Father, forgive them, for they know not what they do," it would be different, but, on the contrary, I feel and know in my inmostest thinking that the officials are after such as you for the set purpose of stifling inquiry and education all along the line of the most needed enlightenment of all.

I admire you more than ever and will take off my hat to you now and to your memory should my days be longer in the land than yours. The only thing I can do I have done—that is, I have sent \$50 to Dr. Foote, of the Free Speech League; and I trust every man Jack of a liberal or woman may do all possible to help you in this hour of need. In helping you in this hour the cause of progress is doubly helped.

W. W. M., New Haven, Conn.—I am very glad to be able to send you one subscription, and very sorry that I am not able to send you a hundred. I will inclose in this a letter which I have written to a friend, one of six that I have taken time to write to that number of friends, hoping to secure a few subscriptions thereby and to arouse sympathy and interest and possibly to help to set some action in operation against the postal inquisition. I am waiting now for the six copies of No. 1044 for which I wrote you a few days ago. I consider No. 1044 a particularly good number to send out to persons who are strangers to the paper, to call their attention to it, and to awaken their thought as to what is being done by the postal censors in the way of suppressing free thought and free speech.

[Here follows the letter to which reference is made:]

"I enclose herewith a copy of a paper and entreat that you read it and give it careful consideration. It seems to me that if you take the slightest notice of the paper your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but lest its objects might be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation. The publication is nearing its quarter-century of life and usefulness (much needed usefulness), but notwithstanding this fact it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of men among my acquaintances and friends, and this is my apology (if apology be needed) for sending you this letter, accompanied by the paper. I have been a subscriber to the paper for nearly twenty years, and can conscientiously and earnestly recommend it as being highly moral, honorable, upright, just, fair and square, and withal a fearless publication; and this last has been the cause of all its trouble. I can truthfully assert that my character has been improved by following its teachings. Furthermore I have a personal acquaintance with its editor, having visited at his home in Chicago several times, and have always been treated with the utmost cordiality, respect and consideration. The editor is most gentlemanly in his personal conduct and deportment and private life, and I never heard him utter an indecent word, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the postal authorities concerning the obscenity of the publication. Now, I most respectfully request you to read carefully the sample I send you, and if in accord with your principles and ideas, and

If you desire in your heart to retain to the American people the constitutional right of free speech and free press, I hope you will assist the cause to the extent of giving your subscription to the paper, either directly or through me, as you prefer. If the principle does not accord with your opinion, of course neither the editor nor I would wish to force upon your time and attention anything that might be objectionable. If I hear nothing from you I shall take it for granted you do not enthuse in the matter sufficiently to induce you to wish to assist. Hoping you will pardon me this intrusion, whether my suggestion prove agreeable or not, I beg leave to sign myself most respectfully and cordially your friend.

Margaret McL., Brooklyn, N. Y.—So once more the enemies of Freedom have made up their minds to try to crush you and your efforts, but no matter how it turns out their efforts will be futile. If it were not for the suffering and inconvenience caused you I would say it were well to have them thus stir up things once in a while and so bring our cause before some who otherwise might never hear of it. My heart's best wishes are with you in this fight. We may differ as to methods, but in the battle for what is or ought to be our unquestionable right we must stand or fall together.

For the past two years my life has been an awful struggle. Many times even dry bread was a luxury. But this has been the experience of many of us—It is an old, old story and why repeat it? I have just secured a position which promises to be permanent as long as I can stand it. The work is very hard and heavy, and the hours very long (7:30 a. m. to 6 p. m., one-half hour for lunch), and the pay correspondingly short—\$7 a week. Short pay seems to be the concomitant of long hours and hard work. I can now as never before realize and understand the position taken by so many who at heart sympathize with our fight for Freedom, but on account of their job will not dare come out openly. It is damnable, but it is so; the pity of it! Now, dear friend, it is little I can do, but that little I will do from now till I can do better or you need it no more. I will send you 50 cents weekly.

I would suggest that in asking for new subscribers you make it plainly understood that a subscriber sending a new name must be sure that such person wishes to have the paper. I claim the right, and take it, to read what I please (if I can get it, which I did not in the case of *LUCIFER* No. 1042), but I and others must not forget that this includes the other fellow's right to not read what does not please him.

Now, dear friend, this letter is already too long, but there is one thing more I wish to say. It is to me not a bit strange that you and others in your line of thought are being persecuted; the wonder would be were it the other way. You see, in teaching the right relation of the sexes we are striking at one of the greatest property rights of men (not mankind), and they naturally are not going to sit idly by and do nothing to protect this great prize. Sexology is truly the basic ology for only through understanding and obeying its natural laws can we produce the right kind of human beings; we may and do have many different opinions on these subjects, but only by a frank and free discussion of them can we arrive at what is right and best; so, long life to free discussion. I enclose \$1.00 for a subscription renewal for myself and will hereafter send you the 50 cents a week.

[While we appreciate the interest in *LUCIFER* and in its work which prompts the generous offer of our friend, we do not feel it would be right to accept such sacrifice. But so long as *LUCIFER* merits such enthusiastic devotion it will live, despite all the attempts on its life by the would-be suppressors.—L. H.]

Some good people in Sweden desired to have his (Linnaeus) system of botany suppressed, because it was based upon the discovery of the sexes of the plants, and was therefore calculated to inflame the minds of youth—Lecky's "Rationalism in Europe," Ch. IV. (foot-note).

Whoever with earnest soul
Strives for some end from this low world afar,
Still upward travels though he miss the goal,
And strays—but toward a star. —Bulwer.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

Our readers everywhere are kindly requested to send us names of persons who might be interested in *Lucifer's* work if they could see a sample copy.

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CHICAGO, ILL., AUGUST 17, E. M. 205 (C. E. 1905).

WHOLE NO. 1046

SHALL LIBERTY BE MURDERED IN THE LAND?

ANOTHER APPEAL TO THE PRESS AND PEOPLE OF AMERICA — INCREASING USE OF THE ADMINISTRATIVE PROCESS.

In its former Appeal, the Free Speech League said that in Russia at this time the government and people are eating the fruit of the poison-tree of administrative process, a tree planted ages since and sedulously cultivated and fertilized to this hour. We said that a decade or more ago the Postal Censorship planted the seeds of this deadly tree in the soil of the United States, and that it has continued that planting with mad zeal and ever-widening sweep of the sower's arm. Those seeds have germinated; the roots of the noxious growths therefrom have penetrated deeply, have ramified, and have sent up shoots in every part of the Post-Office tillage-ground. Already appointees, legislators, and jurists declare that the vile importation never can be eradicated. Do you believe that? Are you going to let your carelessness, your apathy, your indifference, your timidity, excuse and verify the ominous prophecy?

The League told you that while Moses Harman, editor of *LUCIFER*, had been sentenced in a federal court on the outworn and ridiculous charge of "obscenity," at least he had had the form of trial granted by the Constitution to every accused citizen; some respect had been shown to the letter of the fundamental law, even though its spirit had been smothered by the dullness, the prejudice, and the intolerance of the administrators of that charter of rights. The judiciary had not spurned all the outward signs of decency and equity. That remained for the Post-Office Department to do, and it did it with lightness of heart and without shame. It confiscated the property of a publisher without letting him know it had robbed him—that he learned only through the inquiries of his subscribers for their paper. It destroyed this edition of the journal without offering him the most meager opportunity to show why he should not be despoiled. The subscribers, who had paid honest money for honest goods, had no means of knowing why they were denied the enjoyment of their earnings. They, like the publisher, were exploited with no chance for defense and none for redress. They, equally with Mr. Harman, were the helpless victims of the administrative process—a process invented by old-world despots to stifle thought and the latest addition to the armament of new-world tyrants in their blundering war against education.

Since that first appeal was printed, repression has proceeded apace. The Washington authorities in immediate charge have continued to do injustice, while those really responsible are silent—therefore, acquiescent. Assistant Attorney-General R. P. Goodwin, law-officer of the Post-Office Department, who interprets the statutes for his chiefs, said to Dr. Immanuel Pfleffer, Agent of the League:

"Any and all discussion of the sex question is obscene, and so unmailable—the only occasion for any talk of such matters is in the private conversations of physicians with patients."

It was said long ago, that before stupidity even the gods are powerless. To fitly characterize this pronouncement of Mr.

Goodwin's is impossible; it would be beyond the powers of the greatest masters of English speech who have lived and died and are immortal in the world's literature. It defies serious argument; it is too ridiculous to be amenable to ridicule, and it is so small and mean that one must shrink from denouncing it. As well hunt snow birds with modern siege guns. But, unreasonable and absurd and microscopical as is the idea expressed, it is the Law of the Press and Mails. It is the rule of the Postal Department, enforced by administrative process, to the indictments of which Department there has been discovered no effective demurrer, before whose judgment seat there are no jurymen to be challenged, and no witnesses for the defense to be heard, unless those witnesses persist for days, and weeks may be, and not always then. Here no writ of error is available, no change of venue allowed. Scarcely could we believe that such a rule had been enunciated were not the conditions such as to amply prove its existence, were not our experiences so many and bitter, the outrages under it so frequent and monstrous. Superintendent Hull of the Chicago Post-Office told Mr. Harman that no references to the intimate relations of the sexes would be permitted, and it appears that he was passing down the orders of his Washington superior, Mr. Goodwin.

Now comes the latest wrong—it may not be the latest to-morrow—the holding up of No. 1045 of *LUCIFER*. The articles in it said to be obscene could be read to that bugaboo of the conventional, the "young person" of either sex, without fear. There is not the faintest stain of impurity on either of them, and pretexts for the persecution of Mr. Harman and the muzzling of the press must be very hard to find when such productions as these are smudged by the Censor.

How long will you permit the study of the primary and fundamental relations of men and women to be under the ban of any authority, legal or extra-legal? How long will you remain and allow your children to remain the victims of ignorance and panic? Think! Without those relations the Censors would not be here, you would not be here, your children would not be here. Will you longer consent that the brand of villainess shall be stamped upon those relations by incompetents and reactionists. Do you admit or claim that the relations which continue the race are so obscene that all discussion of them is out of order, is dangerous, is worthy of fine and imprisonment. If they are so bad as all this, how will you improve them by silence, by concealment, by cursing? Will you better conditions by the persecution of those who are trying to point out the causes of the defects that exist? Do you actually believe that in this domain ignorance is better than knowledge? If you do, why do you not contend that it is better in every other department of our lives? If you think that it is pernicious to make known the conditions and methods of re-creation, why do you not move for the suppression of Government and other publications which deal with the breeding of domesticated animals? Are men and women of less consequence than the quadrupeds and fowls they buy and sell and eat?

Editors of America, especially of the daily press, wake up, straighten up, assert your independence of the little hands of busybodies who for more than thirty years have pursued and defamed and destroyed men and women who were earnestly endeavoring to throw light into the dark places of human society. Are you not yourselves victims of this odious censorship if you

fear to protest against injustice, as some of you tell us privately you are? When such conditions obtain, what has become of the boasted "free press?"

To those, whoever they may be, who do not endorse the views of Mr. Harman, and therefore think they are not called upon to defend his rights as a man and a citizen, we commend these trenchant words of Mr. Louis F. Post, editor of the "Public," of Chicago. The excerpt is from a private letter, taken with the consent of the writer and recipient:

"If the object of your movement is to check the postal censorship, then I can see no better way than to try to enlist in the work people who are absolutely and notoriously out of sympathy with Mr. Harman, but who have sense enough to see and power enough to make the public generally see, the danger there is to freedom of the press in allowing a bureau of the government to create precedents that may be used by bureaucrats against what people regard as legitimate publications, by proceeding in the way the Postal Department is now doing against what public opinion regards as legitimate. I do not know that I make myself perfectly clear. It is difficult for me to do so, because my mind is so constructed, and I think yours is, as to be entirely indifferent to the kind of opinions, or even the kind of language, that is being arbitrarily suppressed by a censor, if the thing really amounts to a censorship of opinion. My fears of a censorship are more intense than my objection to anything a censor possibly can suppress. But most minds are not constructed in this way, and that is probably the kernel of the danger that threatens us. If we could make every one realize, as Americans once realized, that 'eternal vigilance is the price of liberty,' our way would be clear. But we are living in an era when nearly everybody seems to think, 'sufficient unto the day is the virtue thereof.'"

The veriest tyrant on earth will stand by those who agree with him; the test of intelligent devotion to liberty is the defense of the freedom of those who differ from us.

Moses Harman has been put to great expense by these repeated prosecutions and confiscations. His trial in court, the loss of edition after edition of LUCIFER, and the printing and circulation of protests, and explanations sent to his subscribers, have called for continuous outlays. He had no reserve fund when the storm broke, and has been able to keep the paper going only by the assistance of the relatively few who realize that his cause is their cause, his defeat their peril, his victory their security. Some have given all they could; some can give more; a vastly larger number who have not given before should give now. Money has a voice that will be heard, because it multiplies the efficiency of all other voices. It carries the word of truth and protest and appeal to hundreds and thousands who otherwise never would hear that word. It pays for typesetting, for printing, for postage, for food and shelter for those who work to make actual the dream of free science, free press, and free mails. If you believe the Censorship is wrong, help to break its power. If you believe Moses Harman should have opportunity to speak his thought, help to sustain LUCIFER. Put your thought, your wish, your protest against the administrative process, into an Express Money Order, a check, or a draft and send immediately to our Treasurer, as below.

THE FREE SPEECH LEAGUE.

HOW. W. CHAMBERLAIN, President.
C. L. SWARTZ, Secretary,
Room 3, 114 Fifth Avenue.
DR. E. B. FOOTE, JR., Treasurer,
120 Lexington Avenue.
EDWIN C. WALKER, CHIEF EX. COM.
New York City Headquarters.

Of our contributors once more the request is made that they will kindly bear with us awhile longer. Several very excellent contributed articles are now in type awaiting the light of print, and many more have been accepted and filed for publication. If there be any comfort in the knowledge that the editor's articles share much the same fate, our friends have that kind of consolation. For many weeks he has given way to others, especially—as in the present issue, to reprints of articles from contemporary journals, showing what some of our brother and sister editors think of the postal laws and their administration, in the United States.

HOW THE UNITED STATES GOVERNMENT CONVICTS ITSELF.

The United States Department of Agriculture, Bureau of Animal Industry, issues a "Special Report on Diseases of the Horse," prepared under the direction of Dr. D. E. Salmon. It is published, printed and mailed by United States officials, and is a very valuable book of over 500 pages, but no more useful than Dr. Stockham's "Tokology," unless mares are more worthy of good care than mothers, or unless fatherly Uncle Sam is more solicitous for colts than babies. In this government report on page 148 is the sub-title "Hygiene of the Pregnant Mare," and the first sentence reads thus: "The pregnant mare should not be exposed to teasing by a young and ardent stallion." Dr. James Law (the writer of that chapter) is in accord with Dr. Alice B. Stockham, author of "Tokology," and if the latter is non-mailable, the former is also, and this with many other official documents cannot be lawfully delivered by mail or express. We prefer the editorial judgment of Drs. Salmon, Law and Stockham, to the legal discrimination of R. P. Goodwin, and so we say to Uncle Sam—or "the administration"—either remove R. P. Goodwin and put a saner man in the place, or stop mailing "Diseases of the Horse," and many other "non-mailable" public reports. As it is, Uncle Sam is either a fool or a criminal.

CENSORSHIP AND INQUISITION.

If in Austria or Russia the censor objects to any sentence or article, he compels the publisher to take the article out of the form, and our comrades will then print in the space thus left white, "Confiscated"; or, if they feel very patriotic over the incident, they will insert a verse of the national hymn. In Russia they do the same things with domestic papers, while in foreign papers the article is blackened.

The American censor is more impudent. He takes hold of the edition at the postoffice and sends it to the dead-letter office in Washington, D. C. (d. h. Dumbbells-Centrum—center of ignorance), where these papers—still the property, which is otherwise sacred, of the publisher or his subscribers—will be destroyed. To notify the publisher is only considered by the Censor after so many complaints come in that the publisher goes to inquire the fate of his edition. Now one official hides behind another. Each claims to have an office, but no opinion of his own.

So it was with No. 1042 of LUCIFER, which Moses Harman publishes. The mail bags were sent to the Chicago postoffice on June 21, while the publisher was only notified on June 20 that his paper, a costly extra number of sixteen pages, had simply been destroyed at Washington, D. C., because it had contained indecent articles. Two articles written by women are claimed to have caused the arrest. I have read both articles—several times—carefully, and find neither a word nor a sentence in them which could have caused the confiscation. The fact that the first amendment to the Constitution guarantees liberty of press, that every attempt to modify it is a treasonable act, does not concern the inquisition in the least.

Moses Harman has appealed from the decision of the lower court—a year in the penitentiary at hard labor—he is 74 years old. Judge Landis denied the accused the right to address the jury in his own behalf before they retired to decide whether he was "guilty or not guilty." When the sentence was given, the Judge forgot to put the customary question whether the accused had anything to say in his own behalf (a question which is asked of every criminal), and Moses Harman, who is hard of hearing, was convicted without hearing it, but found it out later on through his friends present.

The labor press of the whole country ought to make the case of Moses Harman an object of discussion and help raise the funds for the appeal. Moses Harman is under \$1,500 bail, and at present yet free. Every friend of Liberty should show his sympathy by helping to defray his expenses at court and by subscribing for LUCIFER—Neues Leben (Chicago).

Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser to-day than he was yesterday.—Emerson.

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—John Milton.

THE POSTOFFICE AND FREE SPEECH.

The official who is now at the head of the postal department at Washington is getting an unenviable reputation for perverting the legitimate powers of his office—perverting them sometimes in a manner almost comic.

The government has for some time been trying, very properly, to weed out from among second-class mail matter—a matter entitled to be mailed at the low rate of postage granted to newspapers—such papers as are used primarily to advertise certain goods, and in which the news and other reading matter are put in only to gild the pill. But of late the postal authorities have been straining the law to make it apply to newspapers of whose views they disapprove. Several Socialist papers have been subjected to real persecution. They proved that they were not issued for advertising purposes, in any ordinary sense of the word; but the United States Postoffice thereupon took the ground that they were issued for the purpose of advertising the editor's ideas, and so were not entitled to newspaper rates. Of course, on that principle, the privileges of the mails might be refused to all the religious periodicals, to the temperance papers, to the organs of the political parties, and to every other paper published to advance an idea.

In the case of one of these socialist periodicals, the postal authorities declared they did not believe it had enough bona-fide subscribers to entitle it to the use of the mails as a newspaper. The editor thereupon asked each of his subscribers to send to Washington a postal card certifying that he had subscribed and paid his own money for the paper; and an avalanche of postal cards was the result. Several of these papers advocating unpopular ideas have established their right to the use of the mails only after a hard struggle; and one Socialist editor had to move his paper to Canada and send it to his subscribers in the United States from over the border. The Canadian government does not like Socialism any better than the American government does, but public opinion there would not stand having the postal laws perverted into an engine of persecution.

Neither would public opinion stand it here, if the facts were known; but the victims have mainly been the exponents of doctrines so unpopular that the general press has not taken up their cause, and the general public has heard nothing about the matter. The latest case of postoffice persecution has special interest for women. Under the law against circulating indecent literature through the mails, a whole edition of a Chicago paper has been seized and destroyed for publishing extracts from Dr. Alice B. Stockham's "Tokology." That is, it has been suppressed nominally because it published these extracts, but really because the postal authorities disapprove of the editor's views on the woman question.

"Tokology" is a book aiming to give prospective mothers such advice upon diet and hygiene as will lessen the pain of childbirth. It has been sold and circulated through the mails for years, without objection. Many of our readers are familiar with it. There is nothing in it from beginning to end that could properly come under the law against circulating indecent literature. But the paper that published the extracts from it was Moses Harman's LUCIFER, a paper so much disliked by the authorities that they are always glad of a pretext to suppress it; and edited by a man of ideas so unpopular that the general public has looked on with seeming indifference when the law was strained against him.

Mr. Harman's cardinal doctrine is that a woman should always have the control of her own person. He also believes in the abolition of legal marriage. With the first of these ideas we fully agree; with the second we differ *in toto*. In the columns of LUCIFER, these questions are discussed by correspondents from all points of view, from the most strict to the most lax. The editor has been repeatedly brought before the courts on the charge of sending objectionable literature through the mails, generally because he has allowed some correspondent to use an unwise and offensive latitude of expression. But the intense dislike for Mr. Harman's doctrines has caused him to be subjected to long terms of imprisonment in cases that called for nothing more than a moderate fine at most; and in the present case the attack upon him is persecution and prejudice pure and simple.

The Free Speech League has taken the matter up, and issues an appeal to the press to help ventilate it. The League reprints the paragraphs condemned by the postal authorities, and asks every reader to judge for himself whether they are obscene. Dr.

Stockham says: "It is natural and reasonable that the mother should be exempt from the sexual relation during gestation," and she goes on to elaborate and enforce this idea, but without any coarseness of expression. It is hardly possible that any sane jury, whether agreeing or disagreeing with the view expressed, would pronounce her language obscene. But Mr. Harman has had no chance to bring the case before a jury. In referring to previous prosecutions of his paper, the Free Speech League says:

Here follows a long extract from the Appeal circular of the Free Speech League. The article closes in these words:

Any one wishing to send contributions to aid Mr. Harman can communicate with Dr. E. B. Foote, Jr., treasurer of the Free Speech League, 129 Lexington Avenue, New York City, who will doubtless be glad also to send further particulars regarding the matter.

No one can disapprove more strongly than we do of many of the doctrines advocated in LUCIFER; but justice is justice, and in this case Mr. Harman has certainly been treated with odious unfairness.

In view of the defeat of the bill asked for by the Massachusetts W. S. A. to forbid the publication of indecent medical advertisements; in view of the free circulation through the mails of yellow journals containing all manner of offensive scandals, decorated with glaring headlines; in view of the great mass of unquestionably corrupt and corrupting material that is sent broadcast without interference, the suppression of the quotations from Dr. Stockham is laughable. Let our government put at the head of the postal department an official who has not only more sense of fairness than the present incumbent, but also some little sense of humor.—Alice Stone Blackwell (editorial), in "Woman's Journal," Boston, August 12, 1900.

AN UNHEARD-OF JUDGMENT.

Moses Harman, the noble old man who for twenty-five years has published LUCIFER, has been sentenced to one year in the penitentiary. The United States court found some articles published by Harman to be obscene.

Harman himself writes superior English and expresses his thoughts so skillfully that the most fanatic inquisition could not find fault. His assistants, especially some energetic women, are less careful and prudent, and one such article became the pretext for the lawsuit.

Moses Harman defends the right of free motherhood and the right of the unborn child. His teachings ought to make men happier. Whoever knows how much mischief is caused by jealousy and ignorance in matters of sex, will admit that teachers like Moses Harman are necessary; they should be highly honored and rewarded, and not punished.

An appeal will be taken from this terrible judgment, which may turn out to be a death-warrant for the much-tried old man. Such an appeal, though, costs much money. Whoever wants to show his sympathy to Moses Harman ought to read his paper and pay the \$1 it costs per year. Write to his daughter, Lillian Harman, 506 Fulton street, Chicago, Ill.—Neues Leben (Chicago).

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3333 Michigan Avenue, Chicago, Ill.



MOSES HARMAN, EDITOR AND PUBLISHER.

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Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 142 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-bringing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

THE PEOPLE ARE NOT THE GOVERNMENT.

The ordinary citizen cannot take advantage of the cheaper market because the blessed tariff raises the prices on all such goods when they are brought home. The government, however, does not have to pay duties on its purchases abroad and may buy in the cheapest market. It is the misfortune of the people that, although they make the government, they are not the government, and must pay American taxes on American goods.—Boston Herald.

And just so, also, in the matter of literature, pictures, etc. The people make the government, pay all the government expenses, but they must not write, read nor send through the mails that which they think good for young and old to know. The privilege to do this is reserved for the government officials, and for their favorites—presumably for the class or classes supposed to be able to control the most votes on election day. M. H.

LUCIFER NO. 1045.

Owing to disorganization of work caused by previous "lock-outs" by the Postal authorities, also by the bother of getting to press our booklet, "Right to Be Born Well," we were a week late with No. 1045 of LUCIFER.

This was August tenth. Having complied, as we very honestly believed, with the admonition in regard to objectionable matter, we presented part of the edition for mailing with no apprehension that we would again be denied our citizen right to equal participation in the benefits of the people's "carrier" system, for which we pay our proportional part.

In this reasonable expectation we were once more doomed to disappointment. After reading a copy of the issue, the superintendent of second class mail matter at Chicago informed us that in his opinion the two first articles came under the inhibition of the postal regulations in regard to "obscene" literature, and that he would be obliged to refer the matter to the Postmaster-General's office at Washington, D. C.

After waiting eight days and getting no answer from headquarters of the carrier system aforesaid—which system now assumes the functions of a judiciary department of government as well as executive, we removed the paragraphs to which Mr. Hull objected, and in their stead inserted a brief explanation of the enforced delay; then, after one more day of fruitless waiting

to hear from the Postmaster-General's staff we were allowed to send the expurgated edition to Lucifer's readers.

This third hold-up, or lock-out, within two months last past, will make us again tardy in getting to press with next issue. However, if not again denied our equal right to the common mail, LUCIFER No. 1046 will be sent out from the Chicago postoffice on Wednesday, Aug. 23, or one week behind time, as per regular order of fortnightly appearance.

OUR ADVANCING POSTAL CENSORSHIP.

Since long before the foundation of the Federal government, American public sentiment has cherished freedom of the press above every other condition of popular liberty except trial by jury. With the press untrammelled our fathers believed that no menace to liberty could really gain a foothold, if an innovation, or long endure, if already established; whereas, if the press were subject to censorship, they felt that autocracy would flourish as in their day it did throughout Europe and as in ours it still does in Russia.

They did not mean that the press should have license to attack personal reputations or offend public morals with impunity. They conceded that publishers should be held to account for libelous and indecent publications. But they insisted that guilt should be determined by juries, after the act, and upon a full hearing of both sides; and not by bureau officials in advance of the act and ex parte.

Much has been said against this view on the ground that it would permit the accomplishment of wrongs which once done cannot be undone; and it must be confessed that the objection is not without plausibility when particular grievances are considered irrespective of general effects. But our fathers realized that the greater danger lies in empowering officials to impose upon publishers a decree of silence. A person outraged by libel would be vindicated by the verdict that condemned his libeler; common standards of public morals would be strengthened by the verdict of juries if the standards were true, and weakened by assault only in case they were false. But under a censorship, private outrages upon public rights might go unrevealed and unscathed; true standards of public morals might be perverted and false ones perpetuated; and with a pretence of protecting personal reputation and public morals, bureaucrats might insidiously undermine popular liberty.

Our fathers therefore made it a part of their political religion that every one should be free to print and publish whatever he would, subject to being held accountable therefor by a jury of his fellow citizens. So wedded were they to this theory of a free press accountable only to a jury of the people, that the result of a lawsuit in the old Colony of New York was acclaimed throughout the Colonies and helped kindle the fires of the Revolution, because the jury had found that an alleged libel against the Colonial authorities was justified and the publisher not guilty, notwithstanding that the Colonial judge before whom the case was tried had ordered the jury to convict.

So vital did this sentiment remain after the Revolution, that the Federal party went down in political wreck and ruin because it became responsible for the "sedition act," which evaded the principle of a free but accountable press by making libels against the President and other Federal officials triable before judges of the President's own appointment and juries selected by his own appointees.

So vital did that sentiment continue down the troublous century just ended, that even in the heat of the anti-slavery agitation a pro-slavery Senate revolted at a suggestion that anti-slavery newspapers be made unavailable.

We believe that this wholesome sentiment of liberty survives in the American mind. Though a great influx of foreigners in recent years—foreigners seeking not greater liberty as in earlier times, but only better wages—may have had the effect of making American landmarks of liberty fade in the public opinion of today, yet the autocratic conditions of which we get reports from Russia are abhorrent enough to stir even the dullest mind to some sense of the dangers which go with a bureaucratic censorship of the press. It is an innovation which we believe American public opinion would not consciously tolerate. Were any direct attempt made to subject to the control of a government bureau the right to print and publish freely, subject only to accountability to juries, it would surely overwhelm the political party responsible for it, as the Federal party of a hundred years

ago was overwhelmed, with the condemnation of an indignant people.

But what could not be done directly, because the people would resist it, might be done indirectly and surreptitiously because the people would not realize that it was being done.

And it is a fact, that by indirect and surreptitious methods a censorship is gradually being established over printing and publishing in the United States. It has advanced so far that a Federal bureau at Washington already possesses power of press censorship sufficient to enable it to suppress any periodical whatever, in the discretion of the officials who control the bureau.

We do not intend to say that every possible attempt at such suppression would succeed. What we do intend to say is that the censorial power which already exists in this Federal bureau is unlimited in its possibilities and threatening in its character. To a consideration of this fact we beg most earnestly to call serious public attention.

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Let us consider first how a situation so serious might come about.

If an autocratic coterie, acute, skillful and patient, were deliberately set upon the purpose of creating a press censorship like that of Russia, in a republic like ours, where the traditions and the laws guaranteed freedom of the press subject to accountability only to justice, and where public opinion clung tenaciously to the spirit of those traditions, how would that coterie begin?

Not by trying to repeal the laws nor by violently overriding them. Either would be a hopeless undertaking in those circumstances. Such a coterie would begin by trying to invest with censorial power that bureau of the government, if there were such a bureau, which managed the distribution among the people of written and printed matter.

In doing this the coterie would at first carefully limit the censorship to such written and printed matter as was most intensely offensive to public morals; for that would be along the line of least resistance. A vast majority of the people, their thought centered upon offenses against morality and drawn away from offenses against liberty, would cordially approve the innovation.

Later a similar censorship would be extended by this coterie of liberty destroyers, to written and printed matter somewhat less offensive to public morals; and thus on and on by easy stages to such as was less and less offensive.

And the same acute discretion would be observed in the execution of these powers of censorship. The bureau so invested with censorial authority would at first exercise its powers only against violators of the most sacred tenets of public morality. As its censorial powers were thereby commended to public approval, they would be applied to less repulsive offenders or those who occupied debatable ground, some of whom might bring the subject into the courts.

But the courts, keen to see that a decision in favor of minor or dubious offenders would make a precedent favorable to the repulsive class, would prefer making a precedent against liberty to making one against public morals. A few such precedents against liberty, in the guise of precedents for morality, and the hardest work of the censor-seeking coterie would be nearly done.

The bureau could then begin, on pretense of suppressing immorality, to discriminate against the publication of legitimate opinions. Over this there would be a struggle in the courts. But when the courts had decided that the bureau was engaged in executive work, and that its interference therein with private rights, even to the extent of seizing and confiscating private property upon evidence satisfactory to the bureaucrat, must not be prevented, the censor-seeking work of the coterie would be complete.

After that, there would be nothing to limit the scope of the censorship.

An object of sufficient importance to the coterie, and a confederate of sufficient nerve at the head of the bureau, would make a censorship which the crude censors of Russia might envy.

By deciding as to any periodical whatever, and however falsely, upon evidence satisfactory to himself, that its contents were offensive to public morals, the head of this bureau could effectually suppress that publication. And the mere fact that he could do this, would have a powerful effect in influencing all periodicals to support or oppose public policies as the persons or parties controlling the censoring bureau might direct.

It is by insidious steps, such as are here suggested as pos-

sible, that the public opinion of free people has always been suppressed, and that their other liberties have been wrested from them in the consequent silence.

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Now, in this country there is just such a bureau as we have imagined above. It is known as the Post Office Department. That department controls the delivery and receipt of almost all the written and printed matter of the country. Nearly all private correspondence, nearly all books, nearly all periodicals, are circulated by its machinery. It has gone so extensively into the business of distributing letters and periodicals for the people that all business is dependent upon it, and any periodical against which it might discriminate could not long continue publication.

To invest this department with power to grant or refuse its distributing service to periodicals, with reference to its own judgment of the legitimacy of their printed contents, would be to place at its mercy every periodical which the department might wish to destroy.

But not only have we such a bureau in this country, in the Post Office Department, but that department has been gradually invested, in very much the manner indicated above, with the censorial powers outlined above as possible. And it has exercised those powers with similarly aggressive discretion. We do not mean that there has been a conscious and definite purpose of creating a dangerous censorship, as in the imagined case; but that there has been similar progress in a direction in which similar results are the inevitable ultimate.

The investiture of the Post Office Department with arbitrary censorship over the press, began (as we have indicated in our suppositions that such a censorship probably would begin), with legislation against such postal matter as was most intensely offensive to public morals. Obscene letters and papers were declared to be unmailable and the act of mailing them a crime. To this innovation objection was difficult. No appeal to the principle of freedom of the press could be made which would not seem like an attempt at shielding vile offenses, with appeals to political traditions and abstractions—like opposing "mere generalizations" or theories of government to actual immoralities. Under cover of the silence which decency thus imposed, the postal censorship thus gained a foothold.

Then further steps were taken. The ban of unmailability was extended to mail matter in furtherance of frauds. Decency did not impose silence here, but what could be said against laws for the suppression of fraud? Nothing that would not make the objector seem to be an apologist for actual crime on pretense of devotion to a mere "theory of liberty."

Nor was much difficulty encountered in extending the postal censorship against obscene and fraudulent mail matter to mail matter in connection with lotteries. Public opinion had become ripe for excluding that business from its old place in the category of the legitimate, and objections to this extension of the censorship were rebuffed as sympathetic with lotteries, instead of being accorded a fair hearing in the interest of freedom of the press.

While censorial statutes were accumulating, criminal prosecution which never got before the highest court were building up a mass of precedents, and rules and rulings of the Postal Department were establishing censorial lines of administrative procedure which have crystallized with time. And so it has come about that the postal department has acquired and is actually exercising the ominous censorial power to which we invite attention.

Upon decrees sent out from a bureau at Washington, all their correspondence is withheld from individuals, on the charge, established before no judicial tribunal, that at some time in the past they have solicited correspondence through the mails for purposes of fraud; and legitimate periodicals are suppressed, on pretense that they contain obscene language or sentiments. In none of these cases is the alleged offender given a jury trial, in none does his case come before a judicial tribunal, in all his nearest approach to a trial is before attaches of the censoring bureau which makes the charge, and in some the specific accusations are withheld from him.

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With the details of one of these cases of newspaper suppression we have been at the pains to make ourselves acquainted. It is the case of LUCIFER (p. 242), a Chicago publication, issues of which have but recently been suppressed by the postal depart-

ment. Our information relates to a previous suppression for the same alleged cause, and not to a recent one. Whether the latter would prove to be similar to the former we do not know, nor do we regard it as important to the point under consideration, which is not the propriety or impropriety of suppression in a particular case, but the danger of suppression in this manner in any case. As the instance to which our information relates illustrates the tendency toward a censorship of the press, it is sufficient for the purpose in hand.

Our inquiry into the matter began with the following letter of January 27, 1904, to the postmaster at Chicago:

"I am informed that the Chicago office stopped the transportation as second-class matter of a Chicago weekly called *LUCIFER*, the issue of December 17; that the reason given was violation of section 497 of Postal Laws and Regulations; that nothing in apparent violation of that section appeared in the issue in question; and that your office refuses definite information. Will you kindly inform me, for public use, what the specific offense of the issue in question was?"

In his reply of January 29, the Chicago postmaster courteously stated that the Chicago office had not originated the act of suppression, but had merely obeyed orders from Washington. He wrote:

"The issue of *LUCIFER THE LIGHT BEARER* dated Dec. 17, '03, was refused admittance to the mails by direction of the Department at Washington, which ruled that matter in that edition was in violation of section 497 of the post office laws and regulations. Under date of Dec. 19, '03, the publisher was advised to this effect."

It will be observed that the Chicago postmaster did not deny that specific information of his offense had been withheld from the accused publisher, and that he did not give the information asked for in the letter to which his was in reply, namely—the specific offense. In this reticence he was doubtless, as events subsequently indicated, obeying orders from Washington. It was also to be observed that the publisher was not notified of the suppression until two days after his date of publication.

Having learned from the Chicago postmaster that he had acted under orders from Washington, and been tactfully though courteously refused information as to the specific offense of *LUCIFER*, we extended our inquiry to the Postmaster General in a letter of February 13, 1904. In replying by letter of March 2, 1904, the First Assistant Postmaster General wrote:

"I have received your letter of February 13, addressed to the Postmaster General, in reference to the exclusion from the mails of a publication entitled *LUCIFER THE LIGHT BEARER*. The issue of December 19 contained matter which is unmailable under section 497, Postal Laws and Regulations, and therefore the Postmaster at Chicago was instructed to treat copies of that issue in his office in the same manner as other unmailable matter is treated."

Still we had failed to get information of the specific charge against *LUCIFER*, sufficient to enable us by examining the paper to form a judgment as to the official good faith of its suppression; and from an examination of the whole paper we had been unable to discover anything apparently justifying the charge of violating the postal section referred to. Accordingly we asked of the Postmaster General, by letter of March 14, 1904, that he do us the favor of indicating—

"the particular article or articles, by their titles or otherwise, which are regarded by the Department as unmailable under section 497. If you could indicate the particular paragraphs of the articles that are regarded as unmailable I should be obliged."

In answer to that inquiry the Acting First Assistant Postmaster General, in a letter of March 29 wrote:

"You ask that the particular article to which exception was taken by the Post Office Department be pointed out to you. If you will kindly call upon our Inspector in charge at Chicago, who has the copy of the paper to which you refer, that officer will be able to comply with your request."

An effort to act upon this suggestion, and the result, are described in a letter of June 13, 1904, to the Postmaster General, in which, after a recital of previous correspondence, we wrote:

"There seems to be some misunderstanding, possibly on my own part, though I do not see how I am at fault. In reference to your Acting First Assistant's letter, I have called on the Inspector in charge at Chicago and shown him your Acting First Assistant's letter. After reading it he told me that he could not supply me with the information because his assistant, Mr. McAfee, in

whose charge the matter had been, was then out of the city, but that upon the return of Mr. McAfee he, the Chief Inspector, would notify me and supply me with the information. Accordingly a few days later a messenger called at my office, and, I being out, left word for me to call up Mr. McAfee by telephone. When I did so, Mr. McAfee was out of his office. When I did so again, the next day, he had gone out of the city. But on the latter occasion the chief clerk in the Inspector's office, learning my identity and knowing my object, informed me that the Chicago office cannot furnish me with the requested information. He explained that the suppression of *LUCIFER* under section 497 had not taken place under the initiative of the Chicago office, but had been ordered by the First Assistant Postmaster General, and that the Chicago office does not know what the objectionable matter was. In answer to my further inquiry he assured me, but with entire courtesy, that I might regard this reply as official and treat it accordingly. I am therefore under the necessity of again troubling your office in this matter. Will you kindly arrange in some proper and convenient way to supply me, for legitimate newspaper use, with the information I am seeking, namely, what are the particular articles, designating them if possible by their titles, on account of which the Post Office Department suppressed the issue of December 17, 1903, of *LUCIFER THE LIGHT BEARER*, of Chicago, as unmailable under section 497 of the Postal Laws and Regulations, and what are the particular paragraphs of such articles in which the objectionable matter is to be found."

No attention having been paid to this inquiry, after the lapse of more than a month, we addressed the Postmaster General, by letter of July 23, 1904, offering to forward a copy of our letter of the 13th of June if the original had failed to reach the Department. Still without reply, on the 19th of August, 1904, we wrote again to the Postmaster General, referring to our two previous letters and asking:

"Will you kindly give me the information requested in those letters, or advise me of the time when you can probably do so, if delay is necessary."

This request brought a reply from the Acting First Assistant Postmaster General, dated August 25, 1904, as follows:

"I have received your letter of the 19th instant calling attention to the fact that yours of June 13 had not been answered. Replying specifically to your inquiry, I have to state that the article on page . . . and the article on page . . . are, in the opinion of this Department, offensive under the Act of Congress approved September 26, 1883."

The reply gives no indication of the paragraph or paragraphs of the articles mentioned as containing the matter which in the opinion of the postal censor is unmailable, although this information was distinctly requested. We are obliged, therefore, if we would examine into the good faith of the censor, to consider the articles as a whole, word by word, thought by thought, from first word to last. This necessity is in itself significant of the arbitrary and secretive methods of the Department in passing upon questions involving freedom of publication.

Upon examination of the articles we failed to find anything, either in the thought alone or the phrase alone, which could be condemned by the ordinary standards of decency. While it is true that the colloquial phrasing is so ill-adapted to the sociological subject discussed as to offend good taste, taste is not yet subject to postal censorship. And while neither the subject nor the phrasing would be appropriate at a young people's party, this is no test of postal propriety.

The subject matter, considered by itself, is a legitimate one

"We omit the page numbers and the titles of the two articles which the Acting First Assistant Postmaster General gave in his letter. Our reason for the omission is that such a publication here might subject this issue of *The Public* to suppression by order of the postal censor bureau. The same Act of Congress by authority of which *LUCIFER* was censored for publishing those articles, provides also that 'notice of any kind giving information, directly or indirectly, where or how, or of whom or by what means an 'obscene' publication of an indecent character' 'may be obtained,' is itself 'non-mailable matter.' Since the censors have already decided that the articles in question are obscene and indecent, they might decide that the naming of them by title and page in connection with the name of the publication in which they appeared, is a notice making the paper publishing it also guilty under the statute and therefore subject to suppression. Were they to so decide, they could suppress this issue of *The Public*, and we should be without protection, or redress, or any power to get a judicial trial. Inasmuch, therefore, as that part of the Acting First Assistant Postmaster General's letter which we have quoted in quoting it above, is not absolutely necessary for the information of our readers, we prefer to avoid an unnecessary risk of censorship, by omitting it.

for public discussion among adults; and, expressed in philosophical phrasing, it could not possibly be objected to as salacious.

The phrasing, considered by itself, is not out of the common in the current literature of fiction. If any well-known novelist had put these two articles, thought by thought and word by word, into the mouths of characters in a problem novel, it is almost inconceivable that any publishing house, other than the American Tract Society, would have suppressed them; and if the postal censors had condemned them as obscene by excluding the novels from the mails, a cry of derision would have echoed from one end of the country to the other.

* * *

The inference seems to us unavoidable, that the issue of LUCIFER of December 17, 1903, was excluded from the mails, not because of any violation of the postal statute, but because it advocated doctrines of social life at variance with those to which the postal censors are professedly devoted. In other words, it was suppressed, not for decency's sake, but for opinion's sake.

With the opinions intended to be censored by the suppression of LUCIFER, we are entirely out of sympathy. Were they up for discussion under circumstances demanding our participation, we should emphatically condemn them—not because they are unconventional, but because we believe them to be unsound. But the question here is not whether they are unsound. It is whether their discussion shall be forbidden.

On that issue we yield to no one in demanding the fullest freedom of discussion for every debatable question. Nothing but error can suffer from honest debate. And while we recognize the propriety as to taste, and the decency as to morals, of limiting discussions of some subjects, not only conventionally, but by law if necessary, to appropriate occasions, we do not regard the use of the mails for the distribution of any discussion whatever, for adult readers, and in good faith, as a violation of the proprieties of discussion. We do regard the denial of their use for such purposes as a menace to one of the most important safeguards of liberty, and an obstruction to the most important promoter of progress.

Yet we hesitate to denounce the postal censor for suppressing a paper for its opinions. To denounce him for that might be quite unjust. He only suppressed disagreeable opinions, and that is what most men would do who have the power. It is what the censors of the Czar do, when they forbid publication of the proceedings of a national congress. It is what our own censors in the Philippines did, when they forbade the publication of the Declaration of Independence. It is what we ourselves might be tempted to do if we were at the head of the postal censor bureau—since the opinions as to marriage which LUCIFER advocates are repugnant to our views. If we had the power as censor to read "offensive to the statute" into LUCIFER's opinions, or into those of any other periodical whose opinions on social philosophy, religion or politics we reject, we might give way to the temptation to which the postal censor appears to have succumbed in LUCIFER's case.

But all this is one of the very reasons why powers of censorship, even for the best of purposes, and though reposed in persons of liberal disposition, are dangerous powers.

Power fattens upon what it feeds on. Little by little, from suppressing evil reading to suppressing that which is doubtful, it advances to the suppression of unpopular opinions, and then to those that are popular; and it makes its advances so insidiously that all freedom of opinion is throttled by censors before the people realize it has been assailed.

That the point of suppressing unpopular opinions is one branch of social philosophy has already been reached, is evident from the circumstances of the LUCIFER case which we describe above.

Here is a publication depending for existence, as all others do, upon regularity of mail circulation. Without notice, accusation, specification, trial or hearing of any sort, a regular issue, the full edition, is confiscated by a local postmaster upon orders from the censor at Washington. After this suppression, the publisher is notified of it, but information as to the specific fact upon which the arbitrary action was based is withheld. He is told he has violated a particular postal law, but he is not told how he has done it. Nor does he get a hearing even on the vague general charge of which he is advised. The action is as arbitrary as such actions are in Russia. In Russia, indeed, the censor is more considerate. He lamp-blacks objectionable articles and cir-

culates the rest of the paper; but our censor suppresses the whole edition, the "good" along with the "bad." And after the whole has been suppressed, another paper, interested in sounding an alarm if freedom of the press has been bureaucratically assailed, is trifled with by the censors for months, in its efforts to discover the specific offense for which the suppressed paper was suppressed, only to learn finally that it was for publishing two articles, only the titles of which are given, and in which, however offensive they may be to good taste, even a prude could hardly find material for specifications on a charge of immorality.

A censorship which can maintain this attitude toward freedom of the press respecting one subject of discussion, will have little difficulty in speedily advancing its meddlesome jurisdiction to other subjects.

The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise mailable, merely upon his own judgment, as a censor, of the morality of the intelligence it conveys or the opinions it expresses.

Granted that some publications ought to be excluded, the power of discrimination cannot safely be entrusted to an administrative official. A bureau of administration with authority to exclude matter from the mails with reference to the intelligence or the opinions it conveys, will inevitably grow into a bureau of dangerous censorship.

For offenses against the purity of the mails the only safe remedy is the one that is applied to purity in every other connection—to the legitimate method which has been sanctioned and approved by long usage in English-speaking countries; and this is to punish offenders after they, having had an opportunity to be heard upon specific charges, have been convicted by a jury of their fellow citizens.

If opinions in this country are to stand or fall upon reason and free discussion, the present postal censorship must be abolished. So long as publication through the mails can be denied arbitrarily by an administrative bureau of the government, the discussion of conflicting opinions is hampered.

Even the sentiment of fair play, entirely apart from all concern with difference only in scope of execution. And scope of execution widens with use.

The issue before us turns not upon the propriety of excluding indecent publications from the mails, but upon the wisdom and justice of allowing administrative officers to hamper freedom of the press and confiscate property rights, upon their own opinion of what constitutes indecency, and without an opportunity for the alleged offender to be heard in his defense. Under the postal censorship, publications are denied mailing rights, not because they are offensive to decency, but because the censor, from whom there is no appeal, chooses to think them so. Here is the seed of a mighty tree of absolutism.—Louis F. Post, in "The Public," Chicago (editorial), August 12, 1905.

Considerations of a free press, demands the abolition of this censorship. So long as an administrative officer can withdraw mailing rights from a publication for any offense whatever, without an opportunity for the publisher to be heard in his own defense before an impartial tribunal, fair play is impossible. Though we deny mailing rights to indecent publications, fair play demands that the person accused of the offense, and whose personal and property rights are involved in the accusation, shall have the opportunity he is guaranteed in all other cases to convince his fellow citizens that his publication is not indecent. It is his right to be judicially heard in his own defense.

Instances like that of the suppression of LUCIFER by postal censorship point so directly and unmistakably to great injustice and public danger that any fair-minded man may see it and every patriotic man ought to resent it. No matter what one's opinion of any paper and its teachings may be, there should be but one opinion of a postal organization which permits in any case what was done in that case, and this should be an opinion of unqualified condemnation.

The confiscation by postal clerks, of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censor, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country. Any law that authorizes it should be swept from the statute books.

The only difference between such a power and that of Russian censorship is a difference neither in kind nor degree. It is

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

T. M. Watson, Whitewater, Wis.—I enclose my second 25-cent piece, as promised, to help sustain you in your tribulations. I most sincerely hope all your subscribers and friends will remember to make little remittances from time to time, to encourage you in your struggles.

Gertie Yose, Home, via Lakebay, Wash.—Your latest trouble is certainly provoking much thought and heated discussions, which I believe will end in good work. Last Sunday, at our park meeting, Lois Walsbrook read a prose-poem of her own composition, entitled "Freedom's Martyr," which went through the audience like a thunderbolt. Tears streamed from many eyes, applause nearly shook the ground, and the deepest emotions were stirred in every breast. In such times one seems almost incapable of expressing one's indignation at the powers that ride rough-shod over the really pure and innocent ones, allowing the widest scope to degenerates—those with arrested mentalities. Wish you could spend a year at Home. We certainly have a good thing here—no angels or heaven, but just good warm comrades. Inclosed is \$1 for subscription to Lucifer.

F. A. M. Cook, M. D., Elm Place, R. R. 3, Columbus, Kan.—I am going to christen my new mail box by renewing my subscription to Lucifer. It is surprising to me that men and women who claim to be intelligent do not think the human race need to be instructed in the science most essential to life. Stock and plants and fruit are improved; books, essays, and lectures are the proper thing on that subject; but boys and girls are not considered worthy of any improvement. They must not be taught that they have in their make-up organs which make them grand and noble by a proper use, or destroy them physically and mentally by abuse of the same. Inclosed find \$1.50; the dollar for Lucifer and the 50 cents for you, with the wish it was so many dollars.

Arthur Wastall, 2 Amalinda Road, East London, Cape Colony.—I thank you for letting me know what is happening. I received last week the Free Speech League's circular apprising me that trial would take place 1st June. I mailed them 20 shillings last week on behalf of two friends and myself. The one is a Frenchman here in East London, and the other an Australian lady. Both know you through me and admire your pluck and outspokenness. Lady Florence Dixie has always been a true friend of progress. She is well known in England to dietetic and anti-vivisection reformers, and used to help the Natural Food propaganda when I was conducting it. Such broad-mindedness is refreshing wherever found, but especially in aristocratic circles, where one scarcely looks for it.

J. W. Gott, Bradford, England—Your trial took place under a judge and jury who have done you a great injustice, which I hope will be righted in the higher court. I am glad to see you bear it with dignity and with the scorn such treatment deserves.

J. Allen Evans, Box 523, Cripple Creek, Colo.—I herewith enclose \$1 to pay for "Thoughts of a Fool," already received and read. I've read many books on the sex question, but never read anything equal to "Thoughts of a Fool." The author is only a fool in the eyes of a time-serving, conventional society. She is not only a brilliant, but a fine, good woman; any radical sending for her book who does not say that it is worth its weight in gold can enclose the book to me and I'll send them the dollar for it. Don't fail to read the "Thoughts of a Fool"—it's the treat of a lifetime. It would be a grand old world to live in if all women were like the author.

The Anthony Comstock legislation, as interpreted by the courts and the postal department, is entitled to no more respect than the acts of Parliament which our Revolutionary forefathers defied, or the pro-slavery statutes and decisions which the friends of liberty violated and apropos of which Wendell Phillips declared, "The chief use of good laws is to teach men to trample bad laws under their feet." We are as bound to break bad laws as we are to keep good laws. Whenever human law and divine law become irreconcilable, the human law, not the divine law, should be violated. "We ought to obey God rather than men." The leaders and saviors of men have often been law-breakers. Moses, Daniel, Peter, Huss, Luther, Tell, Kossuth, Bozaris, George Washington and John Brown were law-breakers. Thank God for the brave men and women who break bad laws for conscience sake!—Doctor Jeremiah Justice, Mount Sterling, Illinois.

George Brown, Philadelphia, Pa.—I cannot begin to tell you how entirely satisfied I am with you and what you do. The simplicity and dignity with which you meet and pass through such trying ordeals charms me out of myself. You at least have no "murdred ideals" to mourn over. You are, I think, the only

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number. If a copy of Lucifer fails to reach you, please order by number or date.

man who has impressed me as being in yourself greater than the ideals for which we both stand. I do hope there will be some way of keeping you out of prison, for you are an old man and the physical strain might be too much for you; otherwise I should not so much fear, for I know that you will bear it to the confusion of your enemies. Do you know, I envy you the many honors that are being heaped upon you by those who seek to perpetuate ancient and hoary injustices? But I freely add mine to the many good wishes and kind thoughts that will go with you into the prison cell, should you have to go. You have the certainty that that cell should be the brightest and cheeriest place on earth could we but make it so. I send you a dollar on subscription, and will send more soon. Of course I want you to send Lucifer, even though I am a little slow in remitting; I will pay some time.

Philip G. Peabody, 15 Court Square, Boston, Mass.—Like other lovers of justice, I honor you, and despise the politicians who are so insolently interfering with your and my rights, more than I can say. This outrage on you has done more to destroy my patriotism than anything that ever came into my life. I regret that I have ceased to be a good and loyal United States citizen. N. B.—The use of the word "American," to indicate a citizen of our country, is a sample of the arrogant impudence of the group of politicians at present "running" the country. It gave me much pleasure to send to Dr. Foote, Jr., \$25 for your defense. Not seeing it credited in "Lucifer's Helpers" on page 246, I write, as requested.—You have now, as always, my best wishes. To say that you are as far above those who are persecuting you, as Jesus Christ was above the men who crucified him, would be to pay you a very small and imperfect compliment.

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BOSTON, MASS.

LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.
CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

PRICE FIVE CENTS.

CHICAGO, ILL., AUG. 31, E. M. 505 [C. E. 1905].

WHOLE NO. 1047

WHAT WE LIVE FOR

What live we for but this?
Into the soul to breathe the soul of sweetness;
The stunted growth to rear to fair completeness;
Drown sneers with smiles, kill hatred with a kiss;
And to the sandy soil bequeath the fame
That flowers bloomed behind us whence we came."
—John Stuart Blackie.

And why not, too, before us as we rove,
Planting the rosebush or the nutty grove;
To feed the hungry and affection clothe
With beauty's swaying lines?
Yes ever onward, loving as we go—
One hand to those above us, one to those below;
Learning the good and teaching, thus we grow. A. L. W.

THE AMERICAN POSTAL INQUISITION.

[Reproduced from No. 1041, the double number, confiscated and destroyed by the postal officials.]

Here's freedom for him that wad read;
Here's freedom for him that wad write;
There's none ever feared that the truth should be heard
Save them that the truth wad indict.

—Robert Burns.

In LUCIFER No. 1041, under the head, "Preliminary Skirmishing," was given some account of a recent interview between the federal district attorney, the postal inspector, R. M. McAfee, and the editor of LUCIFER, in which interview reference was made to the closing scene in the trial of this same editor in the Federal Court, Topeka, Kansas, fifteen years ago, charged with sending "obscene literature" through the United States mails. As this same editor is again a prisoner, under bonds, accused of a like offense against the federal statutes, here in Chicago, and soon to be put on trial once more, it is thought fitting and proper to reproduce in this week's LUCIFER a statement of that closing scene, and to make it the introduction to a brief history of the federal statutes under which the present and the previous prosecutions against LUCIFER and its editor have been instituted.

THE PRISONER AND THE JUDGE; A REMINISCENCE.

Under date of May 1, 1890, fifteen years ago, and a little more, the Topeka, Kan., "Daily Journal" contained the following item of news:

"Judge Foster late yesterday afternoon passed sentence upon Moses Harman for publishing in his paper, LUCIFER, at Valley Falls, and causing to be circulated in the mails obscene and indecent matter. Hon. David Overmyer attempted to secure a new trial for the defendant, but the court overruled the motion. Harman refused to stand up when ordered by the court to do so, but his attorney lost no time in getting him upon his feet. When asked whether he had anything to say before sentence was passed upon him, he said he had, and asked how much time the court would give him. Judge Foster allowed him ten minutes, which he consumed in endeavoring to show the court that he was a martyr to opinion's sake and the cause of emancipating mankind, especially women, from certain social evils. At the conclusion of his talk, Judge Foster told the prisoner that he had a few things to say. The first was that the prisoner could not plead martyrship to decency for indecency. He said the effect of the teachings of Harman was bad, whether he in-

tended them to be good or bad, and that if intention to commit crime alone should be deemed crime, there would be little need of courts. He said that the course of the prisoner throughout the trial had been rebellious and defiant, and that it had not appealed to the leniency or mercy of the court. He had seen circus performers stick their heads into lions' mouths, but he had never seen them have the temerity to twist the beasts' tails or kick them in the ribs while performing the risky act. [Laughter.] He then sentenced Harman to serve five years in the Kansas penitentiary and to pay a fine of \$300."

Explanatory of this news item, the following paragraphs, copied from LUCIFER of May 16, same year, will perhaps be not without interest those who know, or who do not know, that the same individual is again a federal prisoner, expecting soon to be tried before a similar court on a very similar charge:

"THE PRISONER'S TALK TO THE COURT."

"Judge Foster and Gentlemen."

Foster: "You will address the court alone."

"Well, then, I will address the court alone. I wish to say, to begin with, that I cherish no ill will, no vengeful feelings, toward this court, nor against the prosecution, not even against the district attorney, Mr. Ady, nor Mr. McAfee, the postal inspector. I recognize that all men, the court and prosecution included, are the creatures, the victims of heredity and environment. We all move along the lines of the least resistance, and when it comes to the last analysis of actions, I simply recognize that we all do what we do and as we do simply because we must. Therefore, I see no rational ground for entertaining feelings of revenge or hate toward this court or toward the prosecutors. Under like circumstances and with like heredity I would have done just as they have done.

"But while cherishing no vengeful feelings toward anyone in this matter, I wish now and here to enter my earnest and solemn protest against being reckoned a criminal and against being punished as a criminal. I protest because the essential elements of crime are lacking in my case. The first and chief element of crime in any case is the intention—the design or desire to do an injury to some one. I testified on the witness stand that I had no such intention when publishing the indicted articles, but on the contrary my intention was a good and benevolent one. I had heard the agonized cries of my sisters—my sisters by the ties of our common humanity—saying, 'Speak for us. Make known the wrongs, the outrages, of which we are the helpless victims. In the name of and for the sake of the most sacred rights, interests and hopes of the human race, present and future, speak out! and speak in words so plain that all can understand.' In person and by letter these appeals have been made to me for many years past and I have simply obeyed the calls. I have protested against these wrongs, these outrages upon women, in the marital or conjugal relation, and have allowed others to do the same, through the columns of my paper, and have allowed them to say their say in their own way. If this is a crime, then I confess myself a criminal. But, as before said, the main element of crime is lacking in my case. My motive, my intention, was to benefit my fellow beings, not to injure them. In the absence of overwhelming proof to the contrary, I maintain that my own solemn affirmation should be accepted as sufficient proof of the rectitude of my motives. The prosecution

have brought no proof to show that my motives were bad. The witnesses for the prosecution itself have testified to my general good character, to my honesty, my industry and purity of life.

"Not only is the first and chief element necessary to the conviction of crime lacking, but the second, also, viz.: the finding of some one who has been injured by any act of mine. No person has been adduced that any man, woman or child has been hurt by any act of mine. No effort has been made to produce such evidence. For these two reasons, if for no other, I maintain that the prosecution have utterly failed to make out a case against me, and in the absence of real grounds of prosecution the case becomes simply one of persecution for opinion's sake. The so-called crime of 'obscenity' is not a crime *per se*, not a crime in the nature of things. It is a law-made or constructive crime, like blasphemy, heresy or witchcraft. It is a matter of opinion solely. Obscenity has no existence except in the mind that perceives it as such. To my mind the Markland and Whitehead letters are not obscene, and there are hundreds if not thousands of good women and men who agree with me in this opinion. Among these is Lucinda B. Chandler of Chicago, who for many years has been president of the Moral Education Society, with headquarters at that city. A 'Remonstrance and Petition' setting forth the opinion that the effect of the publication of these indicted letters is 'good and only good,' was drawn up and signed by eleven well-known lady writers and lecturers upon reform subjects, and copies of this remonstrance and petition were signed by many hundreds of women all over the land, some of which petitions I now hold in my hand and many more have been forwarded to this court. I have also received for publications some dozens of 'open letters' to the court protesting against this prosecution, and asking that it be dismissed and the defendants allowed to go free. Some of these letters I have forwarded to the court, some have been published, and many have been neither published nor forwarded.

"Besides these letters to the court I have received scores if not hundreds of letters from women—wives and mothers—saying that in their opinion the indicted articles were not obscene; some of these mothers saying that their daughters should have the benefit of reading the indicted articles, including the lately indicted O'Neill letter, so that being forewarned against such horrible abuses of sex, they may the better avoid and defend themselves against such abuses and against such human monsters as are therein described. I protest against the law under which these prosecutions have been brought against me. I protest against it because of its unconstitutionality, and because of its liability to be used for purposes of oppression and invasion of personal right. While I do not think that the indicted articles come within the purview of this law as it now stands, I look upon it as a survival or revival of the barbarous laws of the middle or dark ages. The founders of this government intended it to be a government for the protection of personal and citizen rights only. It was not designed to be a paternal government, not designed to regulate the religion or the morals of the citizens. You, Judge Foster, doubtless remember the efforts that were made, thirty or forty years ago, to induce congress to pass laws excluding 'incendiary literature' from the United States mails. It was urged, and with much plausibility, too, that such laws were necessary to the protection of the lives and property of people living in the slaveholding states. But congress very properly refused to listen to these requests and petitions. They knew that the effect of such a law would be an abridgment of the liberty of speech and of press, which abridgment is clearly forbidden by the constitution of the United States, and they knew, too, that it was impossible to so define and limit such a law that it would not be stretched to cover a multitude of abuses and discriminations. The same arguments hold against the so-called Comstock postal law. While the aim of congress in its enactment may have been a good and benevolent one, it was impossible to so define and guard against abuse that it would not be used to deprive the citizen of his constitutional and natural rights. In fine, I protest against the laws under which I have been prosecuted because of their un-American character, and because of their inherent despotism. We, as a nation, are rapidly drifting toward Russianism in our governmental methods. In fact, Russian censorship of press and mails is better in some respects than American censorship. In Russia no newspaper, or other publication, is admitted to the mails until it has been passed upon by the public censor, so that the publisher of any edition of

any paper, book or pamphlet, knows, or may know, beforehand, exactly what to expect; whereas, here, in free (!) America, it is simply impossible to know beforehand what to expect. Here, the censor gets in his work after the mailing, not before, and it then depends wholly upon what may be in the mind—the opinion—of the court before whom the case may be brought, as to whether any publication is within the meaning of the law or not, and if the court rules adversely there is no escape from punishment.

"The time—ten minutes—is about up. I close by repeating my protest against being reckoned a criminal. I have tried to live an honest life—have tried to do all the good I can in the world and as little harm as possible. The sum of my life—my active life—may now be setting. So let it be. I submit."

As addenda to this report of the prisoner's talk to the court, these paragraphs follow:

"While I do not say that the above is an exact report of the ten-minute talk to the judge, when asked by him if I had anything to say why sentence should not be pronounced upon me, yet it is very nearly correct in all important particulars. I had prepared something different in many particulars, expecting to be allowed twenty or thirty minutes' time, and when ruled to ten minutes, I made no use of my prepared notes, but went at it in a random, off-hand manner.

"My meaning, of course, in the last words to the judge, was that I submit to overpowering force, just as I would submit to an absolute monarch, like the czar of Russia, with a million of soldiers at his back. I submit because there is no alternative, not because I recant anything, not because I repent anything, not because I am willing to make any concessions or promises as to my future conduct.

"The management of the defense was mainly a failure, but I hope not entirely so. Hoping that all will yet be well, I bid the readers of LUCIFER an affectionate goodbye until I get a chance to write again.

M. HARMAN.

"[This is written on the point of starting to the Lansing penitentiary.—M. H.]"

★ ★ ★

Some of LUCIFER's readers of this present date, fifteen years later, may perhaps be curious to know whether I paid the three hundred dollar fine and whether I served out the five years in the Kansas penitentiary. If so, I answer, No—I did not pay the fine, nor did my friends pay the sum demanded of me by the court as pay for the blessed privilege of being harassed for three years preceding the trial, by the government officials, and for the great privilege of going to prison for five years—to save the honor and purity of the United States mail service. But while the technical fine of three hundred dollars was not paid, the costs of defense, to myself and friends, during those three years and more, culminating with the trial and sentence, were far in excess of the sum named as fine; to say nothing of loss of time in court attendance at distant cities, and not to mention mental worry and neglect of business.

Nor did I serve out the five years' sentence in the "pen." The storm of indignation that swept over the entire country, extending also to foreign lands, wherever the facts became known, against a sentence wholly unprecedented in severity in modern times for a similar alleged offense, resulted in my release, on technical grounds, after confinement of four months, Judge Caldwell of the Federal Circuit court, on motion of Hon. David Overmyer of the Topeka bar, overruled the decision of Judge Foster and sent the case back to the District court "to be dealt with according to law"—sent it back, not because of severity of sentence, not because of grave errors in the trial (of which there were many), but because of a technicality that seems laughable in its triviality and simply amazing to those who do not know that the administration of "law" in this country is mainly a matter of antiquated forms and customs, trivial, if not senseless, in their nature, in which wilderness of forms and customs, precedents and usages, such little matters as justice, truth and human rights are lost sight of, overlooked, ignored; I repeat, to those who do not know what the administration of "law" really is it would seem simply amazing that a learned and dignified judge of the United States Circuit court could find no better reason for my release than that Judge Foster had neglected the three short words, "at hard labor," when imposing upon me his prison sentence of five years.

M. HARMAN.

(TO BE CONCLUDED.)

SOCIAL DESPOTISM OR SOCIAL DEMOCRACY?

It is of frequent occurrence that Socialists point out the postal system of the United States as an example of the application of their theory. This great national institution has a great deal more despotism and imperialism in its make up than a Social Democracy can have. Above everything else, Socialism stands for a tolerant as well as a democratic administration of the means of production and distribution. It is impossible, also, for a single industry to be operated in any sense on socialist lines, surrounded by and constantly bombarded by capitalist institutions and business methods.

For the past few years there has been a studied and persistent attempt to bring even public ownership into disfavor. The express companies and other capitalist interests are doing all they can to destroy the effectiveness of the postal system and to make it unpopular with the masses. Recently the employees in the postal system attempted to relieve themselves from the low \$600 a year salaries and to increase their pay through legislative enactment. They appealed, as we presumed every American citizen had a right to do, to the law-making body of the United States, to-wit, Congress. They organized for the purpose of acting as a unit. For this seeming offense the leaders of this organization lost their positions in the postal service and were given to understand by His Imperial Majesty, Theodore L., that when they wished any provisions made for their benefit, they would go to their master, the Postmaster General, and should not presume to petition the only body in the United States Government which has the right through legislation to increase their pay.

The railroads charge the government for the mail which they carry so much per pound and ton. They do not weigh the mail each day, but, every four years, a month is selected and the mail is weighed during that month, which is considered the average weight for the four years following. During this month which is selected for the weighing of the mails, the mail service is filled with pamphlets, leaflets, books and correspondence, which is run forward and backward from town to town, and this corrupt method of overhauling the mails has been recognized by every observer in the country for the last twelve or fifteen years. The railroads rob the postal system right and left and the cheap barons and subsidized capitalist officeholders in the postal system either know the facts or are in a mental condition entirely unfit to serve any purpose except, perhaps, as inmates in a dope house, and even there their comatose condition might be disturbed by dreams.

Ordinarily, we would presume it a benefit to the public that any man should have the privilege of subscribing for a trade journal or a Socialist paper, and order it sent to his friends; but no, the lordly bureaucrats of the postal system will not permit it. You, Mr. Reader, have no postal right to subscribe for this paper and have it sent to a friend. Every man must pay for the paper that he receives. When a publisher presents his mailing list to the postal authorities, he must give assurance that every name represents an actual bona fide subscriber; that is, a man who personally has made a payment for the paper. We should think that the greater the amount of business that the postal system could secure, the better off it would be, but in order to assist the express companies and to bring public ownership in disrepute the postal authorities are of the opinion that the less mail they handle, the more the express companies will have, and private trust enterprises will thrive.

Wilshire published a magazine. He happened to have the personal pronoun "I" in certain parts of the magazine and he also had some "ideas," so an ex-railroad man, Mr. Madden, whom the capitalists recognized as a species who would make a good and servile lackey, was placed in the service (Third Assistant Postmaster General); he excluded Wilshire's magazine, which was thereafter published from Canada. The reason given by the postal authorities why they excluded this magazine was because he was exploiting his ideas. A very dangerous compound—"ideas"—for nothing is more disturbing to a tyrant or an encroaching bureaucrat than "ideas," especially if they amount to anything.

Later on, this autocratic machine announced to several Socialist papers that they must not put in a subscription blank between their pages, and should desist from sending out bundle orders. This is a prescription in self-defense, for Socialism would make the postal system democratic as well as collective, and democracy is the daylight which makes some species creep into their holes.

A beet sugar journal published in Chicago was desirous of issuing a supplement to give data and information to the farmers who

were growing beets, by which they could raise larger crops and a better quality of beets. Many engaged in the beet sugar enterprise desired to subscribe to these journals and have them sent to the farmers, but, lo and behold, the Great American Bureaucracy refused to permit the paper to be sent, because the beet sugar farmers themselves did not have sense enough to subscribe for a paper which they had never heard of, and which was adapted to their line of business.

A person with ordinary sense and reason would ask, "If the postal system is paid for sending these papers, why should it care who has subscribed or paid for them?" To understand the reason we will have to grasp the capitalist methods which are exercised to cripple not only the postal system but every other public enterprise, for the capitalist class does not propose to have its great trusts threatened by either a superior talent or better service in public enterprises.

The postal department has excluded *LUCIFER* from the mails. It is true that some articles in that paper would offend a hyper-orthodox and caudal Presbyterian—in fact, Habel's "Women," Louis H. Morgan's "Ancient Society" and much from Herbert Spencer, Darwin or Westermarck would offend the same class of society-minded people who were offended by *LUCIFER*. It is not necessary that any one should agree with Harman or his theories or the theories of those who write for his paper. We may differ with him, just as we differ with the Sultan of Turkey, or, if you please, with the ethical standard of the wealthy class of Americans who give a dowry with their daughters to a royal title, or as we differ with the ethics of the postal officers who permit the system to be openly pilfered and robbed by railroads and small grafters, and then stop magazines because they "exploit an idea." The postal system has singled out Harman's paper as the line of least resistance, because a very great number of people oppose Harman's views. The later issues of Harman's paper, which have been stopped from the mail privilege, were stopped purely for the reason that the postal authorities differed from Harman in opinion and not because *LUCIFER* was either immoral or lascivious. Louis F. Post, in a fifteen-column editorial, which is now published in pamphlet form by the "Public" (office in the First National Bank Building, Chicago), has shown conclusively to any reasonable mind the extent of the censorship which now prevails in the United States and the great danger with which we are threatened, and the Socialists of this country should recognize this danger to their cause, for when liberty of the mail is denied to them, freedom of speech is to all purposes destroyed. Graft, running from the smallest petty business to the Senate chamber, will use means as immoral and debauching to perpetuate itself as the immorality of conditions which it has produced. It will use the postal system when deemed necessary to throttle all radical and progressive papers, and unless we are equal to the danger, at an early date, we will find born, in recent months, a postal censorship of despotic men in addition to government by injunction; imprisonment without trial by jury and without the witnesses being brought face to face with the accused; the use of the militia, the ousting of sheriffs and the suspension of the writ of habeas corpus, as in Colorado, or, in other words, a state military despotism. And all this we will have crowned by a postal censorship which will crush free speech and free communication. We are moving to this goal at a most terrific pace. Those who are fighting against the Cessars in the United States and who are in the Socialist party recognize the danger and the true enemy. They understand that the class which is predominant today controls the situation through private ownership of the means of production, and that this master class will use the corrupt United States Senator and smaller officeholders as lackeys and servants to perpetuate its unholy life.

While we fight for collectivism, let us double the blows for democracy in Socialism.—Seymour Medman, in the "Chicago Socialist."

Ingersoll did not believe in "expurgated editions." He said: "If I were to edit the great books of the world, I might leave out some lines, and I might leave out the best. I have no right to make of my brain a sieve and say that only that which passes through belongs to the rest of the human race." These lines are appropriately quoted by the London *Free Thinker* in view of the fact that "edited" editions of Ingersoll's lectures are being published in England. The "editors" say they have omitted the first portion of the preface to the *Mistakes of Moses*. It is in the "first portion" that Ingersoll condemns the unauthorized editions of his lectures that are "grossly and glaringly incorrect."—*Truthseeker*, (New York.)



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

"RIGHT TO BE BORN WELL." was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

EXPLANATORY.

Again LUCIFER's readers have good reason to wonder why their "Son of the Morning" is so slow in rising. It is the same old story. While attending strictly to our own business, meddling with the affairs of no other person, or persons, we have been again "held up" and deprived of liberty and property without recourse, with no opportunity to defend our right to that which our labor and that of our friends had produced.

Briefly as may be, the history of LUCIFER, whole number 1046, is this:

About August 25 the issue numbered as above and dated Aug. 17, was sent to press, containing among other articles, a second stirring "appeal" from the Free Speech League, entitled, "Shall Liberty Be Murdered in the Land!" Also containing reprint of a long editorial by Louis F. Post, in the "Public," Chicago, entitled "Our Advancing Postal Censorship," in which the whole question is treated in a manner truly masterful; a manner showing thorough research into the origin, history and scope of the postal censorship in the United States—such treatment as has been attempted by no other writer, so far as I know. This article occupies fifteen columns of the weekly "Public," dated August 12, and is now also printed in pamphlet form.

Another leading selection in LUCIFER, No. 1046, is an editorial in the "Woman's Journal," Boston, by the Assistant Editor, Alice Stone Blackwell, entitled "The Post Office and Free Speech," in which the writer criticizes in strong, yet temperate, words, the action of the Postoffice Department in denying the right of LUCIFER to mailing privileges.

These are the longest articles in No. 1046. When a deposit of the edition was made in due form at the Chicago postoffice, and the question asked whether it would be admitted to the mail, the reply came with reasonable promptness that it would not be admitted until the Washington office could be heard from; Mr. Hull indicating that, in his opinion, certain paragraphs in the selection from

"The Woman's Journal," also an editorial paragraph, entitled "How the United States Government Convicts Itself," were "unavailable."

We waited about ten days and were then officially informed from Washington that the postmaster at Chicago is instructed to deny mailing privileges to LUCIFER, No. 1046. No specific reason for this ruling was vouchsafed to us, and hence we are left to infer that the Washington office concurs in the opinion of Superintendent Hall at Chicago.

This ruling left us the option of sending out LUCIFER, 1046, to its subscribers in a mutilated or expurgated form, else not to send it as a newspaper at all, leaving to the officials—the public servants, here and at Washington—the honor and glory of arbitrarily suppressing and confiscating still another edition of LUCIFER, simply because of a difference of opinion as to the effect of the moral influence or tendency of certain paragraphs upon the minds of the readers.

★ ★ ★

Just here it would be well, no doubt, that I stop—yielding the floor, or platform, to others, but the temptation to ask a few questions is too strong to be resisted.

Query 1: When, in the history of the world, when has there been an instance in which a people claiming to be self-owning, self-ruling, have delegated to their employees, their public servants, powers so ministerial, so ministerial, so autocratic, so thoroughly despotic, as those now exercised by the public servants in the United States, whose business it is to carry our letters, our papers, our books and pamphlets from place to place, to save us the trouble of carrying them for ourselves?

Two. Would any self-respecting man of business, or business firm, for a single moment consent to retain an employee on his or its payroll who would attempt the exercise of powers such as those now unblushingly claimed and exercised daily by the United States carriers? (The Postmaster General is simply a carrier, unless by perversion of the original intent and purpose of his powers and duties.) Would any self-respecting business man retain in his employ a servant who would claim and exercise powers that he himself—the principal—has no right to exercise or claim?

Does not the exercise of these imperialistic powers by the public servants show, as nothing else could show, that we have here in this country two very distinct classes of citizens, one of which—an employee class—has the right to own and read whatever books and papers it pleases, and a second class, an inferior class—and yet the real employer class—who have no such right? A class whose books and papers can be taken from the owner and destroyed without redress or compensation, whenever the first class, the employee class, decides that it is not good for the health of the said owners to read or own such books or papers?

Have we not in this a fulfillment of the doggerel verse attributed to James Russell Lowell, that runs something like this:

"You see, Biglow, 'tis true, that nat'l rights hev ris'g,
So's what a man now owns is his, but what's another man's ain't his'n!"

That is to say, if you happen to belong to a certain class of public servants you can call your books and papers your own, and do as you please with them, but if you are so unfortunate as to be nothing more than a citizen of the United States your books and papers are liable to be taken from you and destroyed, unless, perhaps, you have money enough, or "influence" enough, to secure the favor of some one elected or appointed to serve as a carrier of mails, or, perhaps, one elected or appointed to help in the administration of a judicial system whose basic principle is supposed to be

EQUAL RIGHTS TO ALL AND SPECIAL PRIVILEGES FOR NONE.

M. H.

Of our contributors once more the request is made that they will kindly bear with us awhile longer. Several very excellent contributed articles are now in type awaiting the light of print, and many more have been accepted and filed for publication. If there be any comfort in the knowledge that the editor's articles share much the same fate, our friends have that kind of consolation. For many weeks he has given way to others, especially—as in the present issue, to reprints of articles from contemporary journals, showing what some of our brother and sister editors think of the postal laws and their administration, in the United States.

THE LIBERATOR.

A new paper, "mainly devoted to revolutionary propaganda along lines of anarchistic thought," has been launched in Chicago. If the term "liberator" is appropriate in this connection. The editor is Mrs. Lucy E. Parsons, whose address is 416 West Van Buren street. It is to be published by "The Liberator Publishing Group," Tobias Kleiman, secretary, 344 W. Twelfth street. Vol. 1, No. 1, is dated Sept. 2, 1905. It is a six-column folio sheet, well printed on good paper, and gives promise, judging from the initial number, that it will be conducted with ability and success—provided, of course, that the patrons thereof are able and willing to raise sufficient funds to defray current expenses.

Speaking for myself alone, knowing Mrs. Parsons personally—almost ever since the judicial murder of her husband, Albert Parsons, I can but wish her success in her new venture; the success that I feel reasonably sure she deserves, or will deserve.

HAIR LIBERATOR! May you be such in reality as well as in name. May you prove a worthy successor to your namesake—the journal for which you doubtless were named—the organ of the old-time abolitionists, whose editor was the immortal William Lloyd Garrison.

A LETTER from Jay Fox, for several years a prominent worker along radical lines in this city, tells us he is going to Home, Washington, to edit the "Demonstrator," which journal is not unknown to the readers of LUCIFER. As explained in the lines printed elsewhere in this issue, Brother Fox expects to make the "Demonstrator" something of a mouthpiece for trades unionism. Believing that however we may differ as to methods of work our ultimate aim is the same, the emancipation of the enslaved of all nations and times, and of both sexes, I hereby extend to Brother Fox a hearty hand-clasp, and the very best of wishes for his success in the line of work he has chosen, and in his new field of endeavor.

LUCIFER'S HELPERS.

A. C. Armstrong, \$2; C. J. Zeitinger, \$4; H. H. Oddy, \$1; David A. Modell, \$1; Ed. Surrest, \$2; T. E. Tabor, \$5; Smith Baker, \$1; F. F. Meade, \$1; G. L. G., \$5; Tom White, \$1; H. M. Lyndall (Mrs.), \$1; Alex. McV., \$10; Geo. Redborough, 10c marks (German); Carrie E. Holmes, 10c; Dora F. Kerr, 50c; R. P. Cheney, 25c; Mattie Shepherd, \$1; Anton Neidermeyer, \$1; The Slav Group (N. Y.), \$2; Paul Reuss, \$1; L. Wälschler, \$2; C. H. and David Matthews, \$1; Leonora Grover, 25c; Dr. F. A. M. Cook, 50c; E. S. Pileworth, \$2; Joseph M. Bare, 50c; O. A. Naaland, 50c; S. O. Bishop, \$3; Dr. Rogers (Holland), \$5; T. M. Watson, 25c; John P. Paulson, \$5; A. C. Schindler, \$2; Coriella Forward, \$1; W. W. Miller, \$1; Percy McLeod, \$1; A. Friend (Chicago), \$2; P. E. Lotheringer, \$5; A. Friend (California), \$5; Henry C. Roberts, \$1; Julius Conrad, \$1; Josephine and Flora Tilton, \$4; L. Jamieson, \$1.25; Sarah J. Gill, 15c; S. and M. Silverberg, 50c; John Topley, 10c; Mrs. C. R. Headley, 10c; J. B. Phinney, \$1; Annie E. K. Parkhurst, 10c; Eva Lena Brown, 10c; Theo. Higgins, \$1; Ada M. Morley, \$1; E. W. Rodes, \$2; Russel T. Fuller, 10c; R. Nangang, \$1; P. McKenzie, \$1; R. E. Larimer, \$1; James Myers, \$1; O. L. Harvey, 10c; Emil Habert (manager Co-op. S. L.), \$5; J. Wm. Lloyd, \$2; Philip O. Peabody, \$25.

HARMAN VERSUS

MOSES HARMAN, editor of LUCIFER, is Chicago, is having trouble again with the postoffice authorities. He has printed matter to which the department at Washington or its branch in Chicago objects. Certain editions of his paper have been confiscated and destroyed. It does not seem clear just now with whom the demerit originated. Harman's LUCIFER exists for the discussion of the pro and con of sex. Harman is clean. His work is always clean. It may be awkward. It may disregard the graces. It may go bolt straight when it might have gone around. It may be subject to deduction of both manner and matter. But it is clean. It could not be dirty. Harman does not contain the raw material of dirt. I have read him with attention. I am sure I know his point of view. It seems hard to believe he can be misunderstood. He is a preacher of continence. He is a disciple of restraint. It is easy to learn his a. b. c. Perhaps his restraint would not restrain. Perhaps Harman does not know anything about the sex question. Perhaps the department does not know anything about the sex question. Perhaps they both know something. Perhaps neither knows all. But the right to speak is prior to every right of right and wrong in thought. So

Harman should speak. If his speech is invasive let the courts say so. So far the courts have not said so. Harman has been held up somewhere between his office and the courts. Harman has every right of first access to the courts. If this is not so then the republic is not so. Then the republic has misunderstood itself.

Every word ever spoken by Harman has been a word for temperance. Harman never says a word for the passions. He is always saying words for the soul. Harman knows that we come physically into this world by the gateway of sex. He wants to keep that gateway open and wants to maintain it pure. The question whether you disagree with him is another question. The question whether you like all his literary mannerisms is another question. Harman proposes to make sex responsible as sex never has been responsible before. He has not argued for less law. He wants more law. Natural law. More natural law. Less oppression and more law. Harman does not mean license. His doctrine is very austere. It conserves sex. It does not dissipate sex. You think his philosophy wrong? Well—then you think it wrong. That is your option or mine. It does not matter who is right or who is wrong. It does not hurt even if both are wrong. The question is: Have we all an equal right to speak? If right alone has the right to speak how can right know it is right? Right is never right until it has answered all comers. Not answered them with soldiers, policemen and legislatures. Answered them with the spirit. Harman does not claim to be allowed to speak because he is right. He claims to be allowed to speak. He claims the first prerogative of citizenship in the republic. The right of speech.—Herbert Traubel, in the "Conservator."

POSTAL CENSORSHIP OF THE PRESS.

The question of the right of postoffice clerks to refuse to mail newspapers to subscribers because they find printed therein matter of which they and their employers in Washington do not approve, is assuming alarming proportions and has to be sternly met if there remains in the breast of Americans one spark of their boasted love of liberty. Are these mail-box censors wiser in their generation than all the rest of mankind, that their word shall be law as to the fitness and propriety of subject matter and treatment of every topic under the sun? Is it to be supposed the ten thousand or one thousand subscribers to a news journal are all wrong in their choice of reading matter, and are to be set straight by a small group of men who happen for the time to be appointed to serve the people in the distribution of the mails? Where is the law that our servants are our masters? Let us, the people, set about it and do some "probing" on our own account.

Our "administration process" is an improvement on the kind in force in Russia. In that country the censors—who are not a clerical force appointed for other duties, with this most important matter a prerogative on the side—blacken the objectionable matter and do not assume to refuse the whole paper transmission by mail. In this "free" country, the officers of the post throw out the whole mail of subscribers, with no word of information to any one concerned as to what has been done with it—subscribers, advertisers, editors, readers, contributors, are all refused even this knowledge as to why the wares they have paid for do not arrive at their destination.

The fortnightly paper called LUCIFER, of which Moses Harman is editor, published in Chicago, has been held up for a third time, we believe, in this manner, the latest issue to be thus treated, bearing date August 5, 1905. The verdict of the people as to the charge of "obscenity" cannot be obtained, since to reprint the paragraphs in question would cause those papers to be thrown out of the mails, and few publishers can afford the loss it entails. This postal censorship law hedges against every possibility of finding out the facts in any case. It provides that "notice of any kind giving information, directly or indirectly, where or how, or of whom, or by what means an obscene or other publication of an indecent character" may be obtained, etc., is itself "un-mailable matter." Thus, it is perceived, if "The Star" should ever mention that one paragraph is a quotation from Lady Florence Dixie in the Scottish Health Reformer, which strict and careful Scotland doesn't interfere with, that might be adjudged "obscene" and "Star" subscribers miss their paper.

One wonders when one reads "The Eddies of Heredity," by Rene Bache, is a late issue of the "Saturday Evening Post," that such unfair discrimination should have been made. One dares to tell about that, for it has passed the censors. It is an intimate description of the extensive institute for scientific experiment on

Long Island, N. Y., made possible by the benefaction of Mr. Andrew Carnegie. Herein are experiments being made with forms of life from the moth to domestic animals to prove how strong is heredity, how its strength may be overcome or be made useful in the improvement of species. Says Rene Baehre:

"Experiments with human beings, for obvious reasons, are difficult, but there are always plenty of guinea pigs, and, so far as matters of this sort go, what is true of a guinea pig, seems true of a boy or girl. This subject is in its infancy. Means may yet be found of influencing the sex in offspring," etc.

For a fact, if we were to be hanged if we did not say truly (being we were a postal clerk), which matter was most "obscene"—that quoted or that which was condemned—the "Saturday Evening Post" of June 17 would have gone into the dump.

But more than the question of "judgment" in such matters—even had we a bench of Solomon to do the censor act—is the question of principle and human rights under moral law, under United States law. Louis F. Post relates at length in the issue of "The Public," August 12th, how he took up the case of the suppression of *LUCIFER* in January, 1904, for reasons given in the following paragraph:

"The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise available, merely upon his own judgment, as a censor, of the morality of the intelligence it conveys or the opinions it expresses."

The autocratic nature of this censorship is shown clearly and strongly by Mr. Post's experience in following up the previous case. He began his search for knowledge concerning the offense in January, 1904, and kept bombarding the postal authorities with letters, which brought the most evasive replies, in which Washington advised him to go to Chicago officials and Chicago officials sent him back to Washington. After eight months of persistent effort a copy of the offensive document was secured, but with no marked paragraphs, and Post was obliged, himself, to hunt out the "obscenity," and, alas, failed to find it!

Some light is shed upon this particular persecution by the reply of the Superintendent of Mails in Chicago when the editor, Mr. Harman, asked to have cited to him the matter which was declared indecent. The reply was: "Mr. Harman, if your ideas should prevail, society would be in a state of chaos." So it was hereby, a denial of the wisdom of some set ideas that now prevail, and not "obscenity" after all, that caused the authorities to interfere in this outrageous manner with a man's legitimate business. These government mail censors have been worsted once in the courts, and by a woman; now let the saviors of free speech and a free press come to the support of Mr. Harman. We may not—in fact, do not—agree with his ideas, but what of that? He has the God-given right to be heard, and no man nor government should be permitted to deny him that right.—San Francisco Star.

DUMB DOGS.

"We want no cowards in our land,
They will their colors fly."

The following is from the editor of a medical journal, the name of which I will not give, as it is a private letter. The occasion was a call for articles upon another subject in reply to one written by a man who deplored the course of the modern woman and would remain her back to the protection and care of husband and father.

I wrote and received a very complimentary letter in reply, saying that the same would be published, all but the last two paragraphs, which they could not use, as they did not wish to open up the sex question. I responded, claiming that a medical journal was just the place for that question. The following is a copy of my second letter.

Dear Mrs. Wainbrooker: Your very interesting letter of June 2 at hand.

While we are in accord with all you say concerning this sex question, as stated in a previous letter, we cannot take these matters up in ——. Our magazine is a magazine for the home, and its object to instruct the people in matters pertaining to health and the prevention of disease. We could hardly go into this matter of sex and social reform. We feel quite sure it would be objectionable to our readers. If we were publishing a paper that was devoted to sex

reform or emancipation of woman we would be only too glad to make use of much that you write. You write in a very fair and sensible way, and we regret that our magazine is not such that we can make use of your writings. I believe that you have done and are still doing a grand and noble work for woman, and I believe the day will come when what you are advocating will be the condition of society and there will be no bondage either in marriage or out.

With kind regards and best wishes for your success, and regret that we cannot cooperate with you more fully I am sincerely yours.

THE RIGHT TO BE BORN WELL.

At last, after many unforeseen and unexpected delays, the booklet bearing this name has been sent to subscribers and to exchanges. That is to say, the paper-bound edition has been issued, and we are promised, once more, that the cloth-bound edition will be ready before this number of *LUCIFER* can reach its readers.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; \$2 for six; \$25 per hundred.

Believing the subject treated upon to be the most vitally important of all subjects affecting the happiness and future progress of the human race, we have printed an unusually large edition in the hope that our readers and patrons will order liberally for free distribution among their friends and acquaintances. Several of our friends have already ordered the book in wholesale lots. Shall we hear from others?

The following is the table of contents of "Right to Be Born Well":

- Chapter I.—Introductory.
- Chapter II.—Prenatal Endowment vs. Postnatal Training.
- Chapter III.—What Woman Should Demand.
- Chapter IV.—Power of Suggestion.
- Chapter V.—Passion a Needed Factor.
- Chapter VI.—The Doctrine of Auras.
- Chapter VII.—Superstitious Views of Virtue.
- Chapter VIII.—Hypocrisy, Deception, Intrigue.
- Chapter IX.—Importance of Free and Responsible Motherhood.
- Chapter X.—Consequences of Too Close Living Together.
- Chapter XI.—Prenatal Impression—Some Instances.
- Chapter XII.—Legitimacy and Illegitimacy.
- Chapter XIII.—Painless Childbirth.
- Conclusion.—To Mothers.
- Appendix.

BEFORE AND AFTER.

The ordinary man expects to obtain by marriage:

- A toy.
- A wife.
- A submissive companion.
- A useful ally.
- A housekeeper.
- A nurse.
- A devoted mother for his children.
- An angel in alpacas.

The last material is especially mentioned to show that he expects her to be economical. He wishes woman to have all the virtues, and, for private use, some of the vices.

The ordinary man selects the woman who is to be his wife when his mind is as much confused by the fumes of love as that of a drunken person is by those of wine. When the fumes evaporate, he discovers that his imagination has conferred upon her a hundred and one qualities she does not possess. There is deliberate deceit on one side, and there is self-deception on the other. Would an ordinary contract completed under these conditions be expected by any sane man or woman to be satisfactory?

The ordinary woman is trained to catch a man, not to keep a husband. As a girl she dances much, sings more, dresses simply but attractively, smiles when it is to her interest to do so, and is apparently devoted to home. That conduct implies cheerfulness, economy, and contentment. It is, however, only her ante-nuptial manner. Many a man could describe his experience six months after marriage in these words: "My wife is a parcel of assorted follies and failings, enclosed in a decorative wrapper and labelled 'Mixed Chocolate,' but after marriage I discovered it to be a packet of acid drops." Would an ordinary commercial transaction conducted on these lines be considered honest?—*New Era, Cape Town, Africa.*

VARIOUS VOICES.

Full names and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

A. Herman, San Francisco, Cal.—Please accept 50 cents in stamps for such numbers of LUCIFER as our postal inquirers will allow me to read. Many years ago I left the law-ridden old country in search of more liberty. Have I really found it?

T. V. Powderly, Washington, D. C. (Sept. 7, 1905).—Mr. Harman, Chicago, Ill.—Dear Sir: With this find my check for \$1. Please send me two copies of the "Right to Be Born Well," and put my name on your list of subscribers for LUCIFER for six months.

E. J. M., Duluth, Minn.—Pleased to see so many interested in the contest of free speech and pen. A friend and myself will contribute our share toward such fund in the near future. * * * Hoping you are well and wishing that you may witness ultimate victory over "our masters," yours most sincerely.

Bansi Dhar, Vakil, Outram Road, Lucknow, India.—To Mr. Harman, Chicago.—Dear Sir: I am sorry to learn from your letter that you are the subject of a postal persecution. I sympathize with you very much in your trouble and hope you will be able to make a successful defense. * * * Yesterday I sent you a money order for five shillings and three pence in payment of three months' trial subscription to LUCIFER and for books.

John Membrino, South Weymouth, Mass.—Let us hope that the efforts of all those who love truth and liberty will not be in vain, and that the seeds of good will soon or later bear their blossoms and fruit. Of course, we must no longer think that we are in a "free country." Such belief will bring us painful disillusion. Next week I will send a dollar for my subscription. Hope the day will soon come when all the inquisitions will be past.

Annie F. Hill, Boston, Mass.—Progress appears among us. It is not necessary for writers to be more vulgar in style and history than I find in Bible history. The mail service ought to be managed as a profitable business, not as a guardian of or standard for moral or social reading. I know no just cause why a man, a public employee, should dictate or select my reading for me. I think his wages per day and per year are too large—it makes an incompetent man imagine that he is of too much importance, and he forgets liberty and justice.

J. B. Flinnery, Springfield, Mo.—Send LUCIFER three months to each of the enclosed names. These subscribers pay their own money. Send the following named books to me: "Strike of a Sex," including "Zoroaster's Discovery," 25c; "Woman in Her Relation to Canon Law," 10c; "Our Worship of Primitive Social Customs," 15c; "Creative Life," 25c; "A Cityless and Countryless World," \$1; "Songs of the Unblinded Cupid," 30c; "Human Rights," by J. M. Hook (3 copies), 15c; "Religion and Rationalism," 15c. Balance to my account, or Defense Fund; \$5 enclosed.

Mr. Louis F. Post, editor of the Chicago "Public," writes in a personal letter: "I was shocked at hearing, yesterday, that LUCIFER has been excluded from the mails for reproducing your excellent article on postal administration. If my information is true, the department's action, this time, at any rate, is outside the pale even of the shadow of an excuse." Mrs. Collins, the editor of "Unity," the editor of the "Public," and the editors of the "Woman's Journal" all believe that many of the doctrines advocated in LUCIFER are erroneous; but they also believe in the constitutional right of American citizens to advocate erroneous doctrines if they choose.—The Woman's Journal (Boston).

Thomas G. Griffiths, Montreal, Canada.—It is the old, old story, dear friend. Those who would go in front to proclaim a new thought or a regenerative principle, must be prepared to receive the anathema, hatred and opposition of all those who do not and will not understand. At the same time, as I said in my first letter, after

your years of conflict, when the flesh grows weary, there must come a deep longing to have freedom from the struggle, so that the heart and mind may have closer communion with beast and bird, the trees, the grass, the blue sky, river and rivulet, and all that loves and loves us. * * * I trust the voices of Freedom's friends will be strong enough and loud enough to curb the tyranny of the postal inquisition at this time.

Elizabeth Hixson, Talent, Ore.—The booklet, "Right to Be Born Well," received. I read it very carefully and am so well pleased with it that I send a dollar for six copies more. I will give them to people that I think need them, but who won't buy them for themselves. I think the last paragraph on page 63 and the first on page 64 are well worth the dollar. Several years ago I used almost the same words in a talk I gave in a lodge, in answer to the question, "Why is it so nearly impossible to get the wage-slave to see his condition?" Several speakers opposed me, but being a nurse I was well armed with facts. * * * Dear old comrade, I thank you for the noble work you have done and are doing. I never lose an opportunity to talk and to give LUCIFER away to people who need it.

F. L. H., Everett, Wash.—Lillian Harman, Chicago: I have secured two subscribers for you, but I hesitate to send in the money until I hear from you. Are you still publishing LUCIFER? And is it admitted to the mails? If so, I will send in the subscription. * * * Where is Mr. Harman passing his time at present? I am unable to learn through LUCIFER whether he was sent to prison or not.

[Moses Harman is not in prison. Though sentenced to serve one year at hard labor in the Illinois penitentiary at Joliet he was admitted to bail in the sum of \$1,500, pending his appeal to a higher court. His health is not very good, yet good enough to allow him to work in office most of the time.—L. H.]

Edgar L. Larkin, Lowe Observatory, Sierra Madre Range, Echo Mountain, Calif.—Mr. Harman, editor LUCIFER, Chicago, Ill.: Enclosed find \$1 for subscription to LUCIFER. I do hope that you will be successful in your lawsuit.

[The printed heading to this letter informs us that Edgar L. Larkin is "director" of the "Lowe Observatory, altitude 2,420 feet—16-inch Clark telescope." Thus it would appear that, although his work is mainly with the stars, Prof. Larkin finds time to read LUCIFER and take some interest in its fight for freedom of speech and of press. When at Pasadena a year or two ago I saw the tower of the Lowe Observatory, perched like the nest of an eagle high up against the mountain side, but did not venture to climb the steep ascent, as I had lately done at Mt. Hamilton, to visit Lick Observatory, near San Jose, Calif.—M. H.]

Rev. W. E. Gilroy, R. A., Pastor Broadview Avenue Congregational Church, and Editor Canadian "Congregationalist," Toronto.—I feel condemned for not sooner having answered your circular and note, but multiplicity of duties and ill health have added to a natural procrastination, so that for the past few weeks much has been neglected. I am among the number of your subscribers taken over from "Free Society." Frankly, I do not like LUCIFER as well as I did the defunct Anarchist weekly, but I was satisfied with the arrangement, and understood that it was not necessary to notify you unless to the contrary. I now write, however, to definitely state that LUCIFER is acceptable and also to inclose \$1 in renewal of my subscription, which must soon expire. Allow me, at the same time, to express my deep sympathy with you in your struggle with the postal censorship in the United States. I do not always agree with LUCIFER; I am not, in fact, very much interested in discussions of the sex question of the type which it mostly contains; but in the articles for which a whole issue was suppressed I could find nothing in the least offensive. In any case, censorship is an arbitrary and dangerous thing—particularly that sort from which you are suffering, which impresses me as being also tainted with cowardice—that worst of all cowardice, which fears or refuses to look facts fairly in the face. The problem of sexual relationship and its kindred problems are, undoubtedly, at the very basis of life's other problems, and one cannot easily overestimate the deadly results of the rule of taboo, superstition, cowardice and ignorance which still prevails within that sphere. At the same time it seems to me that one must endeavor to understand the origin and nature of these things if one would successfully strive to remove them. I am not seeking to defend, either my own profession or the church,

when I say that it is entirely insufficient to attribute these things to priestcraft, religion, etc. The impression would sometimes be given that atheism is the handmaiden of sexual freedom. Suffice it to say that my limited observation has revealed atheistic and irreligious husbands as being quite as tyrannical as the more believing variety. I do not wish to assume the role of an unfriendly critic when I state that, personally, the discussions in *LUCIFER* seem to me either to partake too little of real scientific character, or too much of vagrant, non-constructive criticism. Apart from the outrageous economic conditions and the false social system, the matter of sexual freedom seems to me to be mainly with the individual, and even in the broader field of social and economic reconstruction "Education toward Freedom" should, it seems to me, be more our motto. Is there not in the conducting of such journals as yours the danger which adheres to those of us who occupy pulpits, viz., of devoting too much energy to the things which will appeal to our hearers and readers, rather than putting things so as to win those who differ from us? Do not think of me, however, because I speak thus frankly, as assuming a merely critical attitude. In the accused indifference to the affairs of life and the cowardice that reigns, both within and without the church, a sincere man, with the vaguest hint that there are reasonable ideas, other than his own, cannot but take delight in the finding of those who are taking an honest and courageous interest in what they feel to be life's most essential things—no matter how far their standpoints and conceptions may differ from his own. It is this which enables me to have a much closer fellowship with many without the church, and in opposition to it, than I have with many who are within its folds. I trust that you will receive this letter from a Christian minister, in the spirit in which it has been written, and that out of our joys and sorrows, our successes and persecutions, whether we be right or wrong, Right and Truth will prevail.

Jay Fox, Chicago.—I have been writing and lecturing on sociological problems for ten years, or since I was 25 years of age. I have been a trades unionist since I was old enough to be admitted to membership. Have been through many bitter strikes, was labor organizer for years, and am a regular contributor to trade union press. * * * I hope to get the "Demonstrator" to circulate among trade unionists, whom I consider the proper material upon which to work for the liberation of mankind. I do not belittle the sex problem. On the contrary, I regard it of such vital importance that the changing and adjustment of other vital problems will not affect it in the least. Only by much thought and discussion on the question, as a vital issue, can it be rightfully solved. The economic problem touches the stomach of mankind, the political problem its collective liberty, but it is the sex question that reaches down into the heart and soul of the race and of each individual being, and shapes our mental and physical careers before we are born. * * * The powers that be fear more the discussion of that problem than any other, and I heartily concur in your pioneer work in forcing the issue with the ruling class on the question of free speech in regard to sex. If you don't win for yourself, you will win for those who come after. You are the forerunner clearing the way.

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in *LUCIFER* should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of *LUCIFER's* editor. Send orders to La Verne F. Wheeler, 2322 Michigan Avenue, Chicago, Ill.

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number. If a copy of *Lucifer* fails to reach you, please order by number or date.

PRESS AND MAIL CENSORSHIP.

Americans heartily condemn Spanish and Russian press censorship, apparently unaware that even in times of peace American mail censorship rivals that of the Czar even in times of war. Indeed, comparatively few people apparently know that last month a bright, intelligent, conscientious, lame and deaf gentleman, aged 74 years, living at 509 Fulton street, Chicago, Ill., was sentenced to one year at hard labor in the penitentiary—not for treason; not for murder, theft, or, indeed, for injury to any man or property;—but simply for depositing for mailing his little paper, which contained two letters by ladies, declared objectionable by the officials only because they conscientiously discussed in perfectly chaste language that greatest of all questions—the rearing of better human offspring, just as we raise better horses, cattle, sheep, swine, poultry, etc., through better conditions of parentage. Hence, many consider Moses Harman, who was thus condemned, a martyr to prudence. Thus, year by year, are the encroachments upon free thought, free speech, free press and free mails narrowing down our liberty, until ere long, all will be enslaved to the politicians. Sincerely yours for investigation, truth and progress.—D. Webster Groh, in Baltimore World.

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CHICAGO, ILL., SEPT. 14, E. M. 305 [C. E. 1905].

WHOLE NO. 1048

THE AMERICAN POSTAL INQUISITION.

[Reproduced from No. 1012, the double number, confiscated and destroyed by the postal officials.]

[CONCLUDED FROM NO. 1047.]

The following paragraphs taken from *LUCIFER* of April 4, E. M. 290—that is, April 4, 1850, of the common calendar—constitute the “roasting” that I am charged with having administered to Judge Foster before the trial culminating in the scene described by the *Topeka Journal* and reproduced at the beginning of this article. The offending article is headed:

“WHO AND WHAT ARE ON TRIAL?”

“In less than two weeks from the date of this issue of *LUCIFER* an important trial is expected to come off in the United States District Court at Topeka, Kansas. Important, not because of the prominence of the individuals who stand accused of crimes or misdemeanors, but important because of the principles involved in the questions that will then and there come up for investigation and for legal interpretation and decision, and important because of the prominence and number of persons who will really, though not technically or nominally, be put on trial.

“As it is just possible if not probable that the present conductor of this free platform—*LUCIFER*’s platform—will not much longer be allowed the privilege of saying his say from said platform, he now respectfully asks the careful attention of the reader of these lines to a short statement of what he believes to be the issues to be tried at the approaching term of the United States Court and also, who are the persons that are then and there to be put on trial.

I. As to principles:

“(1) The principle, the right, the demand, or claim, of and for freedom of speech and of the press, will be put on trial.

“(2) The principle of citizen right to and of civil liberty, including political and religious liberty, will be put on trial; for if speech and press be not free, then it can be easily shown that civil, political and religious liberty are hollow mockeries.

“(3) The constitution and laws of the United States will be put on trial. The constitution and laws are part of the machinery of the artificial thing we call government. Government, human government, is of itself an evil, a very expensive and dangerous evil—dangerous because of the tendency to arrogate to itself powers and functions that do not rightly belong to it. Government—written constitutions and laws—is the creature of man, and therefore inferior to man. In fact, until incarnated in the person of man, or men, as officials or executives, government is only an idea. As a force or power it is less than what we call “the idle wind.” Incarnated in man, or men, this idea becomes useful or hurtful according to its use or abuse. The only use or excuse for the existence of this thing we call government is to help, by co-operative effort, to secure each individual person or citizen in the enjoyment of his or her natural rights. Among the most important of all natural rights is the right to think and the right to express one’s thoughts. This latter necessarily implies or includes the right to free speech and free press.

“If the written constitution, as an important part of the artificial arrangement we call the government of the United States, provides for and guarantees absolute freedom of speech and press, then this fact will be fully brought out at the Topeka trial.

“If, on the contrary, there is no such guarantee in the

printed document called the constitution of the United States, then this fact also will be fully made manifest, and it will then be in order for the citizens of the country called the United States to begin to inquire whether this document, the venerable document they have been taught to regard as the palladium of their liberties, is really worth the blank paper it is written on.

“As to other laws, as to enactments other than the constitution itself, bearing upon the case or cases under consideration, the same remarks or rules will apply. If these laws support, guarantee and defend the citizen in the enjoyment of his natural rights then they will come out of the ordeal unscathed; but if, on the other hand, it is found that they deny or contravene those natural rights, then the verdict must be pronounced, “Weighed in the balance and found wanting!”

II. As to Persons:

“(1) The Judge, Cassius G. Foster, will then and there be on trial. As presiding officer, arbiter or umpire, the responsibilities of the judge are very great. The judicial oath, a copy of which is given a conspicuous place in large type on first page of this issue, outlines, in part, at least, the responsibilities resting upon the presiding officer of the court, but it does not tell the whole story. Cassius G. Foster, for instance, was a man and a citizen before he was a judge of the U. S. District Court. When he became a judge he did not cease to be a man and a citizen. His manhood and citizenship are of much greater importance to him than his judgeship. His duties as a man and a citizen take precedence of his duties as a judge, simply because, as already stated, governments, of which judgeships are a part, are the work of man, or of men, and therefore inferior to the men who make and who can, if they choose, unmake them. As a man it is Cassius G. Foster’s duty to do no wrong to any human being. As a citizen of a republic or commonwealth he is the equal of any other citizen, living or dead, consequently he owes allegiance to no other citizen or citizens, for it is absurd to say that an individual citizen owes allegiance, loyalty, to an equal, or to equals. The only allegiance or loyalty that a free and equal citizen can owe, is loyalty to his own manhood, to his highest ideal of Truth, Right and Justice. If the constitution and laws embody and represent C. G. Foster’s highest ideal of truth, right and justice, then he owes allegiance to that constitution and those laws, but only because of, and so far as, they embody this highest ideal.

“That is to say, every judge, every magistrate, every presiding officer of a court, from the lowest to the highest, is

BY VIRTUE OF HIS MANHOOD,

and by virtue of his citizenship, a judge of the laws, the statutes, the human enactments, that he is called upon to administer—from the constitution of Alexander Hamilton, of Washington and Franklin, down, down, to the postal laws engineered through a degenerate and debauched Congress by Anthony Comstock!

“These are some of the reasons why we say that of all the persons to be put on trial at Topeka, Kansas, at the approaching session of the U. S. District Court, Cassius G. Foster takes, and should of right, take the first and most important place. How he will bear himself under the strain of this trial, is a question in which many thousands of people scattered all over this broad land, now feel a deep interest. Will he come out of it with honor to himself and with credit to the judiciary of which he is a member, or will the ordeal prove to be too great for the man? Will

he show himself a jurist whose record will be found worthy to be quoted on the side of liberty and equity in future years, or will he take rank with those jurists who sacrifice principle to expediency or to judicial bias, who bow to 'precedent' instead of to Truth and Justice, and for social or political reasons are ready to sacrifice the innocent to gratify a popular clamor, which clamor has no other cause or foundation than ignorant prejudice?"

The judicial oath referred to herein was kept standing in large letters on first page of *LUCIFER* for several issues preceding the time of trial, but these quoted paragraphs entitled "Who and What Are on Trial?" constitute the main part of the terrible "roasting" spoken of by H. M. McAfee, as reported in *LUCIFER* 1041—professedly quoting the words of David Overmyer.

* * *

Whether these talks to the judge were wise or unwise I leave others to decide. At the time, and under the circumstances, I considered it the right thing to do, just as at the time and under the circumstances I considered it the right thing to say what I did to Inspector McAfee a few weeks ago in the Federal building in this city.

ORIGIN OF THE CENSORSHIP LAW.

The following brief statement of the origin of the censorship law is from the pen of a well known lawyer of New York City, who has closely watched the working thereof ever since its first enactment:

"This law was passed March 3, 1875, by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 3, and signed by the President Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in decency. Another was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law.

"It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence.

"The Washington correspondent of the New York 'Herald' says in the issue of March 2:

"The wrangle over the proposed increase of congressional salaries was rather funny to-day in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay."

"On the same day the same paper says editorially:

"The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy to-morrow. . . . Senators . . . were occupied in voting on appropriation bills the jobbery and robbery of which cannot be discovered in the hurry of closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished:

"And again on March 3:

"What remains of the foul work of this memorable session will probably be finished to-day."

"On March 4, the 'Herald's' correspondent says:

"The House was in a noisy, uproarious mood to-day . . . the confusion and uproar were never surpassed."

"The 'Sun' says editorially March 4:

"Is there any corruption which Congress will not justify and approve, any infamy which either House will not boldly adopt

as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem."

"And again on March 5:

"Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man.

"The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history. . . . This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those parliaments which Walpole used to purchase as he bought Merino sheep and Flanders mares to stock his estate in Sussex."

"The 'Tribune' March 4 in an editorial says:

"The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close. . . . The Senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals."

"The 'Times' March 3 bears this testimony:

"No one who reads even the comparatively brief reports of the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used is only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination."

"And again March 5:

"The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career."

"And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion.

"The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten Science, to pry into the confidences of the mails and to limit liberty."

* * *

In my talk with McAfee and the District Attorney a few days ago I mentioned these recorded facts as to the character of the Congress that passed the censorship law, the hasty and ill-considered manner of its passage, mentioned the fact that before the time of the civil war ineffectual efforts had been made to secure federal enactments limiting the freedom of the mails; mentioned that this law was signed, with others, without reading by President Grant, a military man simply. I might have added, and a man not skilled in jurisprudence; a man whose training, if not his nature, predisposed him to arbitrary and despotic measures, etc.

In his reply McAfee said he had it from a person who saw the signing, that President Grant read the act before signing it. [Query: Was this person Anthony Comstock, the agent of the New York Society that was chiefly responsible for the postal legislation?] Adding: "If the censorship law was passed hurriedly and without due consideration, how comes it that this same law has been before several Congresses since for revision, and that instead of repealing it the national legislature has made it stronger at each revision?"

My reply to this was, in substance:

There has never been a general or popular agitation for repeal; it is to the interest of lawyers—who as a class have dominated the national Congress for many years—to have as many laws as possible on the statute book; the more laws, and the more difficult of interpretation those laws, the better for the lawyer class; hence the temptation to magnify their office and make it honorable and profitable was not easily resisted.

I might have added, "The influence of the clerical lobby members of Congress"—the fact that the so-called "Evangelical Alliance" maintains skilled and influential representatives, such as Rev. Wilbur Crafts, at the national capital year after year to see to it that no measures inimical to their interests shall receive serious congressional consideration, and that new laws shall be introduced in the national legislature still more closely cementing the bond of union between church and state; and, of course, it needs no argument to show that this postal censorship law is the legitimate successor of the older laws against blasphemy and heresy.

M. HARMAN.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

(Mrs.) B. M., New York.—Please send "Thoughts of a Fool," and accept balance of check (\$5).

LADY FLORENCE DIXIE, Glen Stuart, Scotland.—If LUCIFER cannot go through the mails as a newspaper, will not its subscribers pay for it to come to them as a letter? It is worth it, I am sure. Will you not make the suggestion? Many thanks for the "Right to Be Born Well." I will distribute the copies circumspectly. With sincere good wishes, yours most truly.

HENRY L. GILLER, Newark, N. J.—Only by accident have I got hold of your LUCIFER. Am a Russian and do not understand the meaning of serology, sex-freedom, etc., and will therefore ask you to send me such books as will instruct me in these matters. Please send me "Thoughts of a Fool," \$1; "Hilda's Home," 50c; "Human Rights," 10c; "Hints About the Teachings of Natural History," 10c; "A Free Man's Creed," 25c; "Love's Way to Perfect Humankind," \$1, and LUCIFER one year \$1.

LIONEL A. DE VIRON, Douglas, Ariz.—Dear Comrade: I went broke on the Arizona Socialist at Phoenix, and came here to publish an independent paper, the *Speaker*. Please send LUCIFER in exchange. Kindly inform me if you still publish the books you were publishing three months ago on the sex question. Send book list.

[Yes, we still publish and sell the books advertised and sold by us, as formerly, except a few that are now out of print.]

A. A. COWLER, Garrettsville, O.—As soon as possible I will have a rubber stamp made to stick an advertisement of LUCIFER in prominent places, same as I do for Socialist papers. What do you think of the plan? It is a cheap, tight and compact kind of propaganda, for home use or for traveling.

[The idea is certainly an excellent one. If our friends would agree to use rubber stamps in this way, and would subscribe a few cents each to defray the expense of having them made here in Chicago, we will see what can be done in the matter.]

JAMES P. MORTON, Jr., in the *Demonstrator*, Lakeway, Wash.—The abominable villainy of the postoffice depots has again been exemplified in Chicago by the arbitrary confiscation of an entire edition of LUCIFER. That it happened to be an issue specially devoted to exposing the conspiracy against free speech is more than a coincidence. The same was true of the issue formerly stolen by the postoffice authorities. . . . It is scarcely credible that a little band of autocrats should be able to prescribe the reading matter of the American people. A nation with any real instinct for personal liberty would not for an instant tolerate such an atrocious

state of affairs. Much deep educational work will be required before a sane civilization will be possible in this land of press censorship. Meanwhile it assuredly behooves all friends of progress to be constantly on the alert for opportunities to uphold freedom of speech.

W. JACO, Portsmouth, England.—Am waiting news of your appeal. Hardly know what to wish for, for the best. Feel that either way it cannot but result in good, my only regret being that you at your age have to suffer so much anxiety and worry, to say the least. Sorry I can only send you the enclosed stamps. With cordial greetings to yourself and daughter, fraternally yours.

DR. S. A. WEST (editor), in *Master Christian*, Rock Port, Mo.—Here is a small book, "The Right to Be Born Well." It is by Moses Harmon, editor of *Lucifer*, a little journal devoted to a scientific discussion of the sex question. Its one basic claim is that no woman has the right to part with the ownership and control of her own person. Mr. Harmon has recently been convicted and sentenced to a year's imprisonment on the ground of sending "obscene" matter through the mails. The case is being appealed, and, as usual in a case of this kind, the people want to see the man's books for themselves. The world has a great liking for anything passed upon as "obscene," and the so-called "good" people are always the first on the ground. But there is nothing obscene or low in any of Mr. Harmon's writings; if there were, any sane man knows he would have a hundred thousand subscribers where he now has four or five thousand. The price of the book is 25c, silver or stamps, and I advise you to get it while you can. It is plain, but sound. Every wife and mother will understand, and some men. Address M. Harmon, 506 Fulton Street, Chicago, and tell him I sent you.

FLORA W. FOX, Rochester, Minn.—As one of your readers I would like to see the twenty-fifth anniversary of LUCIFER devoted to a rousing effort for repeal of the postal law—fostered by Anthony Comstock in 1873 at midnight. . . . The law concerning "obscene literature" is clearly opposed to the welfare of this nation, since it prohibits the means for educating the people into a better understanding of health and disease, vice and virtue, good and bad. The people are wholly to blame for these conditions, and nothing less than a cyclone of protests, coupled with active, aggressive work, will accomplish the repeal. If not a repeal, then let there be an amendment, so formed as to ever protect our teachers, publishers and editors from arrest and imprisonment. Every publication is in danger of being burned by postal clerks, should the destruction of LUCIFER's editions be overlooked. . . . This outrage has never been perpetrated before without giving the owner fair warning. We need not go to Russia for press censors. . . . May the people awake to a sense of their wrongs and may they dare maintain their right to an untrammelled press, free mails and freedom of thought expression. Years for Repeal.

RICHARD STEWART ABBURY, Charlotte, N. C.—Not having received the mid-August and first of September numbers of LUCIFER, I write to ask whether they were suppressed by the postal authorities, or my copies merely miscarried. . . . I sincerely hope that there was nothing in these last issues that offended the "moral" sensibilities of the zealots who so faithfully guard the purity of the race. May the time swiftly come when not the few but the many will realize that things can only be kept sweet and pure in the sunshine; that darkness covers a multitude of sins. I think the mistake we most often make in combating the powers of darkness is in not pointing out the vile and loathsome character of the moral contagion. We are too apt to admit the wisdom of some of conservatism's teaching, when we should shun the whole doctrine as an evil, foul and envenomed. Anything founded on untruth is necessarily baneful in its effect. The enclosed 10c in stamps is for two copies of "The New Heliconium," by Grant Allen.

[Many inquiries similar to this have been received at this office, and in reply will say that whenever a copy is missed the better way will be to notify us at once of the loss. Sometimes the fault is in the mailing department of LUCIFER; sometimes it is in the carriers, and sometimes in the postal department at Washington, D. C. In any case, we wish to know what issues or numbers have been missed; if in our power to do so, the lost numbers will be sent to all who have paid for them.]



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE.

E. C. WALKER 20 WEST 140 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from the brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery—Same.

LUCIFIC—Producing light—Same.

LUCIFORM—Having the form of light—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

THE LONGEST and most important article in this week's LUCIFER is that of Louis F. Post, reproduced from the Public of August 12. This article has been put into leaflet form and is sold at 3 cents each or \$2 per hundred, if we mistake not. All orders should be sent to The Public, First National Bank building, Chicago.

A WORD TO SUBSCRIBERS AND PATRONS.

By consulting the date line of this issue it will be seen that we are still behind time one week, although it is only a week since the appearance of No. 1047. This derangement of the regular fortnightly appearance is the result of long waiting to hear from Washington, D. C., in regard to the mailability of numbers 1045 and 1046.

If no further interruption is met by us from the postal censors here or elsewhere, number 1049 will appear on time, that is to say, on or about September 28.

And now just a few words to all who wish to see LUCIFER live and continue the fight for freedom of speech and of press, and for the right of self-ownership for all, and especially for womanhood and motherhood. We do not need to say that the past three or four months have been very trying months upon the limited resources of LUCIFER. Without going into details, it is safe to say that the monthly expenditure for the summer of 1905 has been more than double the average expenditure for a like period. This includes court expenses, the cost of record in the District Federal Court, and also cost of record in appeal proceedings, also attorney fees.

To meet these greatly increased expenses many of our friends have come to our help nobly, generously, beyond anything we had reason to expect—whether as to payment ahead on LUCIFER, cash or stamps to send out the paper and pamphlets as missionary documents, or as contributions to defense fund. But while this is true, and very gratefully acknowledged, there is another side to the statement. Discouraged by the long-continued assaults upon the life of LUCIFER by the postal censorship, some of our old-time friends seem to have given up the fight, seeming to think further effort useless, and have therefore ceased to work for new subscribers, and have failed to send renewals of their own subscriptions. The result is that receipts have fallen considerably below expenditures for some weeks past.

It is nothing to be wondered at that the very irregular appearance of LUCIFER should have had this effect on many readers and former helpers. But now, with a fairly good prospect of getting the paper into the mails as of old, are we asking too much when we ask all readers, old and new, to do what they can to uphold the banner of freedom and justice by sending in renewals for LUCIFER, by getting new subscribers, and by helping to distribute the literature for which our paper has stood sponsor for the past quarter of a century?

The paper will live! That fact is fairly well assured, but the measure of its success depends upon its readers, its patrons and its contemporary workers in the various lines of radical reform.

M. HARMAN.

RIGHT TO BE BORN WELL.

This booklet contains the cream of all the ideas on the sex question published in LUCIFER during the last year. The various articles are selected, compiled and commented on in a masterly manner. It might also be titled "What the Engaged Ought to Know," for their ignorance on these questions is the cause of race degeneration. Unfortunately many of them learn the truth after it is too late.

It is true "No freedom of any sort, and especially no sex-freedom, is possible under economic dependence," and yet, realizing this, it does not mean that we should sit still or follow the old cow-path until conditions have changed. If we don't start today, the freedom we desire will never be gained. Even under present economic dependence we can at least attempt to spread our ideas, try to live up to our ideals as far as it is possible and thus set an example for others, especially for the younger generation. Even today we can cease creating unwelcome offspring. We can try to educate the welcome ones up to our standard of thinking, and make our own life happier and at the same time feel more independent if—if we have the contents of this booklet, "Right to Be Born Well," in our heart and brain. How much trouble, want and misery could we have prevented had we, in our younger days, known what we ought to have known, i. e., what we know today. Have not many of us good reasons to curse our parents for keeping secret instead of teaching and telling us what they knew?

Many a Freethinker, Socialist and Anarchist I have met who thought that what he did not know was not worth knowing, but when I saw his family, his wife and children, I found no difference between them and the illiberals. The wife was the drudge of the house, the children were the veritable examples of ignorance, and the husband was the tyrant of the home. When I started to speak about the sex question the children were sent out of the room, the wife complained of too much housework and bother with the young ones, and the husband did not know how to prevent all this slavery in the home.

Is it not a fact that Socialist papers ignore the sex question almost entirely? Nothing but "scientific socialism" through the ballot box—as if this were the only ideal worth living for!

The same can be said of Freethinkers. Simply to fight God and Bible and preachers, and ignore every other important social question, is not freethinking, to my comprehension.

It is well that some people make a specialty of a certain branch of the great social question and expound it, but it should not be forgotten that there are other branches of equal importance to be solved ere freedom is gained.

Moses Harmon has often been accused of riding a hobby, of being too one-sided, of expecting everything from the solution of the sex question, but many articles and paragraphs from his pen in recent numbers of LUCIFER indicate plainly that he is broad minded enough to see that more than one monster must be slain before the "Right to Be Born Well" is guaranteed to a future human race.

CARL NOLD.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; \$2 for six; \$25 per hundred.

True love in this differs from gold or clay, that to divide is not to take away.—P. B. Shelley.

OUR ADVANCING POSTAL CENSORSHIP.

[Reproduced from No. 126, held up by the postal officials.]

Since long before the foundation of the Federal government, American public sentiment has cherished freedom of the press above every other condition of popular liberty except trial by jury. With the press untrammelled our fathers believed that no menace to liberty could really gain a foothold, if an innovation, or long endure, if already established; whereas, if the press were subject to censorship, they felt that autocracy would flourish as in their day it did throughout Europe and as in ours it still does in Russia.

They did not mean that the press should have license to attack personal reputations or offend public morals with impunity. They conceded that publishers should be held to account for libelous and indecent publications. But they insisted that guilt should be determined by juries, after the act, and upon a full hearing of both sides; and not by bureau officials in advance of the act and ex parte.

Much has been said against this view on the ground that it would permit the accomplishment of wrongs which once done cannot be undone; and it must be confessed that the objection is not without plausibility when particular grievances are considered irrespective of general effects. But our fathers realized that the greater danger lies in empowering officials to impose upon publishers a decree of silence. A person outraged by libel would be vindicated by the verdict that condemned his libeler; common standards of public morals would be strengthened by the verdict of juries if the standards were true, and weakened by assault only in case they were false. But under a censorship, private outrages upon public rights might go unrevealed and unscathed; true standards of public morals might be perverted and false ones perpetuated; and with a pretence of protecting personal reputation and public morals, bureaucrats might insidiously undermine popular liberty.

Our fathers therefore made it a part of their political religion that every one should be free to print and publish whatever he would, subject to being held accountable therefor by a jury of his fellow citizens. So wedded were they to this theory of a free press accountable only to a jury of the people, that the result of a lawsuit in the old Colony of New York was acclaimed throughout the Colonies and helped kindle the fires of the Revolution, because the jury had found that an alleged libel against the Colonial authorities was justified and the publisher not guilty, notwithstanding that the Colonial judge before whom the case was tried had ordered the jury to convict.

So vital did this sentiment remain after the Revolution, that the Federal party went down in political wreck and ruin because it became responsible for the "sedition act," which evaded the principle of a free but accountable press by making libels against the President and other Federal officials triable before judges of the President's own appointment and juries selected by his own appointees.

So vital did that sentiment continue down the troublous century just ended, that even in the heat of the anti-slavery agitation a pro-slavery Senate revolted at a suggestion that anti-slavery newspapers be made unmailable.

We believe that this wholesome sentiment of liberty survives in the American mind. Though a great influx of foreigners in recent years—foreigners seeking not greater liberty as in earlier times, but only better wages—may have had the effect of making American landmarks of liberty fade in the public opinion of today, yet the autocratic conditions of which we get reports from Russia are abhorrent enough to stir even the duldest mind to some sense of the dangers which go with a bureaucratic censorship of the press. It is an innovation which we believe American public opinion would not consciously tolerate. Were any direct attempt made to subject to the control of a government bureau the right to print and publish freely, subject only to accountability to juries, it would surely overwhelm the political party responsible for it, as the Federal party of a hundred years ago was overwhelmed, with the condemnation of an indignant people.

But what could not be done directly because the people would resent it, might be done indirectly and surreptitiously because the people would not realize that it was being done.

And it is a fact, that by indirect and surreptitious methods a censorship is gradually being established over printing and

publishing in the United States. It has advanced so far that a Federal bureau at Washington already possesses power of press censorship sufficient to enable it to suppress any periodical whatever, in the discretion of the officials who control the bureau.

We do not intend to say that every possible attempt at such suppression would succeed. What we do intend to say is that the censorial power which already exists in this Federal bureau is unlimited in its possibilities and threatening in its character. To a consideration of this fact we beg most earnestly to call serious public attention.

★ ★ ★

Let us consider first how a situation so serious might come about.

If an autocratic coterie, acute, skillful and patient, were deliberately set upon the purpose of creating a press censorship like that of Russia, in a republic like ours, where the traditions and the laws guaranteed freedom of the press subject to accountability only to juries, and where public opinion clung tenaciously to the spirit of those traditions, how would that coterie begin?

Not by trying to repeal the laws nor by violently overriding them. Either would be a hopeless undertaking in those circumstances. Such a coterie would begin by trying to invest with censorial power that bureau of the government, if there were such a bureau, which managed the distribution among the people of written and printed matter.

In doing this the coterie would at first carefully limit the censorship to such written and printed matter as was most intensely offensive to public morals; for that would be along the line of least resistance. A vast majority of the people, their thought centered upon offenses against morality and drawn away from offenses against liberty, would cordially approve the innovation.

Later a similar censorship would be extended by this coterie of liberty destroyers, to written and printed matter somewhat less offensive to public morals; and thus on and on by easy stages to such as was less and less offensive.

And the same acute discretion would be observed in the execution of these powers of censorship. The bureau so invested with censorial authority would at first execute its powers only against violators of the most sacred tenets of public morality. As its censorial powers were thereby commended to public approval, they would be applied to less repulsive offenders or those who occupied debatable ground, some of whom might bring the subject into the courts.

But the courts, keen to see that a decision in favor of minor or dubious offenders would make a precedent favorable to the repulsive class, would prefer making a precedent against liberty to making one against public morals. A few such precedents against liberty, in the guise of precedents for morality, and the hardest work of the censor-seeking coterie would be nearly done.

The bureau could then begin, on pretense of suppressing immorality, to discriminate against the publication of legitimate opinions. Over this there would be a struggle in the courts. But when the courts had decided that the bureau was engaged in executive work, and that its interference therein with private rights, even to the extent of seizing and confiscating private property upon evidence satisfactory to the bureaucrat, must not be prevented, the censor-seeking work of the coterie would be complete.

After that, there would be nothing to limit the scope of the censorship.

An object of sufficient importance to the coterie, and a confederate of sufficient nerve at the head of the bureau, would make a censorship which the crude censors of Russia might envy.

By deciding as to any periodical whatever, and however falsely, upon evidence satisfactory to himself, that its contents were offensive to public morals, the head of this bureau could effectually suppress that publication. And the mere fact that he could do this, would have a powerful effect in influencing all periodicals to support or oppose public policies as the persons or parties controlling the censoring bureau might direct.

It is by insidious steps, such as are here suggested as possible, that the public opinion of free people has always been suppressed, and that their other liberties have been wrested from them in the consequent silence.

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Now, in this country there is just such a bureau as we have imagined above. It is known as the Post Office Department.

That department controls the delivery and receipt of almost all the written and printed matter of the country. Nearly all private correspondence, nearly all books, nearly all periodicals, are circulated by its machinery. It has gone so extensively into the business of distributing letters and periodicals for the people that all business is dependent upon it, and any periodical against which it might discriminate could not long continue publication.

To invest this department with power to grant or refuse its distributing service to periodicals, with reference to its own judgment of the legitimacy of their printed contents, would be to place at its mercy every periodical which the department might wish to destroy.

But not only have we such a bureau in this country, in the Post Office Department, but that department has been gradually invested, in very much the manner indicated above, with the censorial powers outlined above as possible. And it has exercised those powers with similarly aggressive discretion. We do not mean that there has been a conscious and definite purpose of creating a dangerous censorship, as in the imagined case; but that there has been similar progress in a direction in which similar results are the inevitable ultimate.

The investiture of the Post Office Department with arbitrary censorship over the press, began (as we have indicated in our suppositions that such a censorship probably would begin), with legislation against such postal matter as was most intensely offensive to public morals. Obscene letters and papers were declared to be unmailable and the act of mailing them a crime. To this innovation objection was difficult. No appeal to the principle of freedom of the press could be made which would not seem like an attempt at shielding vile offenses, with appeals to political traditions and abstractions—like opposing "mere generalizations" or theories of government to actual immoralities. Under cover of the silence which decency thus imposed, the postal censorship thus gained a foothold.

Then further steps were taken. The ban of unmailability was extended to mail matter in furtherance of frauds. Decency did not impose silence here, but what could be said against laws for the suppression of fraud? Nothing that would not make the objector seem to be an apologist for actual crime on pretense of devotion to a mere "theory of liberty."

Nor was much difficulty encountered in extending the postal censorship against obscene and fraudulent mail matter to mail matter in connection with lotteries. Public opinion had become ripe for excluding that business from its old place in the category of the legitimate, and objections to this extension of the censorship were rebuffed as sympathetic with lotteries, instead of being accorded a fair hearing in the interest of freedom of the press.

While censorial statutes were accumulating, criminal prosecution which never got before the highest court were building up a mass of precedents, and rules and rulings of the Postal Department were establishing censorial lines of administrative procedure which have crystallized with time. And so it has come about that the postal department has acquired and is actually exercising the ominous censorial power to which we invite attention.

Upon decrees sent out from a bureau at Washington, all their correspondence is withheld from individuals, on the charge, established before no judicial tribunal, that at some time in the past they have solicited correspondence through the mails for purposes of fraud; and legitimate periodicals are suppressed, on pretense that they contain obscene language or sentiments. In none of these cases is the alleged offender given a jury trial, in none does his case come before a judicial tribunal, in all his nearest approach to a trial is before attaches of the censoring bureau which makes the charge, and in some the specific accusations are withheld from him.

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With the details of one of these cases of newspaper suppression we have been at the pains to make ourselves acquainted. It is the case of *LUCIFER* (p. 242), a Chicago publication, issues of which have but recently been suppressed by the postal department. Our information relates to a previous suppression for the same alleged cause, and not to a recent one. Whether the latter would prove to be similar to the former we do not know, nor do we regard it as important to the point under consideration, which is not the propriety or impropriety of suppression in a particular case, but the danger of suppression in this manner in

any case. As the instance to which our information relates illustrates the tendency toward a censorship of the press, it is sufficient for the purpose in hand.

Our inquiry into the matter began with the following letter of January 27, 1904, to the postmaster at Chicago:

"I am informed that the Chicago office stopped the transportation as second-class matter of a Chicago weekly called *LUCIFER*, the issue of December 17; that the reason given was violation of section 497 of Postal Laws and Regulations; that nothing in apparent violation of that section appeared in the issue in question; and that your office refuses definite information. Will you kindly inform me, for public use, what the specific offense of the issue in question was?"

In his reply of January 29, the Chicago postmaster courteously stated that the Chicago office had not originated the act of suppression, but had merely obeyed orders from Washington. He wrote:

"The issue of *LUCIFER THE LIGHT BEARER* dated Dec. 17, '93, was refused admittance to the mails by direction of the Department at Washington, which ruled that matter in that edition was in violation of section 497 of the post office laws and regulations. Under date of Dec. 19, '93, the publisher was advised in this effect."

It will be observed that the Chicago postmaster did not deny that specific information of his offense had been withheld from the accused publisher, and that he did not give the information asked for in the letter to which his was in reply, namely—the specific offense. In this reticence he was doubtless, as events subsequently indicated, obeying orders from Washington. It was also to be observed that the publisher was not notified of the suppression until two days after his date of publication.

Having learned from the Chicago postmaster that he had acted under orders from Washington, and been tactfully though courteously refused information as to the specific offense of *LUCIFER*, we extended our inquiry to the Postmaster-General in a letter of February 12, 1904. In replying by letter of March 3, 1904, the First Assistant Postmaster General wrote:

"I have received your letter of February 12, addressed to the Postmaster General, in reference to the exclusion from the mails of a publication entitled *LUCIFER THE LIGHT BEARER*. The issue of December 19 contained matter which is unmailable under section 497, Postal Laws and Regulations, and therefore the Postmaster at Chicago was instructed to treat copies of that issue in his office in the same manner as other unmailable matter is treated."

Still we had failed to get information of the specific charge against *LUCIFER*, sufficient to enable us by examining the paper to form a judgment as to the official good faith of its suppression; and from an examination of the whole paper we had been unable to discover anything apparently justifying the charge of violating the postal section referred to. Accordingly we asked of the Postmaster General, by letter of March 14, 1904, that he do us the favor of indicating—

"The particular article or articles, by their titles or otherwise, which are regarded by the Department as unmailable under section 497? If you could indicate the particular paragraphs of the articles that are regarded as unmailable I should be obliged?"

In answer to that inquiry the Acting First Assistant Postmaster General, in a letter of March 29 wrote:

"You ask that the particular article to which exception was taken by the Post Office Department be pointed out to you. If you will kindly call upon our Inspector in charge at Chicago, who has the copy of the paper to which you refer, that officer will be able to comply with your request."

An effort to act upon this suggestion, and the result, are described in a letter of June 13, 1904, to the Postmaster General, in which, after a recital of previous correspondence, we wrote:

"There seems to be some misunderstanding, possibly on my own part, though I do not see how I am at fault. In reference to your Acting First Assistant's letter, I have called on the Inspector in charge at Chicago and shows him your Acting First Assistant's letter. After reading it he told me that he could not supply me with the information because his assistant, Mr. McAfee, in whose charge the matter had been, was then out of the city, but that upon the return of Mr. McAfee he, the Chief Inspector, would notify me and supply me with the information. Accordingly a few days later a messenger called at my office, and, I being out, left word for me to call up Mr. McAfee by telephone. When I did so, Mr. McAfee was out of his office. When I did so again,

the next day, he had gone out of the city. But on the latter occasion the chief clerk in the Inspector's office, learning my identity and knowing my object, informed me that the Chicago office cannot furnish me with the requested information. He explained that the suppression of *Lucifer* under section 497 had not taken place under the initiative of the Chicago office, but had been ordered by the First Assistant Postmaster General, and that the Chicago office does not know what the objectionable matter was. In answer to my further inquiry he assured me, but with entire courtesy, that I might regard this reply as official and treat it accordingly. I am therefore under the necessity of again troubling your office in this matter. Will you kindly arrange in some proper and convenient way to supply me, for legitimate newspaper use, with the information I am seeking, namely, what are the particular articles, designating them if possible by their titles, on account of which the Post Office Department suppressed the issue of December 17, 1903, of *LUCIFER THE LIGHT BEARER*, of Chicago, as unmailable under section 497 of the Postal Laws and Regulations, and what are the particular paragraphs of such articles in which the objectionable matter is to be found?

No attention having been paid to this inquiry, after the lapse of more than a month, we addressed the Postmaster General, by letter of July 13, 1904, offering to forward a copy of our letter of the 13th of June if the original had failed to reach the Department. Still without reply, on the 19th of August, 1904, we wrote again to the Postmaster General, referring to our two previous letters and asking:

"Will you kindly give me the information requested in those letters, or advise me of the time when you can probably do so, if delay is necessary."

This request brought a reply from the Acting First Assistant Postmaster General, dated August 25, 1904, as follows:

"I have received your letter of the 19th instant calling attention to the fact that yours of June 13 had not been answered. Replying specifically to your inquiry, I have to state that the article on page . . . and the article on page . . . are, in the opinion of this Department, offensive under the Act of Congress approved September 25, 1888."

The reply gives no indication of the paragraph or paragraphs of the articles mentioned as containing the matter which in the opinion of the postal censor is unmailable, although this information was distinctly requested. We are obliged, therefore, if we would examine into the good faith of the censor, to consider the articles as a whole, word by word, thought by thought, from first word to last. This necessity is in itself significant of the arbitrary and secretive methods of the Department in passing upon questions involving freedom of publication.

Upon examination of the articles we failed to find anything, either in the thought alone or the phrase alone, which could be condemned by the ordinary standards of decency. While it is true that the colloquial phrasing is so ill-adapted to the sociological subject discussed as to offend good taste, taste is not yet subject to postal censorship. And while neither the subject nor the phrasing would be appropriate at a young people's party, this is no test of postal propriety.

The subject matter, considered by itself, is a legitimate one for public discussion among adults; and, expressed in philosophical phrasing, it could not possibly be objected to as salacious.

The phrasing, considered by itself, is not out of the common in the current literature of fiction. If any well-known novelist had put these two articles, thought by thought and word by word,

"We omit the page numbers and the titles of the two articles which the Acting First Assistant Postmaster General gave in his letter. Our reason for the omission is that such a publication here might subject this issue of *The Public* to suppression by order of the postal censor bureau. The same Act of Congress by authority of which *Lucifer* was censored for publishing those articles, provides also that 'notice of any kind giving information, directly or indirectly, where or how, or of whom or by what means an 'obscene . . . publication of an indecent character' 'may be obtained,' is itself 'non-mailable matter.' Since the censors have already decided that the articles in question are obscene and indecent, they might decide that the naming of them by title and page in connection with the name of the publication in which they appeared, is a notice making the paper publishing it also guilty under the statute and therefore subject to suppression. Were they to so decide, they could suppress this issue of *The Public*, and we should be without protection or redress or any power to get a judicial trial. Inasmuch, therefore, as that part of the Acting First Assistant Postmaster General's letter which we have excised in quoting it above, is not absolutely necessary for the information of our readers, we prefer to avoid an unnecessary risk of censorship, by omitting it.

word, into the mouths of characters in a problem novel, it is almost inconceivable that any publishing house, other than the American Tract Society, would have suppressed them; and if the postal censors had condemned them as obscene by excluding the novels from the mails, a cry of derision would have echoed from one end of the country to the other.

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The inference seems to us unavoidable, that the issue of *LUCIFER* of December 17, 1903, was excluded from the mails, not because of any violation of the postal statute, but because it advocated doctrines of social life at variance with those to which the postal censors are professedly devoted. In other words, it was suppressed, not for decency's sake, but for opinion's sake.

With the opinions intended to be censored by the suppression of *LUCIFER*, we are entirely out of sympathy. Were they up for discussion under circumstances demanding our participation, the question here is not whether they are unsound. It is whether we should emphatically condemn them—not because they are unconventional, but because we believe them to be unsound. But their discussion shall be forbidden.

On that issue we yield to no one in demanding the fullest freedom of discussion for every debatable question. Nothing but error can suffer from honest debate. And while we recognize the propriety as to taste, and the decency as to morals, of limiting discussions of some subjects, not only conventionally, but by law if necessary, to appropriate occasions, we do not regard the use of the mails for the distribution of any discussion whatever, for adult readers, and in good faith, as a violation of the proprieties of discussion. We do regard the denial of their use for such purposes as a menace to one of the most important safeguards of liberty, and an obstruction to the most important promoter of progress.

Yet we hesitate to denounce the postal censor for suppressing a paper for its opinions. To denounce him for that might be quite unjust. He only suppressed disagreeable opinions, and that is what most men would do who have the power. It is what the censors of the Czar do, when they forbid publication of the proceedings of a national congress. It is what our own censors in the Philippines did, when they forbade the publication of the Declaration of Independence. It is what we ourselves might be tempted to do if we were at the head of the postal censor bureau—since the opinions as to marriage which *Lucifer* advocates are repugnant to our views. If we had the power as censor to read "offensive to the statute" into *Lucifer's* opinions, or into those of any other periodical whose opinions on social philosophy, religion or politics we reject, we might give way to the temptation to which the postal censor appears to have succumbed in *Lucifer's* case.

But all this is one of the very reasons why powers of censorship, even for the best of purposes, and though reposed in persons of liberal disposition, are dangerous powers.

Power fattens upon what it feeds on. Little by little, from suppressing evil reading to suppressing that which is doubtful, it advances to the suppression of unpopular opinions, and then to those that are popular; and it makes its advances so insidiously that all freedom of opinion is throttled by censors before the people realize it has been assailed.

That the point of suppressing unpopular opinions in one branch of social philosophy has already been reached, is evident from the circumstances of the *LUCIFER* case which we describe above.

Here is a publication depending for existence, as all others do, upon regularity of mail circulation. Without notice, accusation, specification, trial or hearing of any sort, a regular issue, the full edition, is confiscated by a local postmaster upon orders from the censor at Washington. After this suppression, the publisher is notified of it, but information as to the specific fact upon which the arbitrary action was based is withheld. He is told he has violated a particular postal law, but he is not told how he has done it. Nor does he get a hearing even on the vague general charge of which he is advised. The action is as arbitrary as such actions are in Russia. In Russia, indeed, the censor is more considerate. He lamp-blacks objectionable articles and circulates the rest of the paper; but our censor suppresses the whole edition, the "good" along with the "bad." And after the edition has been suppressed, another paper, interested in sounding an alarm if freedom of the press has been bureaucratically assailed,

is trifled with by the censors for months, in its efforts to discover the specific offense for which the suppressed paper was suppressed, only to learn finally that it was for publishing two articles, only the titles of which are given, and in which, however offensive they may be to good taste, even a prude could hardly find material for specifications on a charge of immorality.

A censorship which can maintain this attitude toward freedom of the press respecting one subject of discussion, will have little difficulty in speedily advancing its meddlesome jurisdiction to other subjects.

The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise mailable, merely upon his own judgment, as a censor, of the morality of the intelligence it conveys or the opinions it expresses.

Granted that some publications ought to be excluded, the power of discrimination cannot safely be entrusted to an administrative official. A bureau of administration with authority to exclude matter from the mails with reference to the intelligence or the opinions it conveys, will inevitably grow into a bureau of dangerous censorship.

For offenses against the purity of the mails the only safe remedy is the one that is applied to purity in every other connection—to the legitimate method which has been sanctioned and approved by long usage in English-speaking countries; and this is to punish offenders after they, having had an opportunity to be heard upon specific charges, have been convicted by a jury of their fellow citizens.

If opinions in this country are to stand or fall upon reason and free discussion, the present postal censorship must be abolished. So long as publication through the mails can be denied arbitrarily by an administrative bureau of the government, the discussion of conflicting opinions is hampered.

Even the sentiment of fair play, entirely apart from all considerations of a free press, demands the abolition of this censorship. So long as an administrative officer can withdraw mailing rights from a publication for any offense whatever, without an opportunity for the publisher to be heard in his own defense before an impartial tribunal, fair play is impossible. Though we deny mailing rights to indecent publications, fair play demands that the person accused of the offense, and whose personal and property rights are involved in the accusation, shall have the opportunity he is guaranteed in all other cases to convince his fellow citizens that his publication is not indecent. It is his right to be judicially heard in his own defense.

Instances like that of the suppression of *LUCIFER* by postal censorship point so directly and unmistakably to great injustice and public danger that any fair-minded man may see it and every patriotic man ought to resent it. No matter what one's opinion of any paper and its teachings may be, there should be but one opinion of a postal organization which permits in any case what was done in that case, and this should be an opinion of unqualified condemnation.

The confiscation by postal clerks, of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censor, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country. Any law that authorizes it should be swept from the statute books.

The only difference between such a power and that of Russian censorship is a difference neither in kind nor degree. It is a difference only in scope of execution. And scope of execution widens with use.

The issue before us turns not upon the propriety of excluding indecent publications from the mails, but upon the wisdom and justice of allowing administrative officers to hamper freedom of the press and confiscate property rights, upon their own opinion of what constitutes indecency, and without an opportunity for the alleged offender to be heard in his defense. Under the postal censorship, publications are denied mailing rights, not because they are offensive to decency, but because the censor, from whom there is no appeal, chooses to think them so. Here is the seed of a mighty tree of absolutism.—Louis F. Post, in "The Public," Chicago (editorial), August 12, 1905.

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number. If a copy of *Lucifer* fails to reach you, please order by number or date.

"PURITAN PRUDERY THE CAUSE OF WOE."

Recently a college president told me that he had been making a careful investigation among nearly two hundred of his young men regarding their source of knowledge of personal purity and propagation of the race. He said that he had received a great shock, for the almost universal testimony was that the parents had done practically nothing in the way of enlightenment or instruction. He said that Puritan prudery was the cause of this reticence and that it had been the cause of no end of woe.—Scribner, in "The Gazette," Milford, Mass.

In an age when every one is overtaught; it is appalling that children are in no way educated about marriage and for marriage. No mistake could be graver. Greek, French, algebra, history, the classics, Scripture and drawing are included in a boy's course of study; many hours a week are given to athletics. Woe unto him if, as the years go by, neither father nor mother has the sense to teach him anything about the requirements of a good husband and father. For what can it profit a boy if he gain all the curriculum of the universities and lose the chance of a happy fireside?—Louise Jordan Milu, in "Woolings and Weddings in Many Climes."

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WHOLE NO. 1049

THE STUDY OF THE REALITIES.

The saying that one-half the world knows not how the other half lives is very true, into whatever halves we divide the world. But people really know scarcely anything of the life even of their own half world, or of that fraction of it with which they are in contact. In truth, we do not even know ourselves. "If a man could read the story of his own life he would not believe it." We have studied human life in the same spirit as the child who loves fairy tales; and in all the many places where we cannot see facts we have placed fiction.

All the important facts of life are admittedly grouped around the two chief needs of humanity as of every animal—food and sex. Yet how very scanty is the knowledge which is made current coin among us about either of the subjects in its simplest form. We usually have to unlearn whatever was vaguely told us. The nurse tells the child to make haste over its meals, perhaps adding that it is greedy to spend much time eating; yet the best of all rules of eating is "Eat slowly." And with regard to sex, we all know that ignorance has been our motto, but too well adhered to, and we fear to face truth.

In our business, our friendships, our talk, our dress, we are bound to semblances, not realities; and in rejecting facts we are not even allowed to choose our own fictions; we are as much tied to "the style" in the color and cut of our conversation as of our clothing and all else.

The postal inspectors have just recently given us an outstanding example of the worship of ignorance, and of the cowardice which utterly refuses to recognize facts and trace results. They laid down the rule lately that "Any and all discussion of the sex question is obscene and so unallowable—the only occasion for any talk of such matters is in the private conversations of physicians with patients" (words officially given by Assistant Attorney-General Goodwin, law officer of the postoffice department). As the secretary of the Propaganda of Free Discussion truly remarks, "This man holds our literature and art absolutely at his mercy." And such officials, like too many of the unthinking public, are incapable of realizing the effects of making physicians the only guides of conduct in sex. Our upholding of ignorance and suppression of books that give facts instead of fancies have already brought about this result to a great extent; but no honest physicians willingly accept the situation of being made in these lines sole confessors and directors of conduct as well as healers.

And when we remember that sex questions of delicacy arise chiefly at times when the susceptibilities are most easily affected, and also that the very people who have used their influence to prevent the publication of scientific works on sex also in the past prevented and still largely hinder women from becoming physicians, it should surely be clear that the personal dignity and natural feeling of women, especially, are disregarded by their being denied all knowledge of the health side of sex except by personal interviews with one of the opposite sex. I believe every physician in ordinary family practice could testify to the truth of the trying circumstances to which I refer; and only the most thoughtless of the laity who are determined to shirk realities would deny it.

With glaring inconsistency, the postal censors allow the transmission of the Bible, and I believe Boccaccio, through the mails, and deny it to the grave, scientific reasoning of such books as Dr. Drysdale's famous work, which circulates freely in every European

country but which is forbidden in the United States. But even the quaint obscenities and unashamed improprieties of the Bible and Boccaccio are trifling disturbances of the mind compared to compelling girls, when they need reliable information, to discuss the most emotional of all subjects in conversation with a man. That painful sensitiveness and excitement of feeling often result is well known.

According to last census, 63 per cent of the people of the United States live in places of less than 4,000 population. Such places do not have qualified women doctors. Therefore the law officer of the postoffice department has decided that at least 63 per cent of the women of the United States shall either discuss with a man the health laws of sex, so important for a woman to know, or have no means of getting knowledge on the subject. How does this compare with the Roman Catholic confessional?

PIERCE DEFENSE.

THE FOLLY OF SETTING LIMITS TO KNOWLEDGE.

I have been told by many good people that this question or that question was quite outside of the domain of science and presumptuous in one to inquire into, writes Professor A. E. Dolbear in an article on "The Science Problems of the Twentieth Century," in the July number of the Popular Science Monthly. Astronomy and geology and chemistry are graciously permitted to be in the hands of the man of science, but life and mind phenomena are declared to be outside the province of physical science; yet the same was said about astronomy and geology and chemistry not many generations ago. Was not Newton condemned for dethroning the Almighty by proposing the law of gravitation for keeping the planets in their orbits? Was not war made upon those who undertook to show that the earth was more than 6,000 years old, and were not the chemists who showed how organic compounds could be formed believed to be enemies of truth and bent on misleading mankind? Isn't it curious to contemplate that those who know least about a given science should be the ones to set its limits?

To-day men's lives are not endangered as they used to be for their attempts to find an answer to puzzling questions, so the work goes on, and the things discovered are never like what was anticipated by the good and conservative people who know beforehand what can and what cannot be known. It took more than two generations to convince the world of the truth of the nebular theory, that the earth was millions of years old, that mankind had occupied the earth for hundreds of thousands of years; and the doctrine of evolution is hardly forty years old. Perhaps one of the good things which the twentieth century will be able to accomplish will be effectually to warn everybody of the danger of setting any limits to knowledge; also that any opinion mankind has held that has not been through the crucible of science is probably wrong, but the only reason for holding this is that so far every one so tested has been found to be erroneous.

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorces as the decline of a belief in marriage as an irrevocable sacrament.—Chicago Tribune (editorial).

EARLY CHRISTIAN THEORY OF THE UNIVERSE.

Among the very few scientific questions which occupied a considerable amount of attention in the early Church one of the most remarkable was that concerning the existence of the Antipodes. The Manichaeans had chanced to stumble on the correct doctrine, and consequently the Fathers opposed it. Although, however, the leaders of the Church were apparently unanimous in denying the existence of the Antipodes, it appears that the contrary opinion had spread to a considerable extent among the less noted Christians, and some fear was entertained lest it should prove a new heresy.

About the year A. D. 535, in the reign of Justinian, there was living in a monastery of Alexandria an old monk named Cosmas, to whom the eyes of many were then turned. He had been in his youth a merchant, and in that profession had traveled much, especially in the regions of India and of Ethiopia. He was also noted for his keen and inquisitive mind and for his scientific attainments, and since he had embraced a religious life he had devoted himself zealously to the relations between Scripture and science. At the earnest request of some of the theologians of his time he determined, though now somewhat broken in health, and suffering especially, as he tells us, from "a certain dryness both of the eyes and of the stomach," to employ the remainder of his life in the composition of a great work, which was not only to refute the "Anila fable" of the Antipodes, but was to form a complete system of the universe, based upon the teaching of Revelation.

This book is called the "Topographia Christiana," or "Christian Opinion Concerning the World." (I have quoted the Benedictine Latin translation. In his preface Monfaucou has collected a long chain of passages from the Fathers denying the existence of the Antipodes.) Independently of its main interest, as probably the most elaborate work on the connection between science and the Bible which the early Church has bequeathed us, it is extremely curious on account of its many digressions concerning life and manners in the different nations Cosmas had visited. It opens with a tone of great confidence. It is a "Christian topography of the universe, established by demonstration from Divine Scripture, concerning which it is not lawful for a Christian to doubt." In a similar strain the writer proceeds to censure with great severity those weak-minded Christians who had allowed the subtleties of Greek fables, or the deceitful glitter of mere human science, to lead them astray, forgetting that Scripture contained intimations of the nature of the universe of far higher value and authority, than any to which unassisted man could attain, and seeking to frame their conceptions simply by the deductions of their reason. Such, Cosmas assures us, is not the course he would pursue. "To the law and to the testimony" was his appeal, and he doubted not that he could evolve from their pages a system far more correct than any that pagan wisdom could attain.

The system of the universe of which remarks to this effect form the prelude may be briefly stated. According to Cosmas, the world is a flat parallelogram. Its length, which should be measured from east to west, is the double of its breadth, which should be measured from north to south. In the center is the earth we inhabit, which is surrounded by the ocean, and this again is encircled by another earth, in which men lived before the Deluge, and from which Noah was transported in the ark. To the north of the world is a high conical mountain, around which the sun and moon continually revolve. When the sun is hid behind the mountain, it is night; when it is on our side of the mountain, it is day. To the edges of the outer earth the sky is glued. It consists of four high walls rising to a great height, and there meeting in a vast concave roof, thus forming an immense edifice of which our world is the floor. This edifice is divided into two stories by the firmament, which is placed between the earth and the roof of the sky. A great ocean is inserted in the side of the firmament remote from the earth. This is what is signified by the waters that are above the firmament. The space from these waters to the roof of the sky is allotted to the blest; that from the firmament to our earth to the angels, in their character of ministering spirits.

The reader will probably not regard these opinions as prodigies of scientific wisdom; but the point with which we are especially concerned is the manner in which they were arrived at. In order to show this, it will be necessary to give a few samples of the arguments of Cosmas.

In the account of the six days' creation, it will be remembered the whole work is summed up in a single sentence, "This is the book of the generation of the heaven and the earth." These expressions are evidently intended to comprise everything that is contained in the heaven and the earth. But, as Cosmas contended, if the doctrine of the Antipodes were correct, the sky would surround and consequently contain the earth, and therefore, it would only be said, "This is the book of the generation of the sky." This very simple argument was capable of great extension, for there was scarcely any sacred writer who had not employed the phrase, "the heaven and the earth" to include, the whole creation, and who had not thus implied that one of them did not include the other. Abraham, David, Hosea, Isaiah, Zachariah, and many others, were cited. Even Melchisedec had thus uttered his testimony against the Antipodes. If we examine the subject a little further, we are told that the earth is fixed firmly upon its foundation, from which we may at least infer that it is not suspended in the air; and we are told by St. Paul, that all men are made to live upon the "face of the earth," from which it clearly follows that they do not live upon more faces than one, or upon the back. With such a passage before his eyes, a Christian, we are told, should not "even speak of the Antipodes."

Such arguments might be considered a conclusive demonstration of the falseness of the Manichean doctrine. It remained to frame a correct theory to fill its place. The first great point of illumination that meets us in this task consists in the fact that St. Paul more than once speaks of the earth as a tabernacle. From this comparison some theologians, and Cosmas among the number, inferred that the tabernacle of Moses was an exact image of our world. This being admitted, the paths of science were greatly simplified. The tabernacle was a parallelogram twice as long from east to west as from north to south, and covered over as a room. Two remarkable passages, mistranslated in the Septuagint, in one of which Isaiah is made to compare the heavens to a vault, and in the other of which Job speaks of the sky as glued to the earth, completed the argument, and enabled the writer to state it almost with the authority of an article of faith.—Lecky's "Rationalism in Europe."

FREEDOM IN LOVE.

The fifth commandment of love is this: Thou shalt not bind me with fetters.

The one fact that humanity is more loathe to accept than any other that love is a wildling that pines away and dies in captivity.

You can not teach it to be happy in a prison, no matter how much you gild the bars. You can not keep it from chafing at its bonds, no matter how soft and silken they are. You can not reconcile it to being held a captive, no matter if its jail is in the heart of the one that it prefers above all the world.

It must be free. It must have the sense of liberty, and this gives us a curious paradox—free love, and you bind it; bind love, and you free it. Leave the door open so that love may come and go at will, and it will not stir from your side. Lock the door, and bar every window ever so closely, and you can not make the prison so tight but what love will find a way to escape from it.

Thus it is that those who seem to hold love lightest and most carelessly really hold it most securely, while those who have fettered it and chained it in with affection, are surest of having the little elf give them the slip.

It is a matter of marvel that the so-called unconventional ties between men and women are frequently so enduring and ideal while the legitimate bonds that bind a couple together so firmly chafe and irritate to the point of madness and divorce. The reason is to be found in this world-old truth—that love must have freedom.

The law of love is the law of contraries. Nobody ever loved another because they ought to, or because it was expedient, or profitable. . . .

The mistake that most men and women make is in expecting their husbands and wives to love them because it is their duty, when in all the bright lexicon of Cupid there is no such word as duty.

Love is a free will offering, and it suffers no constraint. It must be free, and only those keep it that are wise enough not to try to fetter it.—Dorothy Dix, in Chicago Evening American.

VARIOUS VOICES.

[Reproduced from No. 1006, held up by the postal officials.]

T. M. Watson, Whitewater, Wis.—I enclose my second 25-cent piece, as promised, to help sustain you in your tribulations. I most sincerely hope all your subscribers and friends will remember to make little remittances from time to time, to encourage you in your struggles.

Gertie Voss, Home, via Lakeway, Wash.—Your latest trouble is certainly provoking much thought and heated discussions, which I believe will end in good work. Last Sunday, at our park meeting, Lois Washbrook read a prose-poem of her own composition, entitled "Freedom's Martyrs," which went through the audience like a thunderbolt. Tears streamed from many eyes, applause nearly shook the ground, and the deepest emotions were stirred in every breast. In such times one seems almost incapable of expressing one's indignation at the powers that ride rough-shod over the really pure and innocent ones, allowing the widest scope to degenerates—those with arrested mentalities. Wish you could spend a year at Home. We certainly have a good thing here—no angels or heaven, but just good warm comrades. Inclosed is \$1 for subscription to LUCIFER.

F. A. M. Cook, M. D., Elm Place, R. R. 3, Columbus, Kan.—I am going to christen my new mail box by renewing my subscription to LUCIFER. It is surprising to me that men and women who claim to be intelligent do not think the human race need to be instructed in the science most essential to life. Stock and plants and fruit are improved; books, essays, and lectures are the proper thing on that subject; but boys and girls are not considered worthy of any improvement. They must not be taught that they have in their make-up organs which make them grand and noble by a proper use, or destroy them physically and mentally by abuse of the same. Inclosed find \$1.50; the dollar for LUCIFER and the 50 cents for you, with the wish it was so many dollars.

Arthur Wastall, 2 Amalinda Road, East London, Cape Colony.—I thank you for letting me know what is happening. I received last week the Free Speech League's circular apprising me that trial would take place 1st June. I mailed them 30 shillings last week on behalf of two friends and myself. The one is a Frenchman here in East London, and the other an Australian lady. Both know you through me and admire your pluck and outspokenness. Lady Florence Dixie has always been a true friend of progress. She is well known in England to dietetic and anti-vivisection reformers, and used to help the Natural Food propaganda when I was conducting it. Such broad-mindedness is refreshing wherever found, but especially in aristocratic circles, where one scarcely looks for it.

J. W. Gott, Bradford, England.—Your trial took place under a judge and jury who have done you a great injustice, which I hope will be righted in the higher court. I am glad to see you bear it with dignity and with the scorn such treatment deserves.

J. Allen Evans, Box 923, Cripple Creek, Colo.—I herewith enclose \$1 to pay for "Thoughts of a Fool," already received and read. I've read many books on the sex question, but never read anything equal to "Thoughts of a Fool." The author is only a fool in the eyes of a time-serving, conventional society. She is not only a brilliant, but a fine, good woman; any radical sending for her book who does not say that it is worth its weight in gold can enclose the book to me and I'll send them the dollar for it. Don't fail to read the "Thoughts of a Fool"—it's the treat of a lifetime. It would be a grand old world to live in if all women were like the authoress.

George Brown, Philadelphia, Pa.—I cannot begin to tell you how entirely satisfied I am with you and what you do. The simplicity and dignity with which you meet and pass through such trying ordeals charms me out of myself. You at least have no "murdered ideals" to mourn over. You are, I think, the only man who has impressed me as being in yourself greater than the ideals for which we both stand. I do hope there will be some way of keeping you out of prison, for you are an old man and the physical strain might be too much for you; otherwise I should not so much fear, for I know that you will bear it to the confusion of your enemies. Do you know, I envy you the many honors that are being heaped upon you by those who seek

to perpetuate ancient and hoary injustices? But I freely add mine to the many good wishes and kind thoughts that will go with you into the prison cell, should you have to go. You have the certainty that that cell should be the brightest and cheeriest place on earth could we but make it so. I send you a dollar on subscription, and will send more soon. Of course I want you to send LUCIFER, even though I am a little slow in remitting; I will pay some time.

The Anthony Comstock legislation, as interpreted by the courts and the postal department, is entitled to no more respect than the acts of Parliament which our Revolutionary forefathers defied, or the pro-slavery statutes and decisions which the friends of liberty violated and apropos of which Wendell Phillips declared, "The chief use of good laws is to teach men to trample bad laws under their feet." We are as bound to break bad laws as we are to keep good laws. Whenever human law and divine law become irreconcilable, the human law, not the divine law, should be violated. "We ought to obey God rather than men." The leaders and saviors of men have often been law-breakers. Moses, Daniel, Peter, Huss, Luther, Tell, Kosanetz, Bozaria, George Washington and John Brown were law-breakers. Thank God for the brave men and women who break bad laws for conscience sake!—Doctor Jeremiah Justice, Mount Sterling, Illinois.

Philip G. Peabody, 15 Court Square, Boston, Mass.—Like other lovers of justice, I honor you, and despise the politicians who are so insolently interfering with your and my rights, more than I can say. This outrage on you has done more to destroy my patriotism than anything that ever came into my life. I regret that I have ceased to be a good and loyal United States citizen. N. B.—The use of the word "American," to indicate a citizen of our country, is a sample of the arrogant impudence of the group of politicians at present "running" the country.—It gave me much pleasure to send to Dr. Foote, Jr., \$25 for your defense. Not seeing it credited in "Lucifer's Helpers," on page 246, I write, as requested.—You have now, as always, my best wishes. To say that you are as far above those who are persecuting you, as Jesus Christ was above the men who crucified him, would be to pay you a very small and imperfect compliment.

Mrs. R. Washington.—How can I describe my feelings as I read your letter, also those pages of LUCIFER? I will do all I possibly can in the way of getting subscribers for LUCIFER—yes, I do want the paper, and will try to pay some on my subscription. I am owing you so much on that that I am almost ashamed to ask you to send the paper longer.

I do not know what I can say to express my sympathy. How I wish the mothers would awaken enough to appreciate you! I can't keep the tears from falling as I write, and I long to do something, so I am going to write to the few liberals I know, and try to rouse them to do something. I think I can get a few subscribers in that way.

I am still working by the day, at anything I can do to support my three children, and at times feel as if I must give up the struggle. I have not a bit of help, as I never got any alimony, and my relatives are nearly all so interested in the church that they have no time to think of anything else. Being away from home all the week, I do my own washing, baking, sewing, etc., on Sunday, which displeases my good relations still more. If they happen to come in and find me at work they are dreadfully shocked and sometimes scold me. It is very unpleasant being in such surroundings, and I often wish I could put a good distance between myself and my own people.

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.



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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing light.—*Same*.

LUCIFORM—Having the form of light.—*Same*.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

TO MARRY OR NOT TO MARRY.

"Mr. Harman's cardinal doctrine is that a woman should always have the control of her own person. He also believes in the abolition of legal marriage. With the first of these ideas we fully agree; with the second we differ in toto."

Thus speaks Alice Stone Blackwell in her very excellent editorial, entitled "The Postoffice and Free Speech," in "Woman's Journal," Boston, Aug. 12, 1905.

When on trial in the Federal District Court in this city in June last, Mr. Marston, Assistant District Attorney, who made the chief speech for the prosecution, asked the question with much emphasis and incisiveness of manner:

"Mr. Harman, are you not on record as an opponent of marriage?"

I was not allowed to answer the question, but that this implied indictment had much to do with securing the jury verdict of "guilty," there is much reason to believe, just as there is good reason for believing that my alleged opposition to the marriage institution had much to do with securing, in the Kansas Federal Court, 15 years ago, the sentence of five years' imprisonment and a fine of three hundred dollars. When delivering this sentence Judge Foster laid particular emphasis upon this point—that my paper was the enemy of marriage and, therefore, its editor and publisher deserved exemplary punishment.

The same charge is constantly made against me by leading Freethinkers, Agnostics, Infidels, Socialists, etc., many of whom have joined hands with orthodox Christians in their effort to bring *LUCIFER* and its editor under the ban of popular condemnation and of legal prosecution.

For these reasons I think it well to say a few words in self-defense, to show the real head and front of my offending in this regard.

While sincerely thanking Miss Blackwell for the two brave and strong editorials in defense of freedom of speech and of press, and for her kindly references to *LUCIFER* and its work, I would say that she seems not fully and truly to understand my attitude, and that of *LUCIFER*'s leading workers on the marriage question. Speaking for myself alone I would say that I oppose "legal marriage" for the same reason and to the same extent that I oppose legal enforcement of religious creeds, religious rites and ceremonies, or legal enforcement of attendance upon church services,

observance of holy days, or legally enforced payment of taxes for the support of church creeds, salaries of the clergy, and all legal privileges granted to churches, that are denied to societies or organizations that do not claim to be religious.

I oppose the conventional marriage system, the popular, the indissoluble, the sacramental marriage system, not because I would deprive any man or woman of their citizen right to be married in their own way, but because I believe the promises made "at the altar" to be immoral promises, that they enslave and degrade the parties, especially the woman, when taking upon themselves vows of lifelong fidelity. I oppose conventional marriage because I believe that such vows and their fulfillment often result in lifelong misery to those who make them, and especially because I believe that fidelity to these vows on the physical plane—when love does not sanction their fulfillment, is one of the chief causes of race-degeneracy, and consequently the cause of the evils that grow out of race-degeneracy, including bad laws, political, economic, social; also including bad administration of otherwise good laws—all because of the well known principle that laws, institutions and their administration can be no better than the people themselves who make these laws and institutions, or (what is the same thing) who passively endure laws and their administration when saddled upon them by ambitious leaders of the present or of past generations.

This, in general terms, is why I oppose the popular marriage system, but I propose no violent revolution to secure the abolition of marriage laws, any more than I would propose a violent revolution to secure the abolition of the laws that now grant special privileges to churches and to churchmen. I appeal not to the arm of force, but simply to the common sense, and the sense of justice, of right and of fairness, that we all assume to lie at the bottom of human laws and government.

To put it a little differently, I believe in and advocate freedom of marriage, freedom of love, which is the only true basis of marriage laws, any more than I believe in and advocate freedom in religious beliefs and religious observances, freedom of worship—the right to believe in one god, in three gods or a hundred gods, and the right to worship these gods in any way the devotees prefer, so long as that devotee does not try to force his belief and worship upon those of a different belief, or of no religious belief at all.

If I oppose "legal marriage," as Miss Blackwell says I do, it is chiefly because legal marriage opposes woman's right to self-ownership.

I oppose it because self-ownership and legal marriage are radically, irreconcilably opposed to each other.

One or the other must yield.

Which shall it be?

Self-ownership for woman is irrevocably bound up with her right to choose and to refuse her conjugal companionships, not once only and for life, but at all times just as she should have the right to choose at all times in matters of food, of drink and of clothing, or of business partnerships.

Once more for this time. If I read aright the book that Christians call the inspired volume, compulsory marriage laws are as part of the Christian code as first laid down. The greatest authority on Christian ethics, Saint of Tarsus, called also Paul, or Saint Paul, is quoted as saying:

"He that giveth in marriage doeth well; but he that giveth not in marriage doeth better." 1 Corinthians, 7th verse. Also: "I would that all men were even as I myself." That is, unmarried. Also: "I say, therefore, to the unmarried and widows, it is good for them if they abide even as I." Seventh and 8th verses of same chapter.

Much to the same effect is the teaching and the example of him who is regarded the chief hero of the Christian religion. The inferences to be drawn from these teachings and examples are obvious enough, and, therefore, I prefer not to take time and space to elaborate the matter further at this time. M. H.

Tendency to disease and tendency to vice are of similar origin, and neither can be cured by punishment, vengeance or imprisonment; but all tendency to disease, peculiarities, fears, weaknesses and vices in young or old can be cured or modified by favorable environment, suggestive therapeutics, massage and physical culture.—*Medical Brief*.

It is a matter of commonest observation that conventional marriage is hostile to friendship of every kind.—Dora Forster.

SWEET LAND OF LIBERTY.

In No. 1,016 Louis P. Post is quoted as saying: "Though a great influx of foreigners in recent years—foreigners seeking not greater liberty as in earlier times, but only better wages—may have had the effect of making American landmarks of liberty fade in the public opinion of today," etc. Although I greatly admire Mr. Post's article as a whole, yet I think that on this point he is altogether in error. If there has been a decline in American liberty, I do not believe foreigners are to blame for it.

When John Turner was deported I read an article in one of the New York dailies describing a public meeting held in his favor. It was stated that the meeting consisted chiefly of foreigners from the East Side, and the paper remarked that foreigners were now the only persons in the United States who cared anything for the principles of the Declaration of Independence.

Let us compare the United States and Europe as regards the freedom of the press to discuss the sex question. There is a well-known book, written by an English physician, which could not be named in LUCIFER. It advocates free love for unmarried women, denounces celibacy in unmeasured terms, and explains in full detail how to prevent conception. No American bookseller would attempt to advertise or mail it. This book has been translated into nearly every European language, and circulates with complete freedom in every European country. In France it is now going through the 6th edition, translated from the 32d English edition. My copy is in German and belongs to the 12th German edition. I bought it in 1890 in one of the largest book stores on the main street of Munich, my attention having been drawn to it by the prominent place it occupied in the window. At the beginning of the book are extracts from the press notices of it by the leading German newspapers, some of which I shall quote.

The "Neue Freie Presse" of Vienna is by universal admission the principal newspaper of Austria. It says of the book: "The father of a family who needs a reliable adviser regarding the bodily and mental health of his children, will be no less grateful to the unknown author of this work than will the student who wishes good instruction about the nature of society, and its moral and sanitary relations."

Many consider the "Frankfurter Zeitung" the best paper in Germany. It says: "Its standpoint will certainly shock, if not terrify, many unthinking persons, but it will be impossible to oppose it with arguments."

The "Berliner Tageblatt" is as prominent in Berlin as the "Tribune" in New York, or the "Inter-Ocean" in Chicago. It says of the book: "It deserves, indeed, the attention not only of all physicians, natural scientists and philosophers, but also of all men who have at heart the progress of human society."

There are flattering notices from seventeen other daily newspapers and scientific journals, all capitalist and orthodox like those I have quoted. Yet the book which these German papers extol cannot be named in print in the United States.

I take a French paper, edited by a well-known public man. It is devoted to the limitation of the family and contains matter which would quickly land any American editor in jail. The last issue I got was accompanied by a price list of eighteen different preventives. I need hardly say that I cannot give the name of the paper.

I have no personal knowledge of Russia, but am told that there is unlimited freedom of the press so far as the sex question is concerned.

To cut a long story short, it may safely be said that in every part of Continental Europe there is freedom to discuss this question. As much cannot be said of Great Britain, for now and again there have been Puritanical outbreaks there in the last thirty years. In 1877 Charles Bradlaugh and Annie Besant were prosecuted for circulating a book about preventives, and, although the Lord Chief Justice, who presided at the trial, recommended their acquittal, the jury found them guilty. Next year, however, a higher court quashed the conviction on a technicality, and Bradlaugh and Mrs. Besant recommenced selling the book. The police told them that there would be no further interference, and since then there has been unlimited freedom of the press in England so far as preventives are concerned. The largest business in preventives is done from a country postoffice, and the postal authorities must know perfectly well that almost the whole business of that office is of that character. Yet, nothing is said.

During the past twenty-seven years there have been in Eng-

land only three abuses of the obscenity law that have attracted general attention, although it is quite likely that there have been a number in the smaller towns which have been little noticed. In 1859 Vizetelly was imprisoned for a year for publishing some of Zola's novels. These do not discuss the sex question, but were supposed to contain indecent descriptions (one of Zola's novels is, or was, prohibited even in Germany). In 1898 George Redborough was prosecuted for selling a book discussing love relations between persons of the same sex, and some articles in a magazine were afterwards included in the indictment. He pleaded guilty, and was allowed to go without punishment. About the same time a warrant was issued against Dr. Villiers for publishing another sex paper, but he escaped to the continent. Those were serious outrages, but far more have occurred in the United States within the same period. It must also be said that there is nothing in England like the administrative process of the United States post-office.

Let me also remind Mr. Post that when outrages on liberty are committed in Europe, popular resistance is much more energetic than in the United States. Lillian Harman was in England during the Redborough prosecution, and was deeply impressed by the organization and activity of the defenders of a free press. An American would be still more surprised at the vigor of the German Socialists, the Spanish Anarchists, or the Russian Revolutionists.

Finally, look at the names of the persecutors—Comstock, Hitchcock, McAfee, Madden, Hall, Goodwin. There is nothing foreign about these names. Except Goodwin, they are not even modern English; they are strictly American. I have a strong suspicion that the forefathers of every one of the persecutors were in America in the golden days of Hawthorne's "Scarlet Letter" and the Blue Laws of Connecticut.

From the above facts it does not seem to me likely that foreigners are much to blame for the postal censorship of the United States.

R. B. KERR.

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In this list are included the names of those who send money or stamps to pay for LUCIFER, or its pamphlets, to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag aloft while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

THE PEOPLE ARE NOT THE GOVERNMENT.

[Reproduced from No. 1046, held up by the postal officials.]

The ordinary citizen cannot take advantage of the cheaper market because the blessed tariff raises the prices on all such goods when they are brought home. The government, however, does not have to pay duties on its purchases abroad and may buy in the cheapest market. It is the misfortune of the people that, although they make the government, they are not the government, and must pay American taxes on American goods.—Boston Herald.

And just so, also, in the matter of literature, pictures, etc. The people make the government, pay all the government expenses, but they must not write, read nor send through the mails that which they think good for young and old to know. The privilege to do this is reserved for the government officials, and for their favorites—presumably for the class or classes supposed to be able to control the most votes on election day. M. H.

The vice of our theology is seen in the claim that the Bible is a closed book; that the age of inspiration is past; and that Jesus was something different from a man.—Emerson.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

THE POSTOFFICE VS. FREE SPEECH.

Still another number of LUCIFER has been declared unmailable by the postoffice, and for a reason still more extraordinary than in the former cases to which we have called attention. The editor of LUCIFER had copied into his paper one of the Woman's Journal's recent editorials, in which we blamed the postal officials for suppressing an issue of LUCIFER because it quoted an extract from a medical book by a well-known woman physician—a book that is circulated through the mails without objection, and has been so circulated for years.

Superintendent Hull, of the Chicago postoffice, in notifying Mr. Harman that this later issue of his paper also was unmailable, marked four passages in it which were specified as obscene. Three of them were passages in the editorial copied from the Woman's Journal. Our readers have seen all that appeared in our columns in regard to this controversy. They can judge for themselves whether our comments on it were such as any man of sanity and good sense could declare to come under the law against circulating indecent literature.

The fourth passage pronounced unmailable by Superintendent Hull is a quotation from a report issued by the United States government through its Department of Agriculture, relating to the health of horses. In it the same advice is given in regard to the hygiene of brood mares that the woman physician gave in regard to the hygiene of prospective mothers.

The Free Speech League has issued another statement to the public. It says:

"Since our first appeal was printed repression has proceeded apace. The Washington authorities in immediate charge have continued to do injustice, while those really responsible are silent—therefore acquiescent. Assistant Attorney-General R. P. Goodwin, law officer of the Postoffice Department, who interprets the statutes for his chiefs, said to Dr. Immanuel Pfeiffer, agent of the league, 'Any and all discussions of the sex question is obscene, and so unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients.'"

This amazing assertion is made in the face of the fact that the sex question is discussed in many scientific books that are freely circulated; it is discussed in scores of articles in the magazines; it is discussed in the medical journals, in ecclesiastical conventions, in the social purity societies and their organs, in the religious press and in problem plays and problem novels, often of very questionable taste. The matters that Mr. Goodwin says must not be talked about except in private conversation between physician and patient are spread broadcast before children and young persons in offensive quack-medicine advertisements in hundreds of daily papers; and the postoffice does not interfere.

If the postoffice officials really propose to take the ground that "any and all discussion of the sex question is obscene," they ought to make a general crusade against every one who discusses it. But they do not attack the strong publishing firms that print the problem novels and plays; they do not attack the great dailies, that publish the objectionable advertisements. They do not try to suppress the Woman's Journal, which has Mrs. Julia Ward Howe for chairman of its board of directors and many well-known and influential persons among its readers and supporters. But they direct a veritable persecution against little LUCIFER and suppress three issues of it in the course of two months, for articles which are not obscene in any honest or ordinary sense of the word. They do it because Lucifer advocates unpopular views and has few influential friends, and they hope to be able with impunity to deprive it of its constitutional right to free speech. Otherwise how does it happen that an editorial which was allowed to be published in the Woman's Journal without protest from the postoffice is pronounced indecent and unmailable as soon as it is copied into LUCIFER?

The United States Supreme Court would not for a moment sustain the monstrous proposition that "any and all discussion of the sex question is obscene, and so unmailable." It has habitually been held that that question may be discussed, provided it is done with due regard for propriety of language. The effort now is to stretch the law so as to suppress heresy on the plea of indecency. The Woman's Journal is wholly out of sympathy with many of the doctrines advocated in Lucifer, but we believe firmly in the right of free discussion. Truth has nothing to fear from it.

General Grant said that the best way to repeal a bad law was to enforce it, and some one else has said that it is a good thing

to have an unsound hobby ridden hard, because it is the sooner ridden to death. It is fortunate that some of our postal officials are now so flagrantly abusing their powers under the law, because this will help to get the law amended in a way to make similar abuse of it impossible in the future. Meanwhile the attention of the postmaster-general at Washington should be called to the fact that some of his subordinates are stretching the law to a preposterous degree, and are showing marked unfairness by suppressing in one paper matter that is allowed to circulate freely in other publications.

Mr. Harman, the editor of LUCIFER, now 74 years of age, has been sentenced to a year in the penitentiary for circulating literature said to be indecent. He has taken an appeal to a higher court and has meantime been released on bail. Any one wishing to contribute toward the cost of carrying the case to a higher tribunal can send the money to the treasurer of the Free Speech League, Dr. E. R. Foote, 129 Lexington avenue, New York City.—A. S. B., in the Woman's Journal.

THE POSTAL INQUISITION AND DR. STOCKHAM.

(Reproduced from No. 102, the double number, confiscated and destroyed by the postal officials.)

Judge Betha's conviction of the veteran woman reformer, Dr. Alice B. Stockham, on a charge of circulating improper literature through the United States mails will bring surprise and dismay to thousands of pure-minded American women who have written letters of thanks to that reputable physician for the valuable information given in the several books which she has written on marriage and motherhood.

It is safe to say that not one woman in a thousand who has read those books ever entertained the suspicion that they contained any improper word, phrase or sentence. They are written in delicate and chaste language, full of motherly sympathy for the countless women whose marital misery has been due in great measure to their ignorance of women's natural functions.

Dr. Stockham's books are devoted almost exclusively to the science of eugenics. The word eugenics is of Greek origin, and literally means good birth. The object of Dr. Stockham's books is to instruct women in the mysteries of motherhood, so that they may bear children well equipped physically and mentally, with little or no ill effect on the mothers. She has won the lasting gratitude of thousands of women because of her success in removing to a great degree the scriptural curse of maternity.

President Roosevelt is no more opposed to race suicide than is Dr. Stockham, but this physician, who has made a study of maternity for a period as long as the entire life of President Roosevelt, believes race suicide can best be prevented and race improvement best be promoted by the production of better children rather than more numerous children.

INTENT OF THE LAW.

"The old-fashioned father and mother believed literature on marriage and allied subjects was not for children," Judge Betha is reported to have said in his ruling. "The young were told not to touch such subjects, just as they were told not to steal or lie. That is how the government came to have laws regulating the transmission of certain matter through the mails."

It seems to me that this is a remarkable misconception of the intent of the law, which was framed to prohibit the circulation of literature which has a tendency to deprave the morals and corrupt the minds of the young, and not in any degree to prevent the giving of scientific instruction to the mature on the most vital and most important of all sciences to the human race, namely: The science of eugenics, the science of race improvement.

Surely no congressman who voted for the passage of the often misused Comstock law had the most remote idea that he was voting to prohibit his wife or marriageable daughter from receiving advice through the mail from a reputable physician regarding prenatal culture, or the preparation for motherhood.

But, even supposing Judge Betha is right in his contention that the original intent of the law was to prohibit the giving of such instructions—a supposition which attributes to the legislators a spirit of prudishness that few persons will admit they possessed—the law as framed surely does not forbid the giving of such instruction. It merely forbids the transmission of "obscene or indecent" literature. It requires a great stretch of the imagination to stamp as "obscene or indecent" the chaste and im-

portant information which has been given to the women of America in Dr. Stockham's book.

ATTITUDE TAKEN BY BETHEA.

"What we have to do," says Judge Bethea, "is to uphold the law as it stands."

He is right in that assertion, but how he could convince himself that Dr. Stockham's books violated that law will be hard for the many thousands of persons who have read them to understand.

"If these persons believe they are right in teaching these subjects so that the young may learn them they should have their doctrines interwoven with the law of the land," says Judge Bethea.

A remarkable statement! The highest law of the land is generally supposed to be the Constitution of the United States, which guarantees to the people the right of freedom of press and of speech. It is not necessary to have the rights of the people "interwoven with the law"; it is sufficient that they are not forbidden by the law. The admirers of the work of Dr. Stockham have no desire to promote the circulation of literature forbidden by the law; but they contend that it is misconstruction of the law to hold that the instruction imparted in her books is in any way "obscene or indecent."

The learned Judge gratuitously injects into his comment the phrase "so that the young may learn them." It is highly improbable that the young would be interested enough in Dr. Stockham's books to read them. Such an objection might be applied to the Bible or to many medical books which a child might read.

ARE UPHOLD DESPITE RULING.

"I believe Mrs. Stockham had no intention of violating the law," continued Judge Bethea, in announcing the conviction of her business manager, Dr. Edward H. Beckwith, "but this man, a Harvard graduate and a physician, 35 years old, has been in this business for six years. He should have known better."

The inference is that Dr. Beckwith had the intention to violate the law, an intention which I am sure Dr. Beckwith would indignantly deny. "He should have known better." Better than what? Better than Dr. Stockham, who has given more than forty years of her life to the instruction of women in the functions of motherhood—better than she what is pure and what is impure, what is proper and what is improper for every woman to know?

Those who know Dr. Beckwith, including many clergymen and estimable women in Chicago, assert that he is a man of the highest moral character, thoroughly conscientious, who gave up the prospect of acquiring a lucrative practice as a physician in order to devote himself to what he regarded as a more important work for the benefit of humanity, the freedom of women from the ills due to their ignorance of their physiological nature.

There are at times loud calls for the repeal of the Comstock law concerning the use of the mails, but this cry would never be heard if the law was not so frequently misused for the persecution of those who seek to benefit humanity by imparting wholesome instruction. The law is too sweeping because it does not make clear what "improper" literature is, but it is strange that a federal judge in this enlightened twentieth century could be found who would place such books as Dr. Stockham's under the ban of that law.—Jonathan Mayo Crane, in "Chicago Record-Herald," Sunday, June 11, '05.

DIVORCE A BLESSING.

New York, June 5.—In a sermon at the Church of the Messiah, Rev. Minot J. Savage has expressed the belief that, on the whole, divorces at the present time are "altogether to be welcomed."

"They are," he said, "nearly always in the interest of oppressed women, giving them another opportunity for a free, sweet, wholesome life. There are cases where the divorce laws are abused, but not nearly so many as the ministers of a great many of our churches seem to imagine."

"Law does not make marriages. The church does not make marriages. Men and women, if they are ever married, marry themselves. All the law can do is to make a clumsy attempt to protect; all the church can do is to recognize and try to consecrate a fact which already exists. But if there is no marriage, then it is desecration to keep up the sham."

Promises are bad at any time, and when the heart is full silence befits it best.—Carpenter.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Sara T. D. Robinson, Lawrence, Kan.—Am sorry to hear of your continued persecution. I wish I could drive off the foe, but he is always close at hand. I send you the enclosed (\$10) hoping it will help you some.

Sarah Stone Rockhill, Alliance, Ohio.—You ask how I like "The Right to Be Born Well." I think it perhaps the best of all your booklets, and think it will do much good. I will send one dollar with this for the defense fund.

C. E. Courson, Simpson, Kan.—Find enclosed my mite to help you a little. It is a late contribution but I trust it will be better than never. I wish you would send me a copy of the English Truthseeker. Also a copy of Florence Dixie's talk about what Roosevelt said at some woman's convention.

R. B. Kerr, Box 98, Oakland, Calif.—I enclose an article and \$5. Apply \$1 to LUCIFER's subscription for one year, a proper amount to have Bradford "Truthseeker" sent to me for a year, and rest to defense fund. I am glad to see that a really vigorous defense is being made this time, and that the whole country seems on the eve of waking up over the free press question.

R. W. Phenix, R. C.—I subscribe to the Blessed Trinity, Free Thought, Free Love and Free Labor, and am not ashamed to confess the faith that is in me. Am sending you \$1.10 for a year's subscription to LUCIFER and the Bradford (Eng.) Truthseeker, in accord with your offer. Have seen an occasional copy of LUCIFER and like it well. Am sorry you are persecuted, but the world has always stoned the prophets and always will, I suppose. Have you any copies of "The Flaming Meteor," by Will Hubbard Kernan? ["The Flaming Meteor" is out of print, so far as we know. If any of our readers have copies to sell, please state price.]

Joseph S. Shatake, Denver, Colorado.—I see you were sentenced to one year imprisonment, hard labor, for the expression which you think in your mind is right and just. I also noticed that they have confiscated the last issue of your paper. It is true I do not agree with you in all your views, because I believe the women cannot be free as long as the men are slaves. We must be free economically first, then we shall surely be free sexually. We must see to take away the means of life from the exploiting class, but I do believe in free expression. I believe every man and woman should have a right to express his or her ideas, and if another man thinks in his ideas it is obscene, the only way that he can do is not to read or listen to a man's expression. I believe humanity could only be elevated by free discussion. Now we must see to find a proper way how to have free expression and free press. First, I believe we must use the same means as the oppressors of suffering humanity use. If your articles are obscene I believe there are many chapters in Shakespeare and in the Bible that have the same expressions as your so-called obscene literature has.

Channing Severance, Los Angeles, Cal.—The manner in which you are hounded by the Comstock outfit is meanly contemptible, and I often wonder if they will never be sated with persecution and let you alone. The absurd charge of obscenity, of course, is not the basis of their animity. It lies in the ideas you advocate and not the language you use, for no one can assert, with sense or reason, that a calm and rational discussion of sex questions and matters is obscene. Obscene language is low and coarse reference to the so-called private sections of the physical form, and such language was never used, to my knowledge, by any sex-reform writer. You can hear it among low and depraved people and in certain classes of society, quite often, but no man or woman who is working for the betterment of mankind along the lines you have worked these many years has any use for obscene words or expressions, and these they do use are always chaste and proper. Anyone but a senseless fanatic knows the difference between

coarse reference to sexual matters and an effort to enlighten the world as to a proper use of the sex organs and the evils that attend their improper use; also the difference between lascivious thoughts and scientific discussion of procreation, but this Comstock clique, with perfunctory ideas of love and marriage, with religious insanity to insure prejudices in large quantities, seems unwilling to admit or incapable of seeing any difference between the two. . . . The man who asserts that every child has a right to be well born, and who declares there is a way by which they can be, is looked upon with holy horror, and an unjust and surreptitious law, enacted by a drunken Congress, is resorted to to suppress him and prevent the priceless privilege of a free press and free mails. It seems almost incredible, with the progress the world has made in the last fifty years, that honest men and women, with high ideals and sincere desire to better conditions under which we are born and must exist, are denied that right and are fined and imprisoned, as in Mrs. Stockham's case and yours.

New York World—Anthony Comstock and his methods of reform received yesterday a rude shock in Newark, N. J., when Charles R. Smith, of Bloomfield, who was arrested by the vice crusader, charged with mailing the mails, was discharged by United States Commissioner Bigelow.

Smith was arrested after he replied to a communication from Comstock. This proved a most important point in the trial of Smith. Comstock, under a fictitious name, sent a letter to the defendant concerning the drawing for an automobile and asking for tickets.

Commissioner Bigelow decided that the writing of a letter to a person who did not exist did not bring the accused within the penalties of the law. He said the offense in this case was not voluntary, but was brought about by the solicitation of the accuser.

"The means in this case," said the Commissioner, "which were adopted by the complainant were clearly unlawful, and there is absolutely no evidence of intent on the defendant's part to violate the law, excepting as created by the complainant's letter."

Dr. A. C. A., Washington, D. C.—I received your "Right to Be Born Well" and your offer to send six copies of same for one dollar. I do as much good, or more, loaning my copy, but enclose you a dollar and let you send me more pamphlets, many or few, as you please. I give away all copies of *LUCIFER* and talk fervently the injustice done to you. I treat forty to fifty patients a day, and if you do not get new subscribers it is not my fault. If you could send me back numbers of the magazine, I could distribute them and make my plea that much more forcible. . . . I suffered through an unhappy marriage—through ignorance of sex questions—and am most emphatic in teaching those coming in contact with me. I have an eighteen-year-old daughter who is a living example of what truthfulness about this momentous question will do. She is a happy, satisfied, normal girl. I was a studious old woman when I was twelve. I was bound to know, and my mother evaded the question. I got my knowledge from books intended for adults. My daughter got it naturally in the guise of a beautiful story. I was married when I was sixteen, a matter of curiosity; she has not the slightest desire—she knows. I was brought up "modestly"; she was brought up in the knowledge of natural law. There was nothing to cover up, nothing to be ashamed of. I am happy in having a pure, contented daughter. . . . My mother thanks me for having escaped worse than an unhappy marriage. . . . My case is one of many. Ignorance is sin and unhappiness. Truth only is normal. . . . Am glad to count Dr. Emanuel Pfeiffer among my friends. He has done all for you here that could be done. He inspired me with the desire to help you and the cause. . . . I enclose another dollar on subscription for the address below.

H. HANSEN, Colorado City, Colo.—Some years ago an editor in New York said, "When we get the most corrupt element of society in office, then government will cease." Another said, "No self-respecting person can afford to have his name connected with a political office." I am of the opinion that both of these statements are not far from the truth. One can pick up any kind of a newspaper and it contains one or more scandals, covering all sorts and sizes of stealing and boodling on the part of government officers from president down to dogpelter. United States senators and congressmen and post officials are no exceptions, so it is no wonder that

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number. If a copy of *Lucifer* fails to reach you, please order by number or date.

These high-toned custodians of our morals should fear "The Light-Bearer." . . . The superintendent of our morals told the truth when he said that if the teaching of *LUCIFER* should be generally accepted society would be in a state of chaos. To him no doubt the politicians and priests mean society, and if *LUCIFER*'s ideas should prevail, then indeed those gentlemen might have to do something useful for a living. . . . I was once present in a Cripple Creek court house when in less than half a day six divorce cases were gone through with. There were six judge fees, twelve lawyer fees to be paid, and if the teachings of *LUCIFER* were generally recognized the lawyers and judge might have gone hungry that day. Such scenes are numerous throughout the country and people are silly enough to believe that it is necessary to parade their marital misfortunes before the world, and the real reason why *LUCIFER* is being persecuted is because it would cut off the income of those that profit by the misfortunes of others. . . . And, again, suppose that the idea of The Light-Bearer should prevail and children should be born well, what would become of the criminal lawyers? Their occupation would be gone. . . . To say that the paper is obscene is to talk nonsense. If there is any obscenity about it it must be in the mind of the reader; it can be nowhere else.

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CHICAGO, ILL., OCT. 12, E. M. 305 [C. E. 1905].

WHOLE NO. 1050

PREVENTION IS BETTER.

Better generate well than reclaim them when old—
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.

Better close up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

—Selected.

THE NEED FOR A MORAL CREED.

The people who are striving by all means, foul and fair, to maintain the subjection of women will scarcely come to accept enlightenment unless some clear idea can be presented of the principles which are involved in the future freedom of women. Not that conservatives have any definite creed themselves. Their hazy sentiment, gathered from northern ideas of justice, mixed with southern poetic chivalry, and jumbled up with scraps of Hebrew theology, without any observation of facts or modern scientific thought, is as impalpable to resist as a sea fog. All the greater is the duty of pioneers to make clear the principles and moral needs of the future.

The complicated relations of material needs and love needs in a highly developed society are disastrously obscured. Morality consists of just dealing in these relations and society does not know enough to be moral.

The advertisement pages of every journal contain suggestions of some method or other by which people may become rich with little or no labor and no complaint is made of the immoral principle involved. No one is ever taught the truth that for every one who spends a dollar without earning it, some one earns a dollar without spending it. All are encouraged to get rich; i. e., by the labor of others. The church—to its credit be it said—did lay down one great principle of social economy, that it is a duty "to learn and labor, truly to get mine own living." (Church catechism.) But the children of the church do not recognize this principle nor act upon it. Perhaps they are influenced by the example of bishops, who enrich themselves and their families on incomes of five thousand pounds a year.

It is no wonder that such people, when they confront the even more complicated questions of sex, have no morality. They can only inculcate silence. So great is the ignorance they have succeeded in maintaining that it is difficult to find any kind of statement, even in outline, of the functions of the sex faculties, much more any rules founded on such facts. I am compelled to go to the old church formulas.

Placed among the curious absurdities and contradictions of the marriage service, its reiteration of woman slavery in one place, its ecstatically romantic "worship" of the woman in another, is found the following statement of the three aims in the relations of men and women to each other, or, as it is expressed, "the causes for which matrimony was ordained."

"First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body.

"Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

An enlightened churchman must have drawn up this. In fact the three sex needs are frankly recognized; first, parentage; secondly, instinctive passion; and thirdly, mutual help and friendship; and if we omit the errors that fear should be a part of education, and that sex unblessed by the priest is "sin," and the praise of asceticism as a gift, which moderns will call in question, it is a true statement of the three functions of sex.

I believe that the age that produced this simple sexual creed in great measure acted up to it. They did not shirk parenthood nor oblige women to wait till past their youth for it. It is true that they disregarded the problem of infant mortality, the inevitable accompaniment of reckless multiplication, but even down to our own day this problem has been very generally neglected. They did not ignore passion, nor try to force asceticism on all young persons. At their best they aimed at equal work for men and women, and not at making women either toys or slaves.

The sex system which conspicuously fails in either of the three functions of sex is doomed. This is why our present marriage system is being tried in the balance and found wanting.

If we could formulate a possible and common-sense morality, which would meet present-day problems, it would be responded to and acted upon. Is it not worth while to face risks of persecution and imprisonment to help build up an intelligible moral system which all except the the demerol ignorant long for?

FREDERICK DENISON.

THE POLICY OF THE POSTOFFICE DEPARTMENT.

No, Assistant Attorney General Goodwin did not, technically, make a "ruling" that all discussion of sex questions is unlawful because obscene. What you quote from him was said to Dr. Pfeiffer, of the Free Speech League. But all his rulings in the Harman cases, including his condemnation, this time in the form of an official letter to First Assistant Postmaster General Hitchcock, of the Stockham matter in *LUCIFER*, are in exact harmony with what he said in conversation with Dr. Pfeiffer. And Mr. Hull, superintendent of second-class mails in the Chicago postoffice, informed Mr. Harman that he was only executing the decision of his Washington superiors in stopping all papers containing discussions of the relations of the sexes. So Mr. Goodwin, when he denies that he has made a "ruling" condemning all discussion of sex questions except in the private conversations of physicians with patients, takes the customary advantage of a mere technicality. What he has banned, as it appeared in *LUCIFER*, including the excerpts from the *Woman's Journal*, proves absolutely that his declaration in his conversation with Dr. Pfeiffer represented the settled policy of the postal department in so far as he formulates that policy.—Edwin C. Walker, Chairman Executive Committee, Free Speech League, in the *Truth Seeker*, New York.

England's heir to the throne, Prince Edward of Wales, now 11 years old, is a humorist. King Edward asked him the other day what he was studying, and the little prince said: "All about Perkin Warbeck." Asked who Warbeck was, he replied: "He pretended he was the son of a king, but he wasn't; he was the son of respectable parents."—*Woman's Journal*.

THE PIONEERS OF SEX REFORM.

We ought, from time to time, to call to mind the names and works of those who have preceded us in the aspirations of a rational humanity.

I subjoin a list of noteworthy books declaring for sex rationalism.

Though the writer, who is first, both in priority of time and of importance, Mary Wollstonecraft, had to combat the false sentimentalism of Rousseau on education, yet the English champions of the liberation of women certainly drew inspiration from French writers—who thereby repaid the instruction in free thought and political liberty which Frenchmen of the 18th century had gained from English philosophers.

A Vindication of the Rights of Woman. Mary Wollstonecraft, 1792. "I love man as my fellow; but his scepter, real or usurped, extends not to me, unless the reason of an individual demands my homage; and even then the submission is to reason and not to man."

An Enquiry Concerning Political Justice. William Godwin, 1793. "Marriage is an affair of property and the worst of all properties." "So long as I seek to engross one woman to myself and to prohibit my neighbor from proving his superior desert and reaping the fruits of it, I am guilty of the most odious of all monopolies."

Epicurism. P. B. Shelley, 1821. The passage beginning, "I never was attached to that great sect" remains the finest expression in verse of the breadth and essential nobility of love.

"Narrow

The heart that loves, the brain that contemplates,
The life that wears, the spirit that creates
One object, and one form, and builds thereby
A sepulchre for its eternity."

Appeal of One-Half the Human Race, Women, Against the Pretensions of the Other Half, Men, to Etc. in Political and Thence in Civil and Domestic Slavery. William Thompson. London, 1825.

The Elements of Social Science. London, 1854. Dr. George Drysdale, M. D. This book has been translated into many languages and has had a larger circulation than any other book on sex, except, perhaps, Bebel's "Woman." Its fearless exposure of the evils resulting from celibacy to both sexes is among its many good points. "Every natural desire, like every bodily organ, requires normal activity and satisfaction, and to attain this end should be the aim of every individual and of society as a whole." "It is absolutely impossible to have a free and worthy sexual morality in our society so long as marriage remains the only honorable arrangement for the union of the sexes." This book is perhaps the best of the three or four classics of sex reform.

The Rights of Women and the Sexual Relation. Karl Heinzen.

The Subjection of Women. John Stuart Mill, 1869. "Hardly any slave is a slave at all hours. . . . No slave is a slave to the same lengths and in so full a sense of the word as the wife is. . . . However brutal a tyrant she may be chained to, he can claim from her and enforce the lowest degradation of a human being, that of being made the instrument of an animal function, contrary to her inclinations. While she is held in this worst description of slavery as to her own person, what is her position in regard to the children in whom she and her master have a joint interest? They are by law his children. He alone has any legal rights over them."

Bible Communism. The Oneida Social Theory, 1848. Reproduced, slightly condensed, in "History of American Socialisms," by the founder of the Oneida Community. John Humphrey Noyes, 1870. "In the Kingdom of Heaven, the institution of marriage, which assigns the exclusive possession of one woman to one man, does not exist." (Matt. xxii. 20; Rom. vii. 2; Col. iii. 20.) "All experience testifies that sexual love is not naturally restricted to pairs." "The law of marriage 'worketh wrath.' 1. It provokes to secret adultery, real or of the heart. 2. It ties together unmatched natures. 3. It sunders match natures. 4. It gives to sexual appetite only a scanty and monotonous allowance, and so produces the natural vices of poverty, contraction of taste, and stinginess or jealousy. 5. It makes no provision for the sexual appetite at the very time when that appetite is strongest. By the custom of the world marriage in the average of cases takes place at about the age of 24, while puberty commences at the age of 14. For ten years, therefore, and that in the

very flush of life, the sexual appetite is starved. This law of society bears hardest on females, because they have less opportunity of choosing their time of marriage than men. This discrepancy between the marriage system and nature is one of the principal sources of the diseases peculiar to women, of prostitution, secret vice and licentiousness in general." "The amative and propagative functions are distinct from each other, and may be separated practically."

The Truth About Love. New York. Second Edition, 1872. Authorship attributed to "Jennie June" (Mrs. D. G. Crosby), who originated "Sorosis." "The institutions which are founded upon human theories of the sexual relation do not correspond with the facts of that relation; the test of truth is not observed and our institutions are organized lies. Society only recognizes one form of the relation; there are many." "The coming man, the splendid man of the future, will be as great morally and intellectually as he is physically, and be able to subordinate his grand passions to higher human uses."

Women in the Past, Present and Future. August Bebel, 1879. "The satisfaction of sexual desire will be just as much the personal affair of each individual as the satisfaction of every other natural desire. No one will have to give an account of himself regarding it; an outsider will have nothing to say in the matter."

The Origin of the Family. Frederick Engels, 1884. "In the family, the man is the bourgeois; the woman the proletarian."

Scientific Materialism. Jane Hume Clapperton. "Birth of the Sinner" is suggested.

The Ethic of Free Thought. Karl Pearson.

The Strike of a Sex. George Noyes Miller.

The Quinquessence of Humanism. George Bernard Shaw, 1891.

The British Barbarians. Grant Allen.

Love's Coming of Age. Edward Carpenter.

The Old and the New Ideal. Emil F. Ruederbusch, 1896.

Motherhood in Freedom. Moses Harman.

Our Worship of Primitive Social Guesses, Vice: Its Friends and Its Foes. What the Young Need to Know. Edwin C. Walker. *My Century Plant.* Lois Waisbrooker. A remarkable collection of facts.

Man and Superman. G. Bernard Shaw, 1903. In "The Revolutionists Handbook," appended to this play, Shaw suggests, or, at least, hints at the solution of the sex problem, already clearly perceived on this side of the Atlantic by Moses Harman and R. B. Kerr as the only ultimate solution, viz.: that selective breeding can and will be carried out by women when untrammelled. "If a woman can, by careful selection of a father and nourishment of herself, produce a citizen with efficient senses, sound organs, and a good digestion, she should clearly be secured a sufficient reward for that natural service to make her willing to undertake and repeat it." "The maternal instinct leads a woman to prefer a tenth share in a first-rate man to the exclusive possession of a third-rate one." "Marriage, or any other form of promiscuous amoralistic monogamy, is fatal to large states, because it puts its ban on the deliberate breeding of man as a political animal." "Englishmen hate Liberty and Equality too much to understand them. But every Englishman loves and desires a pedigree, and in that he is right."

FIGHT DEFENSE.

CAUSE OF THE POSTAL DEFICIT.

Henry A. Castle, formerly auditor for the postoffice department, writes in a recent number of Harper's Weekly concerning the deficit in that department. Certainly he knows whereof he speaks when he says:

"In the United States last year the enormous sum of \$46,000,000 was paid the railroads for transportation of the mails, of which sum \$5,000,000 represented that inexcusable and scandalous graft, the rent of mail cars, under which item more is paid annually for the bare use of the cars than the cars cost in the first place."

Calculation according to official figures moves the Detroit Journal to remark:

"With this graft eliminated the treasury statement this year would show, instead of a deficit of \$28,000,000, a surplus of \$12,000,000 or \$13,000,000, even admitting that exorbitant express rates were paid on mail matter."—Star, San Francisco, Cal.

No man's life is free from struggles and mortifications, not even the happiest; but everyone may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune.—Von Humboldt.

THE CRIME OF INFANTICIDE.

[The following article is written by Ella Wheeler Wilcox as a comment upon the case of Clara Adler, a young girl arrested and to be tried for murder on the charge of infanticide.]

Before any jury decides to execute the girl who has slain her fatherless baby, in terror of the world's scorn, let all the wipers of the land who have slain their unborn children because they did not want to be bothered with their care and expense be brought up for trial.

Child murder is murder whether the invisible child's heart beats under the mother's or visibly moves the cambrie robe lying in her arms.

Fashionable women whose attendance at fashionable churches is unremitting, aided by fashionable medical accomplices, commit the crime of murder of unborn children all over our Christian land, and walk abroad unmolested by law. Were any physician, in any community, to state the number of respectable women and wives who appeal to him for such criminal collaboration, the world would be astonished at his reply.

Many of these women go about their project in cold blood, with no reason save selfishness and love of pleasure as incentives. This poor crazed girl committed her dreadful act in a frenzy of shame and terror—shame at her loss of self-respect, terror at the world's hand lifted against such offenders of established laws of civilization. She had loved as primitive woman loved, and followed the will of her lover, believing all he promised. She forgot self-protection in her love, and sacrificed pride, but there was no thought of sin in her mind. She was in God's sight, more truly the man's wife than many a woman who walks down church aisles, while the organ peals forth the wedding march, with hatred and disgust in her heart for the man whose god bought her.

The child born of love of the mother for the father alone is legitimate in the sight of the Great Creator of All Things. No legislature, no court, no marriage laws can make the children conceived in hatred or indifference legitimate.

But the world needs laws and marriage. Imperfect and crude as our social conditions are, they are the best for the maintenance of order and decency which have yet been formulated.

The woman who fails to give her child the seal of love has wronged it for time and eternity. The woman who has failed to give her child the sanction of church and law has wronged it for its earthly span of life.

And she has wronged herself by descending from the standards set by the world and society for her to maintain. God made love, and man made marriage, and woman must follow the dictates of both before she brings a well born child into existence. Unfortunately, public opinion ignores the violation of God's law, and gives all its condemnation to the violator of man's law. The worst devil conceived by superstition never fashioned a hell so terrible as this world of church-going people provides for an erring woman.

It was the thought of her suffering and of the suffering of her fatherless child in this earthly hell which drove Clara Adler to her awful crime.

God pity her, and all like her; and God speed the day when the world will remodel its ideals of what constitutes illegitimacy and true motherhood. Progress speed the day when the man who deserts the mother of his child will share whatever punishment may be meted out to her by society, or courts of justice, for any desperate act. Childless wives, who hide dark secrets under lace covered breasts, as you sit in divine service next Sunday, send up a prayer to God for poor Clara Adler.—Ella Wheeler Wilcox, in "Chicago American."

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Ettruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of Lucifer's editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

The Colonizer: "The price of civilization comes high." The Presumptuous Native: "Higher sometimes, than civilization itself."—G. T. E., in The Public.

MR. HULL DEFICIENT IN SANITY AND GOOD SENSE.

The Woman's Journal thus comments upon the allegation of one Hull, a postoffice clerk in Chicago, that its editorial upon the postal censorship established by him is obscene and unmailable:

"Still another number of Lucifer has been declared unmailable by the postoffice, and for a reason still more extraordinary than in the former cases to which we have called attention. The editor of Lucifer had copied into his paper one of the Woman's Journal's recent editorials, in which we blamed the postal officials for suppressing an issue of Lucifer because it quoted an extract from a medical book by a well-known woman physician—a book that is circulated through the mails without objection, and has been so circulated for years.

"Superintendent Hull, of the Chicago postoffice, in notifying Mr. Harman that this later issue of his paper also was unmailable, marked four passages in it which were specified as obscene. Three of them were passages in the editorial copied from the Woman's Journal. Our readers have seen all that has appeared in our columns in regard to this controversy. They can judge for themselves whether our comments on it were such as any man of sanity and good sense could declare to come under the law against circulating indecent literature.

"The fourth passage pronounced unmailable by Superintendent Hull is a quotation from a report issued by the United States government, through its department of agriculture, relating to the health of horses. In it the same advice is given in regard to the hygiene of brood mares that the woman physician gave in regard to the hygiene of prospective mothers."

Reprinting this the San Francisco Star comments:

"It might be considered a little odd that an extract from a United States agricultural report should be obscene—when quoted in Lucifer. Will these reports be censored hereafter to see if they are 'nice' enough for mail bag society and the farmers? Some of the agricultural journals are frightfully obscene along these lines! Why not appoint Hok, of the Ladies' Home Journal, official censor of all printed matter?"

"The agent of the Free Speech League, Dr. Pfeiffer, interrogated Assistant Attorney General R. P. Goodwin, law officer of the postoffice department, who interprets the law for his chiefs, and was told:

"Any and all discussion of the sex question is obscene, and so unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients."

"By this ruling, all that parents may hope to know about 'the betterment of the race,' they must learn when they have become ill enough to summon a physician! A young medico with the ink scarcely dry on his sheepskin may instruct prospective mothers, while the wisdom of men and women gained through years of study and experience must be buried from sight as 'obscene matter!' (If the mother of Mr. Goodwin is living, how degraded she must feel.)

"Under this ruling we shall have no more reports of Professor Loeb's experiments and conclusions. Luther Burbank must stop talking and writing. Nearly three centuries ago Linnæus and his works were put under the ban because the great naturalist said he had discovered sex in plants. Our assistant attorney general must be a mistaken reincarnation from some of those antique souls. Note, not only does he seek to banish the unclean subject of human life from prints, but he has decreed the one and only occasion when 'talk,' even, is permissible. The science of biology must be cut from the college curriculum. The Star is grieved to remark that the assistant attorney general is a blank-ety-blank fool, or words to that effect."

Mr. R. P. Goodwin, attorney general for the postoffice, now denies that he has made a decision that any and all discussion of the sex question is unmailable, which is technically true, but at the same time is but a quibble. Mr. Hull, of Chicago, takes Mr. Goodman's statement as a guide for his own ruling and confiscation of journals obnoxious to him, then refers the matter to the department at Washington, which means Mr. Goodwin, and Mr. Hull's view of the non-mailability of the matter is confirmed by Mr. Goodwin, so that his statement amounts to an official ruling and judicial decision.

The constitution of the United States guarantees freedom of the press, and the suppression of some of the matter condemned by Mr. Hull is the most flagrant violation of that instrument which has ever occurred. None of the matter published by Mr. Harman is really obscene, though we can see where a narrow-minded man might find a peg upon which to hang a decision that it is. But as to the matter condemned, which has been reprinted by us, we can see no possible opportunity of calling it obscene. The denial of the mail to Mr. Harman is evidently in pursuance of a plan to suppress a publication which deals with the sex question in a radical way.

We wonder how Henry B. and Alice Stone Blackwell and Julia Ward Howe relish their inclusion in the category of obscene journalists!—Truth Seeker, New York.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

MANY GOOD ARTICLES of contributors are again crowded out to make room for matter that seems timely and important, clipped from exchanges and contemporaries; also to make room for brief utterances selected from a vast accumulation of personal letters written by subscribers and helpers. These utterances are printed with little regard to priority as to time, or to literary ability. Once more we ask the forbearance of all those whose articles have failed to see the light of print, or whose personal letters have not been honored with notice in the "Voices" column. No discrimination against any of these friends is intended. Selections are made hastily because of press of other work. Many editorials also, on subjects of pressing interest, are side-tracked from month to month for lack of space.

BERNARD SHAW AND HIS CRITICS.

"Straws show which way the wind blows," is an old saying. Saw-logs in the river show which way the current flows, is another.

The recent publication of George Bernard Shaw's letter and the criticisms called out thereby, may be called a saw-log in the river, showing that there exists, deep down beneath the surface, a strong, a resistless current of thought in the public mind, concerning the ages-old question of sex—of sex as a factor, a chief factor, in the problem of life.

For the benefit of our readers who may not have access to the great daily papers, it may be well to say that there was an attempt made by the officials of the New York public library to keep out of that institution the books of the well known dramatist and essayist, G. Bernard Shaw, because those books contain plainly worded criticisms upon the present popular sex ethics of modern civilization in Europe and America. In other words, Mr. Shaw's writings show very clearly that he is by no means an admirer of modern institutional marriage as a basis or standard of sex morality.

In reply to an inquiry from the London correspondent of the New York Times, asking what the dramatist thought of the action of the public librarian in New York in placing his books on "the restricted list," Mr. Shaw wrote the following letter, which,

though long, will doubtless be read with interest by all who do not bow the knee to authority, and who claim the right to do their own thinking:

"Dear Sir—Nobody outside of America is likely to be in the least surprised. Comstockery is the world's standing joke at the expense of the United States. Europe likes to hear of such things. It confirms the deep-seated conviction of the Old World that America is a provincial place, a second-rate country-town civilization after all.

"Personally, I do not take the matter so lightly. American civilization is enormously interesting and important to me, if only as a colossal social experiment, and I shall make no pretense of treating a public and official insult from the American people with indifference.

"It is true I shall not suffer either in reputation or pocket. Everybody knows I know better than your public library officials what is proper for people to read, whether they are young or old. Everybody knows also that if I had the misfortune to be a citizen of the United States I should probably have my property confiscated by some postal official and be myself imprisoned as a writer of 'obscene' literature.

"But as I live in a comparatively free country and my word goes further than that of mere officialdom, these things do not matter. What does matter is that this incident is only a symptom of what is really a moral horror, both in America and elsewhere, and that is the secret and intense resolve of the petty domesticity of the world to tolerate no criticism and suffer no invasion.

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with apologetic pictures and apologetic stories of duly engaged couples, he would now be a prosperous, respected citizen.

"If 'Man and Superman' were a specimen of the same propaganda its 'wholesomeness' would not be questioned. But 'Man and Superman' contains an explicit attack on marriage as the most licentious of human institutions. Consequently the domestic Alsatia, which has for so long wielded the stolen thunders of morality and religion to defend its excesses, with the result that man is the most morbid of all the animals, is terrified to find the thunderbolts burning its own hands and coming back like boomerangs at its own head. Well, let it defend itself if it can, how it can, and as long as it can.

"I am an artist, and, it is inevitable, a public moralist, and if everybody supposes that by going through a marriage ceremony or any other ceremony he can put himself outside the moral world on any subject whatever, he is mistaken.

"I have honor and humanity on my side, wit in my head, skill in my hand, and a higher life for my aim. Let those who put me on their restricted lists so that they may read me themselves while keeping their children in the dark, acknowledge their allies, state their qualifications, and avow their aims, if they dare.

"I hope the New York press will in common humanity to those who will now for the first time hasten to procure my books and witness the performances of my plays under the impression that they are Alsatian, warn them that nothing but the most extreme tedium and discomfort of conscience can be got by thoughtless people from my sermons, whether on the stage or in the library.

"I hope also that the many decent and honorable citizens who are bewildered and somewhat scandalized by my utterances will allow me to choose my own methods of breaking through the very tough crusts that form on the human conscience in large modern civilizations. Indeed, a man is hardly considered thoroughly respectable until his conscience is all crust and nothing else. The more respectable you are the more you need the pickaxe.

"I am extremely sorry that the insult implied in the action of the library authorities should to some extent reflect on Richard Mansfield, Arnold Daly, Robert Lorraine, and the many artists who, as members of their companies, have been associated with my plays in America. Without for a moment pretending that the actor is committed to all the ideas of which he becomes the interpreter, I am yet convinced that the extraordinary enthusiasm with which my plays have been pushed to success on the American stage, in the teeth of managerial skepticism and general incredulity, has been due to moral as well as artistic enthusiasm.

"Pray do not suppose I am insensible of the good intentions of the leaders of the Comstockery, however corrupt and sensual may be the bigoted conservatism which provides them with the huge following that emboldens them to meddle with matters the greatest men touch with extreme diffidence. But, as I have said, 'Man and Superman,' 'All men mean well,' and 'Hell is paved with good intentions, not bad ones.'

"Before you undertake to choose between evil and good in a public library or anywhere else, it is desirable that you should first learn to distinguish one from the other. The moment you do that, say, after forty years' study of social problems, you realize that you cannot make omelettes without breaking eggs; that is, you cannot have an advance in morality until you shake the prevailing sense of right and wrong sufficiently to compel a re-adjustment.

"Now, if you shake the sense of right and wrong you give to every racial his opportunity and to every fool his excuse. Preaching of Christianity makes some men Donkshobors instead of better citizens. Socialism may become the plea of the anarchist if

the dynamiter, science of the vivisectionist, and Puritanism of the Comstocker; but the nation that will not take these risks will never advance morally.

"I do not say that my books and plays cannot do harm to weak or dishonest people. They can, and probably do. But if the American character cannot stand that fire even at the earliest age at which it is readable or intelligible, there is no future for America."

"Finally, I can promise the Comstockers that startling as 'Man and Superman' may appear to them, it is the merest Sunday School tract compared with my later play, 'Major Barbara,' with which they will presently be confronted. Yours faithfully,

"G. Bernard Shaw."

Among the many criticisms upon this letter as printed in the New York Times and reproduced very extensively throughout the United States, is one by the chief of the "Comstockers," Anthony Comstock himself, which criticism, on account of its length, cannot be reproduced in this issue of Lucifer. It will probably appear in No. 1051. Instead of Mr. Comstock's reply the closing paragraph of the New York Evening Sun's comment, under date of September 27, is herewith inserted:

"We are not concerned to defend the opinion of Mr. Bestwick [the librarian who is said to have excluded Mr. Shaw's book]. We think it unlikely that 'the little East Sider,' for whom he is so solicitous would be apt to suffer by the general distribution of Mr. Shaw's plays, for the simple reason that the little East Sider would find them quite unobtainable. It is a marvel how these Comstockers strain at a gnat. A year ago a perfectly decent picture by a painter of considerable merit was ordered out of a dealer's window in Fifth avenue, while a store in one of our chief thoroughfares at no great distance has continued for a long time to display a remarkable variety of indecency and vulgarity with complete impunity. The minds of the Comstockers are wonderful indeed, but it is idle to pretend that they are confined to this country. If Mr. Shaw had not lost his temper he would never have professed to think that they were. However, he was not so completely disturbed as to overlook his opportunity, nor did he fail to remind his readers that he has another play ready, in comparison with which 'Man and Superman' is 'the merest Sunday school tract.' He assures us that he will 'not suffer either in reputation or pocket' in consequence of Mr. Bestwick's act. We are convinced of that; it will be a queer day when Mr. Shaw fails to turn the most untoward accident into an opportunity to advertise his wares."

That Mr. Shaw's letter, and his books also, are not above criticism, will readily be admitted, even by his most ardent admirers, but while perfection is not claimed for him it is earnestly believed that the books and plays of George Bernard Shaw will do much toward destroying faith in old-time superstitions in regard to sex morals, and that the attempt to suppress these books and plays will only hasten the downfall of the reign of ignorance, law-enforced ignorance, in regard to the most important of all problems pertaining to human life, that of sex and race-reproduction.

M. HARMAN.

GOVERNMENTAL USURPATION!

In 1845 a reduction in the rates of postage was forced upon Congress by private mail companies. Hale & Kimball, also Lyndner Spooner, established private mail routes, carrying letters far and near for six cents, while the government was charging, according to distance, six and a quarter cents, ten cents, twelve and a half cents, eighteen and three-quarters cents and twenty-five cents, for conveying a letter.

While Spooner's company was handling mail between Boston and Baltimore, other companies were extending routes as far west as Cincinnati.

When the government discovered that private companies were securing the transportation of the greater part of the mail, the politicians in Congress decided to prosecute the private companies and drive them out of business, but Spooner met them with the unanswerable argument that the constitution did not prohibit the carrying of mail by private individuals. Congress then abandoned the prosecution of the companies and reduced the postage on a letter to five cents for three hundred miles and to ten cents for a greater distance. Even this rate did not destroy the private companies and Congress was forced at its next session to reduce the rates of postage still lower.

About the year 1882 a private mail company in New York engaged in the business of carrying letters at two cents, while the government was still charging three cents. These men were promptly arrested and suppressed, but the government immediately reduced postage to two cents per letter.

Ancient the postoffice situation may be mentioned the fact that it is now unlawful for a private postoffice to be established. The

president declared this about a year ago when he refused to allow the white people in a town down south to open, at their own expense, a branch postoffice rather than take their mail from a "nigger" postmaster whom Roosevelt had appointed.

[The authorship of the above article is not recalled at this writing, but the facts stated (if truly stated) and the arguments based thereon, speak for themselves.—M. H.]

DON'T INDICT THE CORPORATION.

There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable. . . . If you want to stop head-on collisions put a director on the cowcatcher. You won't have any more of them, will you? No. . . . Don't indict the corporation; indict the men. One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as "operation" rather than "crimes."—Judge James H. Dill, New Jersey.

If governments were established and administered for the good of all instead of for the benefit of the few, such indictments as this of Judge Dill would not be needed. When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?

Do we need to specify?

How many of Lucifer's subscribers have been robbed of their property without the forms of law—bad as the laws are—by the appointees of Theodore Roosevelt?

And until he discharges the officials that have robbed Lucifer's readers of their property rights, and until he does what he can to make due compensation, due reparation, is he not morally as well as legally responsible for the criminal acts of his subordinates?

M. H.

DOES IT PAY?

I am much interested in the contest for freedom of speech and press. But what can be done? I confess that it does not appear to me that there is much opportunity to do anything. There is a great conspiracy of concealment that now includes every department of government and every great organization, commercial and industrial. To have the truth fully known about the business enterprises so called would destroy 90 per centum of what is now called business. While, if the full truth was known about social matters and social relations, the hollowness of moral claims and pretenses would be at once manifest.

There is not a great evil that threatens the public welfare, or a great vice that tends to social degradation, of which wealth is not the support and the citadel. It looks like a hopeless fight when the so-called religious organizations, and what are supposed to be the moral forces in the social structure, are afraid to point out the sources of the evils or to tell the truth about their origin. It is terrible to be compelled to face the fact that the Christian virtues, or what are generally so regarded as such and sympathies of the heart, are under the influence of ignorance and superstition, agencies in the social organization tending to physical deterioration and moral degeneration. Only a few days ago two ladies called on me in the interest of a child-saving effort. They go down in the slums of the city and pull out of the pile of human debris a few specimens in whose bodies are wrapped up, possibly, three or four generations of vice and crime, and after washing them and dressing them decently they are engaged in planting them about over the state, wherever they can find any family foolish enough to take them, thus sowing tares like an enemy in the night in the social garden. If I had talked to them plainly about the ignorance that made these children what they are, and the pure, free and loving relations that would produce children that would tend to exalt the race, they would have been insulted and, I suppose, accused me of obscenity. It is ridiculous. But what can we do? The stone wall ought to be out of the way. But shall we butt our brains out in the impossible task of trying to

remove it? Wealth pays tribute to such blind efforts at charity, but it sentences you to prison for an honest effort to better the condition of the human family. An effort that is approved privately by every well informed man and woman and that has the undoubted approval of scientific men and women everywhere. But science is not free from zoophany to wealth and power, and many of its so-called votaries, knowing the truth, yet cannot be relied upon to assist in the attempt to secure freedom of speech and press. They bend the pregnant hinges of the knee that thrift may follow fawning. Dishonest intelligence submits to ignorance. Does duty require a man to destroy himself? I doubt it. When you find that without doubt "Ephraim is joined to his idols," I am not sure but it is wise in more ways than one to "let him alone."

The great mass of the people are so engaged in the pursuit of material things, in the struggle for existence, or in the demands of avarice, that even though, when they stop long enough to think about it, they agree with you, will give it only a passing thought and no sympathetic assistance.

I admire your courage, helpfulness and sincerity, and as evidence I send a small contribution that I wish I could make much more.

PLATYUS J. VAN VORHIS,
120 E. Ohio street, Indianapolis, Ind.

OUR DESPOTIC POSTOFFICE DEPARTMENT.

In the case of Moses Harman, editor of LUCIFER, the recent action of the postoffice department has been arbitrary, unjust and tyrannical. If the facts are as stated in a leaflet issued by the Free Speech League, and addressed "To Lovers of Freedom Everywhere,"

Mr. Harman has been convicted of mailing obscene literature and sentenced to imprisonment. He has appealed to a higher court and, meantime, he printed an edition of his journal with an account of his struggle with the censorship (which the Comstock law brought into existence) and mailed it in regular order. The entire edition was confiscated by the postoffice authorities, on the claim that it contained obscene matter, and two articles were pointed out by the superintendent in Chicago as violations of the postal law. One of the articles was an extract from Dr. Alice B. Stockham's *Tekology*, a book widely read and approved.

Protest against the outrage was made, whereupon R. P. Goodwin, assistant attorney general for the postoffice department, made this absurd ruling: "Any and all discussion of the sex question is obscene and unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients."

Altogether the department has made itself ridiculous and a proper object of derision to all persons of sense and fairness.

It is quite evident that the confiscation referred to was made on other grounds than those stated, and that the articles were a mere pretext for suppressing the paper. If the United States government must resort to dishonest methods in dealing with one of its citizens, then it is sufficient cause to make all lovers of justice in the whole country blush for shame.

When well-meaning people learn the power of truth they will no longer be frightened by error.

If it is feared, as charged in the leaflet referred to, that the doctrines preached in LUCIFER will demoralize society, why not meet the situation by endeavoring to spread abroad the truth in their place? The gag and silence will never accomplish any good. They will only oppress the weak and condemn the ignorant to perpetual ignorance—or, that is what they would do, but they will not, because they will not long prevail.

The rational plan will soon be adopted, of effecting all kinds of reforms by teaching truth, instead of trying to silence error.—*The Liberator*, Minneapolis, Minn.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; \$2 for six; \$25 per hundred.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

R. PETERSON, Paris, Tex.—Enclosed find \$10 to be used against postal despotism, as you see fit.

A. C. SCHINDLER, San Francisco, Cal.—Enclosed find \$2, which please apply where it is most needed. I must say I admire your courage.

ROBERT D. IAWIN, Secretary Brotherhood of the Daily Life, St. Louis, Mo.—Enclosed you will find \$2 for two subscriptions—papers to be addressed to the Exposition Building, St. Louis. These subscriptions are to aid you in your fight for a free press.

E. VAN BUREN, Galveston, Ind.—Enclosed find \$5 which I promised some time ago to aid in LUCIFER's defense. I hope that through your Comstockism will be overthrown. The Comstock law is the most dastardly legislation enacted by any "civilized" nation on earth.

M. L. STUBBAKER, Highspire, Pa.—I think Mr. Post owes the foreigner in the U. S. A. an apology; according to Mr. Kerr, in an article in a recent LUCIFER the Americans seem to be the greatest enemies of liberty. Please send me copies of back numbers of LUCIFER. There are a few intelligent fellows here, and I want to give samples to them.

Mrs. BERTHA MOORE, Portland, Ore.—I have read the booklet, "Right to Be Born Well," with heartfelt interest and pleasure. It is excellent. It is beautiful. It is rich in truth quietly and calmly spoken. It is clear as the cloudless sky and no more obscure. Love, intelligence and reason cannot do otherwise than commend it. Only hatred, ignorance and prejudice will condemn it.

H. W. BOONER, Grand Rapids, Mich.—"The Right to Be Born Well" is received. It is a magnificent production—a most fitting companion to the others. I have enclosed circulars in copies of LUCIFER to physicians of this city and hope you may hear from some of them. LUCIFER must live. It is the liberator from woman's slavery. I have its cause ever in mind, and grieve I cannot do more for it.

A. A. COWLES, Cleveland, O.—Enclosed find \$1 to apply on subscription. If you have some cards like the one I send, or any other good propaganda leaflets, advertising LUCIFER, you may send me as many as you like. I shall soon take a trip through several states and may be able to use them in a way that will aid you and the cause you stand for. As I shall travel on a wheel I cannot carry much, or I should distribute LUCIFER over the whole distance.

S. A. B., Little Crab, Tenn.—I should like to subscribe for LUCIFER, but I can't at present for I have been put out of business because of my Free Thought ideas. I have only one copy of LUCIFER, but I like it very much. The world needs more papers like yours. I should like to have you send sample copies to the enclosed list of names. They are all those of free thinkers who, I feel sure, will be interested in LUCIFER. May you have the greatest success.

S. B. COWLES, Sand Lake, Mich.—The enclosed dollar is for three copies of "The Right to Be Born Well," cloth bound. I fully agree with Carl Nold in what he said in No. 1048 concerning this work. I feel greatly encouraged in seeing honest Socialists and revolutionists uniting in the "Industrial Workers of the World." "Our Advancing Postal Censorship," by Louis F. Post, is a grand production. Be of good cheer under your persecution for the sake of truth and righteousness.

A. MORRIS, Illinois.—I received the booklet, "Right to Be Born Well." It is what the world needs, God knows, but it will be a long time before the great majority will accept its teachings. This is the greatest need to-day of the whole world. God bless you for ever starting the grand work. I cannot find words to utter the indignation I feel when thinking of the treatment you are receiving, but we

will help you. I received *LUCIFER* yesterday. Went by myself and read and spread every word of it. Am sending your 50 cents on subscription and 50 cents for you, and will take it as long as printed, but am so unfortunate as to be poor and sixty-five years old, and only have a little home and what I can earn. As I refuse to be the tool of any man I am not considered worthy of support, but God and a few good men will help us poor women. * * * I am going to drop two magazines in order to spare this dollar, but I'd rather have *LUCIFER*'s teaching on this vital subject than all the books that's published. I don't dare to show your writings here, for there is no one that wants to learn. You may use anything I write if you wish.

WALTER HUNT, Cincinnati, Ohio.—"The Right to Be Born Well" is not only an important, but an invaluable, addition to the some too abundant literature of eugenics. Its strong and commanding quality must commend it to all real thinkers, while the absence of any suggestion of pedantry should make it a most effective agent in popularizing a subject of paramount human interest, concerning which there is yet an amazing ignorance on the part of general society. Dignity and good taste characterize the work throughout. The dedication is altogether admirable; it especially appeals to me with directness and force.

OSCAR ROTTER, New York City.—I wish to express my sincerest sympathy with the venerable editor in his new persecution by the government of this so-called republic, the United States of America. I hope he will succeed in his attempt to defend the rights and liberties guaranteed by the constitution against its official violators and assailants. * * * The money enclosed is intended as a contribution to the defense fund in the warfare against the Russification policy of the national government and for the renewal of my subscription to *LUCIFER* for another year.

EDWIN F. LUDWIN, Washington, D. C.—Have you gotten out Nos. 1047 (Aug. 31) and 1048 (Sept. 7) as yet? I have not received either of these and presume it may be another case of holdup. It is outrageous the way the postoffice department is treating you, and I do trust you may be able to get the best of them in the fight. The truth is bound to triumph in the long run, but it is very hard for some of its earlier prophets to make much headway; but cheer up and be of good courage, for the right is on your side.

[Yes, we published Nos. 1047, 1048 and also 1049, and now are getting out 1050. Our friends should always let us know promptly whenever they miss a number.]

J. WARDEN MILLER, Denver, Col.—I am sincerely sorry to know that you have again been made the victim of federal tyranny on account of your publication of *LUCIFER*. Mr. Post's able presentation of the matter in the "Public" makes it clear that you are such a victim, and that the tyranny bodes no good for the future. Saving his personal strictures, I join heartily in all he says. I trust your attorneys will be able to secure a new trial. I enclose you check for \$5, which may be of some service to you in your present trouble.

Hoping all may yet turn out well for you and expressing my deep sympathy in your present distress, and congratulating you withal on your manly and heroic stand for freedom and right, I remain, yours sincerely.

AGNES BEKHAM, Adelaide, South Australia.—In the "Fortnightly Review" (English) for March, this year, there is a very noteworthy article by Vere Collins, entitled, "The Marriage Contract in Its Relation to Social Progress." That such a radically written paper as this could find room in a magazine of such good standing and authority as the "Fortnightly" is surprising and shows that we are certainly moving. However slowly. In case *LUCIFER* comrades have not yet had this extremely well written article brought under their notice I beg to recommend it to them. It is so compactly written that a synopsis of it is difficult, but it appears to me throughout to most eloquently, forcibly and deliberately advocate the very self-same principle of individual liberty in sexual matters that *LUCIFER* itself stands for. Perhaps you can find room for the following short quotation: "Certainly our ideas of morality seem to be inverted when it is regarded as respectable for worn-out women to bear large families of diseased children to drunken fathers, while maternity 'in the lusty stealth of nature' drives the mother to the river or the streets. As Mr. Bernard Shaw points out ('Man

and Superman'): 'Every woman who can produce a citizen, with efficient reason, sound organs and a good digestion, should clearly be secured a sufficient reward for that national service to make her ready to undertake and repeat it.' Mr. Vere Collins endorses Mr. Shaw's remarks, which he says mean in effect that 'maternity should be made a charge on the state. Every woman might draw an allowance in respect of her children, subject to their being brought up properly and might herself be entitled to a pension on attaining a certain age. Prostitution would practically disappear and maternity would gain in honor. With regard to the question of expense, no system could be as extravagant as the present wastage, involving the industrial idleness of thousands of women and the propagation of disease'.

That so radical an idea as that of 'maternity being made a charge upon the state' (quite irrespective of the mother being married or unmarried) can be deliberately advocated in a journal of high repute shows that sex reform ideas are permeating thought everywhere, and not much longer will our brave leaders, such as Harman, be singled out for aught but praise and gratitude! Such as he are the dauntless pioneers who have 'blazed the trail' for us to follow, and our children and children's children, born of liberty and love, will bear their honored names in sure remembrance.

FRANK D. BLUE, editor "Vaccination," Kokomo, Ind.—Social Freedom, by Hilda L. Potter-Loomis, published by M. Harman, 509 Fulton street, Chicago. Price 20 cents. This pamphlet deals with the unpopular subject of sex, which, like Banquo's ghost, will not down. Some one has said it is never safe to guess unless you know. I now confess I do not know, but it will be my guess that notwithstanding its present unpopularity the subject as well as experiments along the line of sex relationships will go on until a basis satisfactory to the vast majority will be reached. What that basis will be I have not the temerity to think. I know of one thing I am fully convinced: Women will settle it to suit themselves and all man made laws and customs to the contrary will have to "go way back and sit down." The pamphlet is epigrammatic in style and selections cannot do it justice. The author's contentions are radical, but lose none of their interest from that fact. It is necessary to shock people to get them to think; yet they must be awakened for progress to come. It is always well to know what the other fellow thinks, and this book will inform you.

W. C. NATION, Lewis, New Zealand.—I am sorry to see you in the hands of the Pallistines. Be of good courage. Every reformer gets "more kicks than ha'pence," but your persecutors are just advertising *LUCIFER* and its teachings the world over, and the public are reading and thinking. I am wondering whether you are "in durance vile." Ah, well.

"Stone walls do not a prison make,
Nor iron bars a cage."

You must slog like a canary and laugh at the law, because "the law is a lass," and has imprisoned and tortured and burnt some of the world's greatest heroes. The same tendency exists to-day, and among those who, while they persecute you, are sadly deficient in morality.

"The craven-rook, the pert jackdaw,
Though neither birds of moral kind,
Yet serve, if hanged or stowed with straw,
To show us which way blows the wind."

These people, according to Pope, have their purpose. They serve to show us which way the wind of popular opinion blows. Popular opinion strewed garments in the way for the Great Teacher to walk over. Popular opinion afterwards crucified him. In these days popular opinion counts for little. We want men who can defy it, and dare to do right, and if need be suffer for it. You must not send anything through the mails that swears of immorality, unless it is in a bound volume with gilt edges and a gold cross on the first cover. What would they say if you published the little stories about Abraham and Hagar, Lot and his daughters, Jacob and Bilhah, Dinah's defilement, Judah, Onan and Tamar, Absalom and his father's concubines? But there—you mustn't! Enclosed are four shillings and six pence, payment for pamphlets.

Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser to-day than he was yesterday.—Emerson.

DIETETICS—A CHAPTER ON.

Dear Friend and Brother:

I will give my views on economy on good-but cheap living. In the first place discard all flesh foods and eggs. There is no objection to eggs as to wholesomeness. Fruits, grains, nuts and vegetables are the least expensive. Four pounds unboltsed cornmeal, one pound shelled Spanish peanuts, one peck of potatoes per week and some dried fruit or berries, or those fresh picked, which I can now get wild from the fields. I also have several varieties of berries in my garden. Apples in this locality are a total failure this season. Last year they were so plentiful that they could not be sold for 5 cents a bushel. I took a small load to market, but could not sell an apple at any price. I found poor women who earned their living over the wash tub who accepted them as a gift, which saved my carting them home. I fed many to my horse, especially sweet ones. My rations cost me 48 to 50 cents a week. I eat about 1 pound of honey a week, which, if I had to buy, would cost 12 cents. I have 26 swarms of bees, so that I have honey to sell. Have string beans and green sweet corn. I eat a little honey about every meal. If I were to dispense with honey it would reduce my cost of living to 36 cents a week.

I occasionally make about one-half of my meal on grass. When I eat grass it reduces my rations to 18 cents a week. I should eat it more, but with my artificial teeth I cannot masticate it sufficiently. When I do eat it I grind it in a small hand mill. There is no food that I eat that agrees with me better than grass, or that I sleep better after eating. I use no stimulants, such as tea, coffee, tobacco or alcohol in any form. I have not drunk a cup of tea for 70 years and never drank 3 cents worth of coffee. I can't understand why it is that people cannot be satisfied to drink the best drink there is—water. It costs nothing and is the most healthful. My eighty-second birthday will be next Friday.

My health is good, but I am not as strong as in my earlier days. I can stand it to do about one-half of an able-bodied man's work. If I do much more I suffer from its effects. I want you to credit the dollar for paying cost on your suit. I only wish that I could make it ten times as much. Fraternally yours,

Red House, N. Y.

A. H. FRANK.

TEACHINGS OUGHT TO MAKE MEN HAPPIER.

[Reproduced from No. 1048, held up by the postal officials.]

Moses Harman, the noble old man who for twenty-five years has published *LUCIFER*, has been sentenced to one year in the penitentiary. The United States court found some articles published by Harman to be obscene.

Harman himself writes superior English and expresses his thoughts so skillfully that the most fanatic inquisition could not find fault. His assistants, especially some energetic women, are less careful and prudent, and one such article became the pretext for the lawsuit.

Moses Harman defends the right of free motherhood and the right of the unborn child. His teachings ought to make men happier. Whoever knows how much mischief is caused by jealousy and ignorance in matters of sex, will admit that teachers like Moses Harman are necessary; they should be highly honored and rewarded, and not punished.

An appeal will be taken from this terrible judgment, which may turn out to be a death-warrant for the much-tried old man. Such an appeal, though, costs much money. Whoever wants to show his sympathy to Moses Harman ought to read his paper and pay the \$1 it costs per year. Write to his daughter, Lillian Harman, 500 Fulton street, Chicago, Ill.—*Neues Leben* (Chicago).

"GOD AND MY NEIGHBOR."

"God and My Neighbor," by Robert Blatchford, author of "Merrie England," "Britain for the British," etc. Published by Charles H. Kerr & Co., 54 Fifth Avenue, Chicago. Price, 50 cents in paper cover; cloth, \$1. Some of the chapter headings are:

I. The Sin of Unbelief; II. What I Can and Cannot Believe; III. Is the Bible the Word of God? IV. Evolution of the Bible; V. What is Christianity? VI. Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking.

Some sin through excess of love; others through lack of it, and these most of all.—Elbert Hubbard.

1050

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number. If a copy of *Lucifer* fails to reach you, please order by number or date.

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M. HARMAN, 500 Fulton St., Chicago, Ill.

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An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 16, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price \$1. Published by the author, Agnes Benjamin, Adelaide, South Australia. Orders may be sent through this office.

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M. HARMAN, 500 Fulton St., Chicago, Ill.

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CHICAGO, ILL., OCT. 29, E. M. 205 [C. E. 1905].

WHOLE NO. 1051

THE CONQUEROR.

Drunken with victory, their hordes surge by;
Proned with the dead am I; but through the smoke
Glimmers the face of Truth, for whose dear sake
I fight, or die, or wear the captive's yoke.
—L. H. HAMMOND, in *Harper's Magazine*.

THE DEGRADATION OF WOMEN BY PURITANISM.

It is often alleged that puritanism in matters of sex has improved the position of women. No statement could be more completely devoid of historical foundation. On the contrary, there is plenty of evidence that puritanism has been unfavorable to women, and I shall give some of it.

According to Sir Henry Maine, Rome had, during her most glorious days, "a marital tie which was in fact the laxest the Western world has seen." Puritanism was at its lowest ebb. "Yet," says the same writer, "no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law."

About the time when the Christians became dominant in the Roman empire there happened one of the most extraordinary outbreaks of asceticism that the world has ever seen. Total abstinence from sex became the ideal of virtue, even marriage being considered degrading and immoral. Men fled by thousands to the desert to live as hermits, in order that they might never again behold the face of a woman. Sometimes a mother, deprived of her only son, followed him to the desert to try to speak with him; but these fanatics thought it degrading even to speak to or look at one's mother, and she usually had to return without having gained her end. Women, too, were attacked by outbreaks of holiness, and refused all further relations with their husbands.

What was the consequence to women of all this? Lecky has told us in his "History of European Morals." He says: "Another injurious consequence, resulting, in a great measure, from asceticism, was a tendency to depreciate extremely the character and the position of women. * * * Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the demon."

This frantic feeling against women soon began to show itself in legislation. Says Lecky: "The pagan laws during the empire had been continually repelling the old disabilities of women, and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower legal position than in the pagan empire." "Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands."

As the middle ages went on, however, the tide began again to turn. The institution of chivalry arose and blossomed out in its full luxuriance during the Crusades. Of chivalry Hallam says: "Courtesy had always been the proper attribute of knighthood; protection of the weak its legitimate duty; but these were heightened to a pitch of enthusiasm when woman became their object. * * *

But the morals of chivalry, we cannot deny, were not pure. In the amusing fictions which seem to have been the only popular reading of the middle ages there reigns a licentious spirit, not of that slighter kind which is usual in such compositions, but indicating a general dissoluteness in the intercourse of the sexes. This has often been noticed of Boccaccio and the early Italian novelists; but it equally characterized the tales and romances of France, whether metrical or in prose, and all the poetry of the Troubadours. The violation of marriage vows passes in them for an incontestable privilege of the brave and the fair." Here we have a clear case of a rise in the estimation of women going hand in hand with a break up of puritan morals.

In which modern nation have women achieved most? Undoubtedly in France. No other country has produced anything like the number of great women that France has done. Heloise, Joan of Arc, Agnes Sorel, Margaret of Navarre, Ninon de l'Enclos, Madame de Sévigné, Madame Roland, Madame de Staël, George Sand, Ross Bonheur, Louise Michel and Sarah Bernhardt make a list of women remarkable in numbers and variety of talent and extending over many centuries. Not only has France produced many distinguished women, but women have always had very great influence on the public affairs of that country. When France was almost conquered by the English she was rescued by two women, Joan of Arc and Agnes Sorel. During the revolution the leader of the Girondists was Madame Roland. These were women of exceptional ability, but in almost every generation there have been some women of sufficient capacity and influence to write their names deep in the history of the country.

Now what are the relations of the sexes in France? It is hardly necessary to ask. During her whole history France has had an unbroken record for laxity of the marriage tie. Many of the great women I have named are known to have utterly disregarded the conventional proprieties, and Ninon de l'Enclos, Madame de Staël and George Sand are among the most celebrated libertines in history.

In his "Ancient Regime" Taine gives us much information about the relations of the sexes in the eighteenth century. From a contemporary he quotes the following about the Duc de Lauzun: "He was asked what he would say if his wife (whom he had not seen for ten years) should write to him that she had just discovered that she was enciente. He reflected a moment and then replied: 'I should write and tell her that I was delighted that heaven had blessed our union; be careful of your health; I will call and pay my respects this evening.' " "There are countless replies of the same sort," Taine adds. "Nobody is jealous, not even when in love."

As to the influence of women at that time Taine quotes an English contemporary: "Women were of consequence even in the eyes of the old and of the clergy; they were the roughly familiar, to an extraordinary degree, with the march of events; they knew by heart the characters and habits of the king's friends and ministers. One of these, on returning to his chateau from Versailles, informed his wife about everything with which he had been occupied; with us he says one or two words to her about her water color sketches or remains silent and thoughtful, pondering over what he has just heard in parliament."

Let us now contrast French women with those of two of the most vigorous puritan races, the Jews and the Scotch.

The Jews are noted for the strictness of their domestic relations, for their respect for the "sanctity of the home." The number of

able Jewish men has been extraordinary. Yet I can find no record of any eminent Jewish woman except the actress Rachel.

Among the Scotch working class the relations of the sexes are rather the reverse of strict, but among the classes from which eminent women usually come there is as rigid puritanism as can anywhere be found. Scotland has produced more eminent men in proportion to population than any other modern nation, and it would therefore be reasonable to expect that she would have a good list of distinguished women. But she has not. I do not know if one could call Mary Stuart an eminent woman, but anyway she was half French by birth and wholly French by education. Lady Flora Hastings, the unfortunate young lady who wrote one exquisite song and then died, was also only half Scotch, and held an office at the English court. There is no doubt about Lady Nairne, however. She was, almost, if not quite, the equal of Burns as a writer of songs, and must be ranked second or third among the poetesses of the world. But she is really the only great woman in the history of Scotland. Moreover, Scotch women have exceedingly little influence on public affairs of any kind. The Jews and Scotch agree with the German emperor that the sole business of women is to attend to church, cooking and children.

It is worth noting that the great puritan, Milton, is the one among English poets who has the lowest idea of woman, and most insulates that she be kept in her place. He makes Eve say to Adam:

"My author and disposer, what thou bidd'st
Unargued I obey. So God ordains:
God is thy law, thou mine: to know no more
Is woman's happiest knowledge, and her praise."

What we know of Asia suggests the same inference as the facts of Europe. China and Japan are very like in many things, but they have always differed profoundly in their standards of sex morality. China has always believed in strict puritanism for women, but not Japan. "The Japanese," said Malheur, "are distinguished from the Chinese, in being much more warlike, seditious, dissolute and ambitious." W. E. Griffiths, speaking of the Japanese woman in his book on "The Mikado's Empire," says: "I shall not dwell upon the prevalent belief of foreigners that licentiousness is the first and characteristic trait in her character, nor upon the idea that ordinary chastity is next to unknown in Japan, for I do not believe that such is the case." But he admits that "the moral status of the Japanese is low enough, and every friend of Japan knows it." Yet Griffiths says: "In comparing all other Asiatic nations I am inclined to believe that Japan, in respect and honor to women, is the leader of them all. . . . An amount of social freedom prevails among womanhood in Japan that could hardly be expected in a country at once Asiatic, idolatrous and despotic."

When we weigh all these facts it seems to me that, far from regarding puritanism as an elevator of women, we must come to the conclusion that it has probably done more to degrade women than any other influence whatever.

B. B. KENN.

BERNARD SHAW AND HIS CRITICS.

(Reproduced from No. 1264, held up by the postal officials.)

"Straws show which way the wind blows," is an old saying. Saw-logs in the river show which way the current flows, is another.

The recent publication of George Bernard Shaw's letter and the criticisms called out thereby, may be called a saw-log in the river, showing that there exists, deep down beneath the surface, a strong, a resistless current of thought in the public mind, concerning the age-old question of sex—of sex as a factor, a chief factor, in the problem of life.

For the benefit of our readers who may not have access to the great daily papers, it may be well to say that there was an attempt made by the officials of the New York public library to keep out of that institution the books of the well known dramatist and essayist, G. Bernard Shaw, because those books contain plainly worded criticisms upon the present popular sex ethics of modern civilization in Europe and America. In other words, Mr. Shaw's writings show very clearly that he is by no means an admirer of modern institutional marriage as a basis or standard of sex morality.

In reply to an inquiry from the London correspondent of the New York Times, asking what the dramatist thought of the action of the public librarian in New York in placing his books on "the restricted list," Mr. Shaw wrote the following letter, which, though long, will doubtless be read with interest by all who do not

bow the knee to authority, and who claim the right to do their own thinking:

"Dear Sir—Nobody outside of America is likely to be in the least surprised. Comstockery is the world's standing joke at the expense of the United States. Europe likes to hear of such things. It confirms the deep-seated conviction of the Old World that America is a provincial place, a second-rate country-town civilization after all.

"Personally, I do not take the matter so lightly. American civilization is enormously interesting and important to me, if only as a colossal social experiment, and I shall make no pretense of treating a public and official insult from the American people with indifference.

"It is true: I shall not suffer either in reputation or pocket. Everybody knows I know better than your public library officials what is proper for people to read, whether they are young or old. Everybody knows also that if I had the misfortune to be a citizen of the United States I should probably have my property confiscated by some postal official and be myself imprisoned as a writer of 'obscene' literature.

"But as I live in a comparatively free country and my word goes further than that of mere officials, these things do not matter. What does matter is that this incident is only a symptom of what is really a moral horror, both in America and elsewhere, and that is the secret and intense resolve of the petty domesticity of the world to tolerate no criticism and suffer no invasion.

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with apocryphal pictures and apocryphal stories of duly engaged couples, he would now be a prosperous, respected citizen.

"If 'Man and Superman' were a specimen of the same propaganda its 'wholesomeness' would not be questioned. But 'Man and Superman' contains an explicit attack on marriage as the most licentious of human institutions. Consequently the domestic Alsatia, which has for so long wielded the stolen thunders of morality and religion to defend its excesses, with the result that man is the most morbid of all the animals, is terrified to find the thunderbolts burning its own hands and coming back like boomerangs at its own head. Well, let it defend itself if it can, how it can, and as long as it can.

"I am an artist, and, it is inevitable, a public moralist, and if everybody supposes that by going through a marriage ceremony or any other ceremony he can put himself outside the moral world on any subject whatever, he is mistaken.

"I have honor and humanity on my side, wit in my head, skill in my hand, and a higher life for my aim. Let those who put me on their restricted lists so that they may read me themselves while keeping their children in the dark, acknowledge their allies, state their qualifications, and avow their aims, if they dare.

"I hope the New York press will in common humanity to those who will now for the first time hasten to procure my books and witness the performances of my plays, under the impression that they are Alsatian, warn them that nothing but the most extreme tedium and discomfort of conscience can be got by thoughtless people from my sermons, whether on the stage or in the library.

"I hope also that the many decent and honorable citizens who are bewildered and somewhat scandalized by my utterances will allow me to choose my own methods of breaking through the very tough crusts that form on the human conscience in large modern civilizations. Indeed, a man is hardly considered thoroughly respectable until his conscience is all crust and nothing else. The more respectable you are the more you need the pickaxe.

"I am extremely sorry that the insult implied in the action of the library authorities should to some extent reflect on Richard Mansfield, Arnold Daly, Robert Lorraine, and the many artists who, as members of their companies, have been associated with my plays in America. Without for a moment pretending that the actor is committed to all the ideas of which he becomes the interpreter, I am yet convinced that the extraordinary enthusiasm with which my plays have been pushed to success on the American stage, in the teeth of managerial skepticism and general incredulity, has been due to moral as well as artistic enthusiasm.

"Pray do not suppose I am insensible of the good intentions of the leaders of the Comstockers, however corrupt and sensual may be the bigoted conservatism which provides them with the huge following that emboldens them to meddle with matters the greatest men touch with extreme diffidence. But, as I have said in 'Man and Superman,' 'All men mean well,' and 'Hell is paved with good intentions, not bad ones.'

"Before you undertake to choose between evil and good in a public library or anywhere else, it is desirable that you should first learn to distinguish one from the other. The moment you do that, say, after forty years' study of social problems, you realize that you cannot make omelettes without breaking eggs; that is, you cannot have an advance in morality until you shake the prevailing sense of right and wrong sufficiently to compel a readjustment.

"Now, if you shake the sense of right and wrong you give to every racial his opportunity and to every fool his excuse. Preaching of Christianity makes some men Donkeys instead of better citizens. Socialism may become the plea of the anarchist or the dynamiter, science of the vivisectionist, and Puritanism of the

Comstock; but the nation that will not take these risks will never advance morally.

"I do not say that my books and plays cannot do harm to weak or dishonest people. They can, and probably do. But if the American character cannot stand that fire even at the earliest age at which it is readable or intelligible, there is no future for America.

"Finally, I can promise the Comstockers that starting as 'Man and Superman' may appear to them, it is the merest Sunday School tract compared with my later play, 'Major Barbara,' with which they will presently be confronted. Yours faithfully,

"G. Bernard Shaw."

Among the many criticisms upon this letter as printed in the New York Times and reproduced very extensively throughout the United States, is one by the chief of the "Comstockers," Anthony Comstock himself, which criticism, on account of its length, cannot be reproduced in this issue of Lucifer. It will probably appear in No. 1051. Instead of Mr. Comstock's reply the closing paragraph of the New York Evening Sun's comment, under date of September 27, is herewith inserted:

"We are not concerned to defend the opinion of Mr. Bostwick (the librarian who is said to have excluded Mr. Shaw's book). We think it unlikely that 'the Little East Sider,' for whom he is so solicitous would be apt to suffer by the general distribution of Mr. Shaw's plays, for the simple reason that the Little East Sider would find them quite unreadable. It is a marvel how these Comstockers strain at a gnat. A year ago a perfectly decent picture by a painter of considerable merit was ordered out of a dealer's window in Fifth avenue, made a store in one of our chief thoroughfares at no great distance has continued for a long time to display a remarkable variety of indecency and vulgarity with complete impunity. The minds of the Comstockers are wonderful indeed, but it is idle to pretend that they are confined to this country. If Mr. Shaw had not lost his temper he would never have presumed to think that they were. However, he was not so completely disturbed as to overlook his opportunity, nor did he fail to remind his readers that he has another play ready, in comparison with which 'Man and Superman' is 'the merest Sunday school tract.' He assures us that he will 'not suffer either in reputation or pocket' in consequence of Mr. Bostwick's act. We are convinced of that; it will be a queer day when Mr. Shaw fails to turn the most untoward accident into an opportunity to advertise his wares."

That Mr. Shaw's letter, and his books also, are not above criticism, will readily be admitted, even by his most ardent admirers, but while perfection is not claimed for him it is earnestly believed that the books and plays of George Bernard Shaw will do much toward destroying faith in old-time superstitions in regard to sex morals, and that the attempt to suppress these books and plays will only hasten the downfall of the reign of ignorance, law-enforced ignorance, in regard to the most important of all problems pertaining to human life, that of sex and race-reproduction.

M. HARMAN.

THE NEED FOR A MORAL CREED.

[Reproduced from No. 1006, held up by the postal officials.]

The people who are striving by all means, foul and fair, to maintain the subjection of women will scarcely come to accept enlightenment unless some clear idea can be presented of the principles which are involved in the future freedom of women. Not that conservatives have any definite creed themselves. Their hazy sentiment, gathered from northern ideas of justice, mixed with southern poetic chivalry, and jumbled up with scraps of Hebrew theology, without any observation of facts or modern scientific thought, is as impalpable to resist as a sea fog. All the greater is the duty of pioneers to make clear the principles and moral needs of the future.

The complicated relations of material needs and love needs in a highly developed society are disastrously obscured. Morality consists of just dealing in these relations and society does not know enough to be moral.

The advertisement pages of every journal contain suggestions of some method or other by which people may become rich with little or no labor and no complaint is made of the immoral principle involved. No one is ever taught the truth that for every one who spends a dollar without earning it, some one earns a dollar without spending it. All are encouraged to get rich; i. e., by the labor of others. The church—to its credit be it said—did lay down one great principle of social economy, that it is a duty "to learn and labor, truly to get one's own living." (Church catechism.) But the children of the church do not recognize this principle nor act upon it. Perhaps they are influenced by the example of bishops, who enrich themselves and their families on incomes of five thousand pounds a year.

It is no wonder that such people, when they confront the even more complicated questions of sex, have no morality. They can only insulate silence. So great is the ignorance they have succeeded in maintaining that it is difficult to find any kind of statement, even in outline, of the functions of the sex faculties, much more any rules founded on such facts. I am compelled to go to the old church formulae.

Placed among the curious absurdities and contradictions of the marriage service, its reiteration of woman slavery in one place, its ecstatically romantic "worship" of the woman in another, is found the following statement of the three aims in the relations of men and women to each other, or, as it is expressed, "the causes for which matrimony was ordained."

"First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continence might marry and keep themselves undivided members of Christ's body.

"Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

An enlightened churchman must have drawn up this. In fact the three sex needs are frankly recognized; first, parenthood; secondly, instinctive passion; and thirdly, mutual help and friendship; and if we omit the errors that fear should be a part of education, and that sex unhappiness by the priest is "sin," and the praise of asceticism as a gift, which moderns will call in question, it is a true statement of the three functions of sex.

I believe that the age that produced this simple sexual creed in great measure acted up to it. They did not shrink parenthood nor oblige women to wait till past their youth for it. It is true that they disregarded the problem of infant mortality, the inevitable accompaniment of reckless multiplication, but even down to our own day this problem has been very generally neglected. They did not ignore passion, nor try to force asceticism on all young persons. At their best they aimed at equal work for men and women, and not at making women either toys or slaves.

The sex system which conspicuously fails in either of the three functions of sex is doomed. This is why our present marriage system is being tried in the balance and found wanting.

If we could formulate a possible and common-sense morality, which would meet present-day problems, it would be responded to and acted upon. Is it not worth while to face risks of persecution and imprisonment to help build up an intelligible moral system which all except the the densely ignorant long for?

FIRST DEFENSE.

DON'T INDICT THE CORPORATION.

[Reproduced from No. 1006, held up by the postal officials.]

There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable. . . . If you want to stop head-on collisions put a director on the cowcatcher. You won't have any more of them, will you? No. . . . Don't indict the corporation; indict the men. One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as "operation" rather than "crimes."—Judge James B. Dill, New Jersey.

If governments were established and administered for the good of all instead of for the benefit of the few, such indictments as this of Judge Dill would not be needed. When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?

How many of Lucifer's subscribers have been robbed of their property without the forms of law—bad as the laws are—by the appointees of Theodore Roosevelt?

And until he discharges the officials that have robbed Lucifer's readers of their property rights, and until he does what he can to make due compensation, due reparation, is he not morally as well as legally responsible for the criminal acts of his subordinates?

M. H.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of Lucifer's editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

A preacher in the east married the organist of his church without letting the good old ladies in the congregation know beforehand of his intention. Gossip scarified the reputation of his wife and wounded his sensitive heart. He hanged himself in the church belfry. Now the young widow threatens to kill herself. Yet we talk of indicting railroad officials when a brakeman is killed.—Sidney Holmes.

LUCIFER

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 24 WEST 14TH STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRODING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

MANY GOOD ARTICLES of contributors are again crowded out to make room for matter that seems timely and important, clipped from exchanges and contemporaries; also to make room for brief utterances selected from a vast accumulation of personal letters written by subscribers and helpers. These utterances are printed with little regard to priority as to time, or to literary ability. Once more we ask the forbearance of all those whose articles have failed to see the light of print, or whose personal letters have not been honored with notice in the "Voices" column. No discrimination against any of these friends is intended. Selections are made hastily because of press of other work. Many editorials also, on subjects of pressing interest, are side-tracked from month to month for lack of space.

OUR ADVANCING POSTAL CENSORSHIP.

On Wednesday, October 11, LUCIFER No. 1050 was deposited for mailing at the Chicago post office. The superintendent of second class mails for this post office, being duly notified that such deposit had been made, was requested to tell the publisher whether the edition was mailable. After reading a copy of said number his reply was a very decided negative. When asked the reasons for such decision he pointed to the article on second page of the issue, entitled "The Pioneers of Sex Reform," also to the paragraph at top of the second column, page 7, being part of the letter of Agnes Henham, Adelaide, South Australia. When asked to point out particular paragraphs of the first article objected to he said he considered the whole article obscene and unmailable. Said he had forwarded a copy of the paper to the "Department at Washington for confirmation or reversal of his opinion."

October 17 we received the following official communication:

"CHICAGO, Oct. 17, 1905.
"PUBLISHER LUCIFER, 500 Fulton Street, Chicago.
"Sir:—

"The Department at Washington rules that the issue of your paper dated October 12, 1905, is unmailable. Respectfully,
"F. E. COYNE, Postmaster."

This counts as the fifth hold-up of LUCIFER inside of five months, viz.: Whole No. 1042 (the double number, date June 22); Nos. 1043, 1045, 1046 and now 1050, dated October 12. All of these issues were confiscated and destroyed, in whole or in part—the part that was deposited for mailing.

A noted congressional orator once paused in the middle of his speech to ask, "Where am I at?"

Some of LUCIFER's readers are asking, "Will postal outrages never cease?"

At the rate we are now advancing how long will it take to reach a point where the citizen will have no rights whatever that an office-holder will be in any way bound to respect? M. H.

HOW THE UNITED STATES GOVERNMENT CONVICTS ITSELF.

Some friend has sent us a copy of the Manhattan (Kan.) "Mercury," George W. Harrop, editor, dated October 11, in which appears, as a prominent editorial, an article entitled "Post Office Purity." The first paragraph of this article reads thus:

"The post office department of the United States government, backed by the federal courts, has demonstrated a virtue of questionable character by passing obscene matter through the mails and by prosecuting imagined offenders, or persons who have an honest purpose to elevate the race, by giving that information which would enable male and female to know themselves to the end that they might produce offspring of an improved type."

Then quoting the language of the American Free Speech League the "Mercury" proceeds to ask some very pertinent questions—as for instance:

"Are the relations which continue the race so obscene that all discussion of them is out of order, is dangerous, is worthy of fine and imprisonment? If they are so bad as all this, how will you improve them by silence, by concealment, by cursing? Will you better conditions by the prosecution of those who are trying to point out the causes of the defects that exist? Do you actually believe that in this domain ignorance is better than knowledge? If you do, why do you not contend that it is better in every other department of our lives? If you think that it is pernicious to make known the conditions and methods of recreation, why do you not move for the suppression of government and other publications which deal with the breeding of domesticated animals? Are men and women of less consequence than the quadrupeds and fowls they buy and sell and eat?"

"The United States government convicts itself in a special report on diseases of the horse prepared under the direction of Dr. D. E. Salmon. It is published, printed and mailed by United States officials, and is a very valuable book of over 500 pages, but no more useful than ——— unless mares are more worthy of good care than mothers, or unless fatherly Uncle Sam is more solicitous for colts than babies."

The Manhattan "Mercury" is not a sex-reform journal; therefore it is in no danger of suppression when it uses plain language in comparing the work of the United States government with that of Dr. Stockham and of LUCIFER. Following the words just quoted the "Mercury" inserts in its columns the exact language for the printing of which LUCIFER No. 1046 was denied the mailing privilege, and for which the edition deposited for mailing was confiscated, sent to the dead letter office and there destroyed.

Omitting from the "Mercury's" editorial the language that was condemned when printed in LUCIFER we proceed to quote the remainder of the paragraph:

"We prefer the editorial judgment of Drs. Salmon, Law and Stockham to the legal discrimination of R. P. Goodwin, and so we say to Uncle Sam—or 'the administration'—either remove R. P. Goodwin and put a wiser man in the place or stop mailing 'Diseases of the Horse,' and many other 'non-mailable' public reports. As it is, Uncle Sam is either a fool or a criminal."

The "Mercury" then at some length shows how the United States government discriminates in favor of the large, popular and financially powerful papers, such as the Kansas City "Journal," and against such small, unpopular and financially weak ones as LUCIFER—"a paper so much disliked by the authorities that they are always glad of a pretext to suppress it; and edited by a man of ideas so unpopular that the general public has looked on with seeming indifference when the law was strained against him."

Says Editor Harrop of the "Mercury":

"Compare the following nine displayed advertisements found in the Kansas City 'Daily Journal.' The 'Journal' is one of the best daily papers in the United States and as such gives character to these advertisements.

"Eight out of the nine have cuts which we cannot obtain, but which make the advertisements conspicuous.

"Everybody knows these advertisements are double enders, they point this way and they point that way. No one is deceived in regard to these 'ads,' and yet the post office department passes them by when the fact is plain that ——— seeks to prevent what these nostrums and mechanical appliances profess to cure.

"These advertisements are interesting from the fact that they are positive in their assurance of complete success.

"We give only that portion of the advertisement descriptive of

the purpose and effect of the nostrum or appliance. For entire ad with cut, etc., etc., see the Kansas City "Daily Journal."

"Here are the nine ads as abridged:

"J. P. Those suffering from weaknesses which sap the pleasures of life should take Juvon Pills. One box will tell a story of marvelous results. C. I. Hood Co., Lowell, Mass.

"Men—If you are small, weak or undeveloped, have lost strength, our Acme Vacuum Developer will restore you. Acme Mfg. Co., 515 Barclay Bldg., Denver, Colo.

"Strenva—the developer appliance for weak men.

"For women only, Dr. Raymond's pills absolutely reliable. Perfectly safe. Relief to thousands after everything else failed. Dr. R. G. Raymond Remedy Co., Room 153, 84 Adams street, Chicago.

"Chichester's English Pennyroyal Pills original and only genuine. Safe. Always reliable. Refuse dangerous substitutions and imitations. Chichester Chemical Co., Madison Square, Philadelphia, Pa.

"Every woman is interested and should know about the wonderful marvel whirling spray. The new Vaginal syringe. Injection and suction. Best—safest—most convenient. It cleanses instantly. Marvel Co., 14 E. 23d St., New York.

"Big G. for men and women. Use Big G. for unnatural discharges, inflammation, irritations or ulcerations of mucous membranes. Cures in 1 to 5 days. Guaranteed not to obstruct. Prevents contagion. The Evans Chemical Co., Cincinnati, Ohio.

"Never known to fail. Tarrant's Extract of cubeba and copaiba in capsules. The tasteful, quick and thorough cure for gonorrhea, gleet, whitewash, etc.

"Santal Midy—These tiny capsules arrest in 48 hours without inconvenience, affections in which copaiba, cubeba and injections fail."

The only comment I choose to make upon these discriminations, these partialistic rulings of the officials now in charge of the United States government, is this well-known quotation from Shakespeare:

"Man clothed with a little brief authority plays such fantastic tricks before high heaven as make the angels weep." M. H.

HONORS TO THOMAS PAINE.

The following letter by the secretary of the Paine Memorial Association is the second of similar import received from him within the past few weeks:

"I hope you will not construe my silence into neglect of you in the present fight against postal censorship. My sympathy was expressed in dollars which I sent to Dr. E. B. Foote, treasurer of the Free Speech League, New York. I have just returned from New Rochelle, where the monument of Paine has been rededicated and turned over to the city.

"When the Revolution was waning Paine gave them Common Sense, and when soldiers faltered he gave them a Crisis, and when the publishers of the Rights of Man were occupying a prison cell he wasted no words of sympathy but sent them \$1,000 to help fight the enemies of mankind. Stephen Girard and Paine both stood by the American Republic when in need.

"I have lived long enough to see the monument erected to Paine's memory accepted by the mayor of New Rochelle, a city that refused his vote at a Federal election; also to hear the benediction of a clergyman pronounced upon the monument and upon the people there assembled.

"I have lived to see the marble bust of Paine accepted by Independence Hall, after having been refused that honor at the Centennial of 1876—persistently refused until one month ago. I may live long enough to see the defender of the Rights of Women and Children accorded a reception and to see the downfall of Comstockism. These things were as remote in the general public mind when the Paine Memorial Association was organized four years ago—now become a reality. What Thomas Paine was to the political world a century and a quarter ago you are to the social world.

"Don't give up the fight! I was in a fight for a runaway child—a fugitive from a cruel mother backed by the police system of two cities, and yet I won the fight—for the child!

"I do hope that the admirers of Paine will send each 25 cents and have their names entered on our roll. We need Western help to spread Paine's gospel. We want to show you how the people cheered—the soldiers in Washington's uniform—at New Rochelle. I have a few certificates of membership left and some pictures of the bust of Paine just admitted to Independence Hall. They are 25 cents each while they last.

I enclose a letter. It shows the deep interest manifested in your case. You never published the other letter I sent. I know that your space is valuable at this time, but the true admirers of Paine are all on your side. Don't forget Paine and yours truly,

"JAMES R. ELLIOTT.
"3515 Wallace St., Philadelphia, Pa."

My first comment on this letter is that Bro. Elliott does me too much honor when he links my name with that of Thomas Paine, and my second is that the secretary of the Paine Memorial Association should have received an earlier and better acknowledgement of his tireless, his wholly voluntary services in behalf of the memory of the "Author Hero of the Revolution." Without these tireless services rendered month after month and year after year it is morally certain that the late public honors accorded to the memory of Thomas

Paine—at New Rochelle, where he lived, and at Independence Hall, Philadelphia, where of all places his name should be given the highest honor, respect and reverence—would not have been witnessed in this generation.

Our thanks are due to Brother Elliott and also to others who have sent us newspapers describing the complete success of the work of the Paine Memorial Association. We have much desired to republish the timely and inadequate yet very gratifying published tributes to the memory of Paine and his immortal services in behalf of human emancipation from slaveries of all kinds, but our struggles with the postal censorship have, in great measure, defeated this desire. Much more might be said on this subject, but space will permit only an earnest request that LUCIFER's readers will send each the small sum of 25 cents to the address above given, for a certificate of membership in the Paine Memorial Association and for a picture of the bust so lately admitted to an honored place in Independence Hall, Philadelphia. M. H.

LUCIFER'S HELPERS.

B. W. Collins, 50c; R. B. Kerr, 45; H. E. Courson, 45; A. T. Newberry, 45; J. Warner Mills, 45; Mrs. Olive Clifford, 50c; C. N. Greene, 50c; Eliza Van Hunkirk, 45; Oscar Kotter, 45; Geo. E. Bowen, 45; S. B. Cowles, 50c; R. Peterson, 10; E. N. Douglas, 45.50; C. S. Haney, 45; W. H. Brees, 45; John E. Bealhouse, 45; Bohemian Educational Club, 45; James Myers, 45; W. C. James, 45; C. B. Hoffman, 45; A. C. Pleydell, 75c; H. H. Cady, 45; Mrs. J. K. H., 10c; A. Saperstein, 50c; W. P. Ayres, 25c; H. Nack, 45; Morris Antinofsky, 45; M. Zaslav, 15c; C. H. Matthews, 31c; E. Holm, 54c; W. S. Rehlen, 15c; Dr. M. R. Leverton, 45; O. L. Harvey, 25c; Alex. Y. Scott, 45; H. J. G., 45; Mrs. H. M. Lyndall, 25c; Maurice Scheibel, 45; Ed. Hayes, 45; Dr. E. B. F., Sr., 45; F. Bellin, 65c; Miss G. M. A., 45; H. Boal, 45; Dr. R. M. Jackson, 50c; Sam Kristal, 20c; S. Hammernarch, 45; Sadie A. Magoon, 25c; S. B. Cowles, 25c; Mrs. M. C. Shay, 12c; L. K. Irvine, 50c; Wm. Addi, 45; C. Harlow, 45.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag aloft while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

LOCAL LECTURES AND MEETINGS.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building. Sunday, October 29, the meeting will be addressed by Huldah Potter Loomis, on the Training of Children.

Meetings of the Spencer-Whitman Center, 2235 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

CAUSE OF THE POSTAL DEFICIT.

[Reproduced from No. 1955, held up by the postal officials.]

Henry A. Castle, formerly auditor for the postoffice department, writes in a recent number of Harper's Weekly concerning the deficit in that department. Certainly he knows whereof he speaks when he says:

"In the United States last year the enormous sum of \$16,000,000 was paid the railroads for transportation of the mails, of which sum \$5,000,000 represented that inexcusable and scandalous graft, the rent of mail cars, under which item more is paid annually for the bare use of the cars than the cars cost in the first place."

Calculation according to official figures moves the Detroit Journal to remark:

"With this graft eliminated the treasury statement this year would show, instead of a deficit of \$28,000,000, a surplus of \$12,000,000 or \$13,000,000, even admitting that exorbitant express rates were paid on mail matter."—Star, San Francisco, Cal.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

JOHN A. HAGSTROM, Illinois.—I was glad indeed to get LUCIFER again. Comment on action of postal authorities is needless. Such action is more than absurd. The cause must grow through such persecution.

A. THOMAS, Detroit, Mich.—Count on 25 cents a month toward extra expenses brought about by the "postal inquisition." Hope you will succeed in your struggle for truth. As soon as I am in better shape financially I will help more substantially.

S. B. COWLEY, Sand Lake, Mich.—I like the book, "Thoughts of a Fool." It is no more radical than is the truth. Our immoral capitalist government is fast making opponents. But it has yet too many willing supporters. Inclosed is a dollar on subscription to LUCIFER.

MRS. V. D. H.-V., Denver, Colo.—I very emphatically agree with Mr. Kerr, in 1919, on the attitude of foreigners in regard to liberty of the press, etc., and think that it is the true American, if we can use the term, who is most derelict in appreciation of perfect freedom of mind and body.

MORRIS SCHEIDT, Chicago.—I want to receive LUCIFER as long as it is published. The greatest evil in this world is ignorance, and especially sexual ignorance. When I look into the lives of my friends and acquaintances I can see that it is the great obstacle which keeps them from developing into more perfect manhood and womanhood. Inclosed find \$1 to aid in the circulation of LUCIFER.

C. HARDON, Centocook, N. H.—I enclose a small contribution (\$5) to use for what you need it most. I reckon there is a wave of indignation on its way from the people of this country not only against this postal censorship, but several other outrages on their rights. I hope you may be saved from the penitentiary and the country from the lasting disgrace of putting you there.

NANCY MCNAY GORDON, Louisville, Ky.—Of course it is useless for me to say it, but I think these "hold-ups" amount to nothing more than small persecutions—too small, it seems to me, for the United States postal laws to trifle with, and also that a sagely government, such as the United States claims to be, should get into a larger business than that of small persecutions of individuals who are trying to live rightly and well.

D. F. HANDELMAN, St. Louis, Mo.—To suffer for the cause of free speech is glorious. The United States is suffering from a moral disease generated by two pestilential microbes—Prudery and Prigsmancy. The absurdity of supposing that vice in America can be destroyed by suppressing free and honest discussion is worthy of a congenial idiot. I hope you will publish my contribution. Meantime, courage! Be strong in the cause of right.

T. J. BOWLER, M. D., Muncie, Ind.—It would afford me infinite pleasure if I had the power to lift from your weary shoulders the heavy burdens that you are compelled to carry, imposed by wicked men and vicious institutions, and I hope that every subscriber for LUCIFER will contribute something to enable you to continue your fight for freedom of discussion. The friends of humanity are contending against fearful odds, and it will require a long and desperate struggle to subdue the assassins of liberty and renege the Republic to the Declaration of Independence. But we are making progress and I am sustained by the hope that the bandits who now control the land and the pirates who control our commercial seas will finally be exterminated.

GLADYS VERA LAMB, Dryden, Mich.—Sympathy, however acceptable, will not keep LUCIFER, its editor and this movement alive, hence I have postponed "condolences" until I could add along with it some of the "needful," however small the sum may be. Wish I could help you in your fight against an indecent, overbearing postal department. In their ignorance men enslave one another and themselves,

therefore let us have light. It dazzles the eyes of those in darkness, but they get used to it eventually. Many of your co-workers are women, perhaps a majority. Would that all women had "gall enough to make oppression bitter," and were not "pigeon-livered." Let us keep on working while we live for the complete emancipation of mankind.

W. M., Kansas City, Mo.—I needn't use words to assure you of my continued sympathy and good wishes. I have learned lately of several cases of married infidelity which go to prove the frailness of present systems. In talking with a business man, a professed liberal, he said, "I believe in radicalism, but not such radicalism as advocated by Harman." "Why," he continued, "Harman would have us live like beasts and forever destroy the sanctity of home life. Now I believe in woman's freedom and the purity of motherhood, etc., etc." I told him he didn't believe in the two any stronger than does Moses Harman; that the principles LUCIFER advocates are the very ones of freedom and purity. So you see that there is still need of LUCIFER's work because there are so many yet ignorant of its mission.

O. B., New York.—Your letter and circulars received. Many thanks. Have not, unfortunately for me, been a subscriber to LUCIFER heretofore. Am only just entering on life, and your paper, which I bought at lectures and meetings from time to time, has been a god-send to me. I was brought up in the usual way, i. e., entirely ignorant of the truth concerning sex matters. Now when I am able to search for the truth myself the all-knowing "guardians" of the weak and young must interfere. The stand the United States government has taken in this damnable outrage is a dangerous one, and if the people of this country do not wake up soon they will be confronted by dangers far more difficult to overcome than the present one. Would that I could aid you financially in your fight for truth and liberty, but what little I can do I will. Your battle is my battle.

AGNES BESHAM, Grenfell street, Adelaide, South Australia.—I received to-day a welcome letter from your [L. H.'s] father—just a few lines. He speaks of want of energy. He has had trouble enough to wear out many far younger and stronger men! I do hope that somehow he will escape the most undeserved fate that hangs over him now. Please send me one dozen more LUCIFERS, No. 1044. I will distribute them well and wisely or you can send more if you have them. Don't you think that it would be well to announce that all sales of "Perfect Humanism" by yourselves for some time to come will be for the cause (LUCIFER's defense). It might induce sales, which I should be glad to furnish for your sake, say rather for our sake! The inclosed ten shillings is to pay for LUCIFER to be sent one year to enclosed address, and for a bas relief medalion of Moses Harman.

SAMUEL T. HAMMESMARCK.—While away on my last trip I reread one book that should have been included in your list of "Pioneers of Sex Reform" and that is Geo. Bernard Shaw's "Plays Pleasant and Unpleasant." * * * It fairly makes my blood boil to think that the postal authorities should have such despotic rule over the newspapers of our country, and I for one am so thoroughly in earnest that I offer my protest in the form of a year's renewal of my subscription to LUCIFER and \$2 to help wherever necessary. Rather than be without this paper I would walk up to 500 Fulton street each week to get it. * * * I do not think the friends of freedom fully realize the importance of the fight you are making or they would rally to your assistance more enthusiastically, not only with words of encouragement, but with that all-important necessary evil—money. * * * I hope to be able to give you one of the Sunday nights in November before the Social Science League with a full house of representative radicals.

WM. H. BAKER, Talent, Ore.—Enclosed find \$1, which apply to expenses in your present fight for keeping out of the clutches of the postal inquisition. Would it not be well to quit harping on the "Right to be born well" and change it to "Right to be married well?" Physical materialism and materialistic theology have promulgated theories of sex, love and marriage which tend to make of the union of men and women only acts of nutrition and reproduction. The effort of LUCIFER for women's equality and freedom in all relations meets my hearty approval. Its puny efforts to throw discredit on legal marriage I do not indorse. I admit there is plenty to improve in our present legal marriage code, still it is the best the

race has so far developed, and as soon as the forces for religious, social and economic reforms become conscious this will be attained. I wish to say that the root of all matrimonial unhappiness lies outside and prior to legal marriage. The man and woman married by natural laws will not condemn the legal code; it is only those whom nature divorces who will rebel against the legal code. Whenever we teach and raise the ideal of marriage to nature's standard, two human beings attuned physically, mentally and spiritually on the same key of vibration, we have the perfect marriage, and in such the "Right to be born well" is safeguarded. Hoping you will come out all right in your present trial.

HENRY BOOL, Ithaca, N. Y.—I send you herewith \$5. I am so disgusted with this persecution I can hardly keep within bounds. Inclosed is copy of letter which I have sent to President Roosevelt. With the best of wishes for your welfare, I am, yours truly.

[Here follows copy of letter to which reference is made.]
To His Excellency, the Hon. Theodore Roosevelt, President of the United States:

As a staid man of the world who has known life in two hemispheres I have been and am astonished, pained and cast down at the persecution of Moses Harman, publisher of *LUCIFER*, Chicago, by the postal officials. I do not know of a man in all the world that I honor more for the work he has done and is trying to do than this same Harman. He is the soul of honor, honesty and clean manhood. He is now in the sore and yellow leaf of life. I hope and pray that High Heaven will influence you, Mr. President, to look into his case and boost the pendulum of intolerance and hate in the direction of liberty of press, thought and speech as nobody else may or can. I am in duty bound will ever pray, etc.

Yours for Righteousness, Justice and Love. HENRY BOOL.

[Of Mr. Boole the "Weekly Ithaca" has this to say: "Just completing a job for Henry Boole calls to mind that this erstwhile mechanic, merchant, manufacturer, florist, farmer and dairyman, now retired, finds pleasurable pastime in circulating sociologic and hygienic literature. During the past four years he has broadcasted upwards of 40,000 pieces of radical reading, getting requests for same from all over the United States, Canada, Great Britain and Australia. His heart and hand are not yet atrophied, hence it is, with him, ask and ye shall receive."]

[Reproduced from No. 1890, held up by the postal officials.]

W. C. NATION, Levin, New Zealand.—I am sorry to see you in the hands of the Philistines. Be of good courage. Every reformer gets "more kicks than he pence," but your persecutors are just advertising *LUCIFER* and its teachings the world over, and the public are reading and thinking. I am wondering whether you are "in distance vile." Ah, well.

"Stone walls do not a prison make,
Nor iron bars a cage."

You must sing like a canary and laugh at the law, because "the law is a base," and has imprisoned and tortured and burnt some of the world's greatest heroes. The same tendency exists to-day, and among those who, while they persecute you, are sadly deficient in morality.

"The craven rook, the port jackdaw,
Though neither birds of moral kind,
Yet serve, if hanged or stuffed with straw,
To show us which way blows the wind."

These people, according to Pope, have their purpose. They serve to show us which way the wind of popular opinion blows. Popular opinion strewed garments in the way for the Great Teacher to walk over. Popular opinion afterwards crucified him. In these days popular opinion counts for little. We want men who can defy it, and dare to do right, and if need be suffer for it. You must not send anything through the mails that savors of immorality, unless it is in a bound volume with gilt edges and a gold cross on the front cover. What would they say if you published the little stories about Abraham and Hagar, Lot and his daughters, Jacob and Bilhah, Dinah's defilement, Judah, Onan and Tamar, Abolom and his father's concubines? But there—you mustn't! Enclosed are four shillings and six pence, payment for pamphlets.

A MOTHER, Illinois.—I received the booklet, "Right to Be Born Well." It is what the world needs, God knows, but it will be a long time before the great majority will accept its teachings. This is the greatest need to-day of the whole world. God bless you for ever starting the grand work. I cannot find words to utter the indignation I feel when thinking of the treatment you are receiving, but we will help you. I received *LUCIFER* yesterday. Went by myself and read and reread every word of it. Am sending your 50 cents on subscription and 60 cents for you, and will take it as long as printed, but am so unfortunate as to be poor and sixty-five years old, and only have a little home and what I can earn. As I refuse to be the tool of any man I am not considered worthy of support, but God and a few good men will help us poor women. . . . I am going to drop two magazines in order to spare this dollar, but I'd rather have *LUCIFER*'s teaching on this vital subject than all the books that's published. I don't dare to show your writings here, for there

is no one that wants to learn. You may use anything I write if you wish.

J. WARRER MILLS, Denver, Col.—I am sincerely sorry to know that you have again been made the victim of federal tyranny on account of your publication of *LUCIFER*. Mr. Post's able presentation of the matter in the "Public" makes it clear that you are such a victim, and that the tyranny bodes no good for the future. Saving his personal strictures, I join heartily in all he says. I trust your attorneys will be able to secure a new trial. I enclose you check for \$5, which may be of some service to you in your present trouble.

Hoping all may yet turn out well for you and expressing my deep sympathy in your present distress, and congratulating you withal on your manly and heroic stand for freedom and right, I remain, yours sincerely.

OSCAR ROTTER, New York City.—I wish to express my sincerest sympathy with the venerable editor in his new persecution by the government of this so-called republic, the United States of America. I hope he will succeed in his attempt to defend the rights and liberties guaranteed by the constitution against its official violators and assailants. . . . The money enclosed is intended as a contribution to the defense fund in the warfare against the Russification policy of the national government and for the renewal of my subscription to *LUCIFER* for another year.

S. B. COWLES, Sand Lake, Mich.—The inclosed dollar is for three copies of "The Right to Be Born Well," cloth bound. I fully agree with Carl Noll in what he said in No. 1048 concerning this work. I feel greatly encouraged in seeing honest Socialists and revolutionists uniting in the "Industrial Workers of the World." "Our Advancing Postal Censorship," by Louis F. Post, is a grand production. Be of good cheer under your persecution for the sake of truth and righteousness.

S. A. B., Little Crab, Tenn.—I should like to subscribe for *LUCIFER*, but I can't at present for I have been put out of business because of my Free Thought ideas. I have only one copy of *LUCIFER*, but I like it very much. The world needs more papers like yours. I should like to have you send sample copies to the inclosed list of names. They are all those of free thinkers who, I feel sure, will be interested in *LUCIFER*. May you have the greatest success.

A. A. COWLES, Cleveland, O.—Enclosed find \$1 to apply on subscription. If you have some cards like the one I send, or any other good propaganda leaflets, advertising *LUCIFER*, you may send me as many as you like. I shall soon take a trip through several states and may be able to use them in a way that will aid you and the cause you stand for. As I shall travel on a wheel I cannot carry much, or I should distribute *LUCIFER* over the whole distance.

H. W. BOGERS, Grand Rapids, Mich.—"The Right to Be Born Well" is received. It is a magnificent production—a most fitting companion to the others. I have enclosed circulars in copies of *LUCIFER* to physicians of this city and hope you may hear from some of them. *LUCIFER* must live. It is the liberator from woman's slavery. I have its cause ever in mind, and grieve I cannot do more for it.

MRS. BERTHA MOORE, Portland, Ore.—I have read the booklet, "Right to Be Born Well," with heartfelt interest and pleasure. It is excellent. It is beautiful. It is rich in truth quietly and calmly spoken. It is clear as the cloudless sky and no more obscure. Love, intelligence and reason cannot do otherwise than commend it. Only hatred, ignorance and prejudice will condemn it.

M. L. STUDEBAKER, Highspire, Pa.—I think Mr. Post owes the foreigner in the U. S. A. an apology; according to Mr. Kerr, in an article in a recent *LUCIFER* the Americans seem to be the greatest enemies of liberty. Please send me copies of back numbers of *LUCIFER*. There are a few intelligent fellows here, and I want to give samples to them.

E. VAN BUREN, Galveston, Ind.—Inclosed find \$5 which I promised some time ago to aid in *LUCIFER*'s defense. I hope that through you Comstockism will be overthrown. The Comstock law is the most dastardly legislation enacted by any "civilized" nation on earth.

ROBERT D. IRWIN, Secretary Brotherhood of the Daily Life, St. Louis, Mo.—Enclosed you will find \$2 for two subscriptions—papers to be addressed to the Exposition Building, St. Louis. These subscriptions are to aid you in your fight for a free press.

A. C. SCHINDLER, San Francisco, Cal.—Enclosed find \$2, which please apply where it is most needed. I must say I admire your courage.

R. PETERSON, Paris, Tex.—Enclosed find \$10 to be used against postal despotism, as you see fit.

Bible, Beer and Socialism, by S. J. BRENNAN, M. D., Fayetteville, Ark. 10c. The best solution of the temperance problem yet produced. Learned, logical and conclusive. Address the author.

REPLY TO LADY FLORENCE DIXIE.

My Gentle Sister: Quoting your words to the President of the United States of America, I beg leave to say: "Here is your opportunity."

The fruit of a man-made civilization, far less just to your sex than the barbaric age preceding it, sees fit to proclaim to the listening world, as an ethical tenet, the ancient first principle of said "civilization," the gauging of feminine values by feminine productivity in the interests of war, the curse of all times.

Take you now a scientific step; without delay, make a motion—in presence of us all, we are all in attendance—make a motion that there be without delay arranged a scientific text-book of morals minus religion, to be placed in the hands of all young couples at the altar of wedlock, whereby both contracting parties may be wisely instructed on vital matters pertaining to the welfare of the race, now in act of suicide.

Make the motion; we will all second it, and at once begin a course of reading to be designated by yourself and the president, which, from its scientific nature, shall make of us all worthy co-operating critics and reviewers of the work that you and the president shall be pleased to submit as a suggestive outline for said catechism of morals.

We need only a general insight into such simplified science as is presented by Allan Benson, Moses Harman and Walter Thomas Mills; since the criticism on our part, and on the part of the framers of the catechism, the appearance of pedantry or dictatorial egotism (both of which are active factors in the present day rejection by the youth of religious teachings touching these matters).

More than introduction into Washington society, do our boys and girls need exact scientific teaching on the all-important subject of prenatal influences on the fetus, bearer of the twin souls of the lovers, when, in accordance to the orders from the president, they begin the rearing of future generations.

Also they need definite instructions on the vital subject of child-origins, transmission of spirit, and that long neglected and fruitful source of race deterioration—unnatural degeneration of sex-energy—for placement in hands of their children when they attain to the questioning age.

Another thing demanding immediate attention in this matter of character-teaching on a foundation of faith in fables, which, owing to the larger growth of reason in the youthful generations, makes impossible reverence of the sacred relation, since it is taught in the Bible alone.

Our president has, without doubt, seen these grave needs, and it is to his credit that he has seen fit to divert the attention from worldly pursuits to those of a spiritual nature. You will do the future generations an inestimable good if you take advantage of this your opportunity and take the next step in the movement inaugurated by the president.

I ask this as a personal favor. I ask it in the name of my only daughter. I am forbidden to teach her morals minus religion. I see no religion minus superstition. I am under the law. At death of the child's father a guardian was appointed. I am a mother. As such I feel the grave responsibility of a true mother. I want to teach my child the truth. I do not want to poison my child's mind, for mind rules matter, and therefore I consider mental poison a factor in racial suicide too horrible to consider for a moment.

Will you come to my rescue, the rescue of my child? Lady Florence, I pray you to make the motion.

HELEN BARTON HOWARD PHILBRICK.

THE POLICY OF THE POSTOFFICE DEPARTMENT.

[Reproduced from Nov. 1900, held up by the postal officials.]

No. Assistant Attorney General Goodwin did not, technically, make a "ruling" that all discussion of sex questions is unlawful because obscene. What you quote from him was said to Dr. Pfeiffer, of the Free Speech League. But all his rulings in the Harman cases, including his condemnation, this time in the form of an official letter to First Assistant Postmaster General Hitchcock, of the Stockham matter in *LUCIFER*, are in exact harmony with what he said in conversation with Dr. Pfeiffer. And Mr. Hall, superintendent of second-class mails in the Chicago postoffice, informed Mr. Harman that he was only executing the decision of his Washington superiors in stopping all papers containing discussions of the relations of the sexes. So Mr. Goodwin, when he denies that he has made a "ruling" condemning all discussion of sex questions except in the private conversations of physicians with patients, takes the customary advantage of a mere technicality. What he has banned, as it appeared in *LUCIFER*, including the ex-

1051

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number. If a copy of *Lucifer* fails to reach you, please order by number or date.

cerpts from the *Woman's Journal*, proves absolutely that his declaration in his conversation with Dr. Pfeiffer represented the settled policy of the postal department in so far as he formulates that policy.—Edwin C. Walker, Chairman Executive Committee, Free Speech League, in the Truth Seeker, New York.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; \$2 for six; \$25 per hundred.

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BY ALICE R. STOCKHAM, M. D.

A timely and important message not found in text books. Every girl needs and should have this true, plain and practical knowledge. One writes: "Thank you, thank you, dear doctor, for the plain, but beautiful thoughts. Womenhood, motherhood and life have new meanings. You enable your theme." Price, 25c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker. Carpenter holds that woman's freedom is based upon womanhood; she must be independent financially that she may not be forced to sell herself in as part of marriage. He also makes a strong plea for a motherhood of freedom and thoughtful preparation.

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One of the best short works on the subject. A charming little gift book. "Love is doubtless the best and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

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A PRIMER OF SEXUAL RATIONALISM.

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"Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the knees of lovers and the controlling arms of babies." Paper covers; 25 large pages. Price 10c.

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THE STRIKE OF A SEX.

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"The Strike of a Sex" is a fascinating novel bearing upon the sexual relations. It is a bold protest against the customary life of most married people, and at the same time a prophecy of happier conditions between man and wife. Prepaid, 25c.

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LOVE'S WAY TO PERFECT HUMANHOOD.

By Agnes Benham.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 78, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price \$1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

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THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.
CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

PRICE FIVE CENTS.

CHICAGO, ILL., NOV. 9, E. M. 305 [C. E. 1905].

WHOLE NO. 1052

LITERATURE OF PROTEST.

Resistance is the law of life.

No; not the law, but the necessary condition of life, of all organized individualized life.

When we cease to resist we cease to live.

But while this is true as a general statement, there is always a choice of methods of resistance. The most common method is to resist force with force, meaning the *lex talionis*, law of retaliation—an eye for an eye, a tooth for a tooth, a life for a life. Upon this principle, this law, all human governments are built and administered, so far as I know.

Another method of resistance is by opposing evil with good; repelling hate with love; meeting curses with blessings. This method does not mean slavish submission to invasion or exploitation. Doing good for evil is quite consistent with a strong and manly protest, a resolute and courageous and determined remonstrance against acts of invasion; and when all other means have failed it is quite consistent with compulsory restraint of the evildoer. I maintain the doctrine that there is nothing man or woman can do but may be good, right and proper to do under conceivable conditions. No act is good or bad of itself.

Applying these principles—this fundamental "basis of ethics"—to LUCIFER, its work and its workers:

We find ourselves invaded, exploited, robbed; deprived of our just share of the common mail facilities, for whose running expenses we are supposed to be paying our equitable share; deprived of our property, month after month, with no opportunity allowed to defend our right before a "jury of our peers," which opportunity is commonly believed to be the most fundamental civil right of every freeman when his personal liberty is invaded, or when the possession and use of his property is denied him.

We have protested.

We have remonstrated.

We have appealed to the sense of justice believed to be inherent in the minds of all sane and humane people.

We have appealed to the traditions that have come down to us from the time of the formation of the so-called American Republic—the teachings of such men as Patrick Henry, Thomas Jefferson, Thomas Paine, Benjamin Franklin and John Adams. These traditions, these laws, guarantee freedom of speech and of press, and the right of trial by a jury of our peers—which means, if it means anything, a trial by citizens who are so well informed in matters pertaining to personal and civil rights that they do not need to be instructed and coached by a partisan judge appointed by a partisan president and confirmed in office by a "House of Lords" whose wealth makes them interested in maintaining special privileges for the few rather than in securing equal rights for all.

Up to the present time our appeals have been in vain; our remonstrances and protests unheeded. Invasion has followed invasion, robbery has succeeded robbery in quick succession. Judging from the nature of the charges against us, judging from the flimsy pretexts on which numbers 1045, 1046 and 1050 of LUCIFER were declared unlawful and consigned to the "dead letter" office, there to be destroyed, it will not be long until no pretext whatever will be needed, nothing but the arbitrary will of the censor, to cause the suppression and destruction of ANY publication that may not please the prejudices or the whims of the "man clothed with a little brief authority."

Discouraging as the outlook now seems, we have not lost all

faith in resistance to tyranny by means of protest, remonstrance and appeal to the press and people of the United States and of the liberty-loving people of all lands and tongues. In order to make more effective our campaign of protest and remonstrance a few of us are making for help in distributing the following named booklets that represent to a great degree the vanguard of the Literature of Protest against the bureaucratic methods of the postal department of the United States government.

★ ★ ★

First, "Who Is the Enemy; Anthony Comstock or You?" This is a well written pamphlet of sixty-three pages, printed on superior paper, with large type. The author and publisher is Edwin C. Walker, of 244 West One Hundred and Forty-third street, New York City. In this pamphlet, in his exceptionally clear, logical and forceful manner, Mr. Walker has summarized the history of the doings of New York "Society for the Prevention of Vice," and of its secretary and chief agent, Anthony Comstock; also the history and real character of the Federal statutes under which the postal censorship has got in its work for the past thirty years. Published by the author and sold by him for 20 cents per copy. Also sent from this office postpaid on receipt of price.

★ ★ ★

Second, "Do You Want Free Speech?" by James F. Morton, Jr. Price, 10 cents per copy. The quality and style of this booklet may be gathered from the opening paragraph:

"The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the inquisition were the dark days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns, always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing, there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes, and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment; but his memory becomes a stench in the nostrils of future generations; and his cause is doomed, unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip the Second of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring monarchy into disrepute than the entire radical press of Europe; and his low majesty laws have only succeeded in bringing him into richly deserved contempt."

Published by the author at the office of the "Demonstrator," Lake Ray, Washington. Sent also from this office, and from the author's present address, 244 West One Hundred and Forty-third street, New York City.

★ ★ ★

Third, "The Rights of Periodicals." "The Most Dangerous Asses Is He Who Strikes at the Liberty of the Press." By James F. Morton, Jr., A. M. Published by the author at 244 West One Hundred and Forty-third street, New York City. Price, 10 cents.

This pamphlet is a reprint of an article first published in the "Public," Chicago, Louis F. Post, editor, and is chiefly devoted to a history of the doings of "Edwin C. Madden, third assistant Postmaster general, the chief agent of the restrictive policy of the past

few years." One of the despotic methods of this man Madden is thus recited:

"A strange feature of the recent department policy has been the refusal to give specific rulings or to answer questions, which would enable legitimate publishers to make sure of complying with the law as interpreted by the postoffice officials. *LUCIFER*, of Chicago, was notified that it carried too much personal advertising, and must show cause why its second-class privilege should not be taken from it. To the request of the publisher for a decision as to how large a proportion of personal advertising would be allowed, the answer was made that the department refused to rule on the subject. The unfortunate publisher was simply called on to conform to an unknown standard existing solely in the mind of Mr. Madden. Few despots have ever gone so far as this. While ignorance of law is held to excuse no one, the law must at least exist in some accessible form. Except in the most violent tyranny, no man has ever been punished for violating the terms of a secret edict, which has never left the closet of the autocrat who drew it up. To term such a monstrous injustice unconstitutional is to use a very mild term. More than one publisher has complained of a similar experience. The standard, which must be obeyed by instinct, without being known, is evidently an elastic one, since the Delinquent, using seventy pages of a single issue to describe and advertise the patterns made by the firm issuing the periodical, as clearly for 'advertising purpose' as any of the papers Mr. Madden has attacked on this pretext, has never had the slightest trouble with the authorities. The Demonstrator, entered at Lakeby, Wash., was notified that its exchange formed too large a percentage of its circulation list. An inquiry as to what percentage would be deemed 'legitimate' was met with a refusal to give any information. The publisher must guess at it, under the penalty of losing his privilege if he happens to guess incorrectly, in a matter in no way defined by law, and depending on the mere whim of a single individual. This extraordinary method of suspending a sword of Damocles above the heads of publishers, who ask nothing better than to obey the strictest letter of the law, hardly falls under any recognized principle of jurisprudence."

* * *

Fourth, "The Conspiracy Against Free Speech and Free Press." By George Pyburn, M. D. Price, 6 cents. A sample of Dr. Pyburn's reasoning is found in the following paragraph:

"Look at the forms in which this spirit of opposition to liberty, of hatred of free speech and a free press, manifests itself. First, there is the censorship exercised by the Postoffice Department. This thing shall not be transmitted by mail, it is antagonistic to the ruling powers; that thing does not please Anthony Comstock, it is obscene; the other matter is inflammatory, seditious, and not acceptable to the 'government.' Now the point here contended for is this: an executive officer or department is incompetent—by law, and in fact—to exercise judicial functions. Let matter passing through the mail—if you must discriminate—be presented or indicted along with its publishers, in the proper courts, as libelous or indecent and unfit for transmission upon clearly defined principles; let issue be joined, tried, and adjudged—Yes or No. Then the whole question of the right to print freely could be discussed and the decision referred to the highest tribunal of the land. Publicity would advertise the issue, and prevent narrow-minded officials from invading successfully the rights of a citizen. For we must consider that this right to the use of the mails is a kind of property or 'chose in action'—common property if the paradox may be allowed—and should not be taken away without due process of law. Further, fairness would insist that only after due adjudication of unfitness for transmission, and enjoinder thereof, should a person be held misdemeanant for mailing any printed or written matter whatsoever. The postal department should not be permitted to neutralize or abridge the liberties of the citizen. Otherwise the postal department is above the fundamental law of the land."

Published by Edwin C. Walker, 244 West One Hundred and Forty-third street, New York City.

* * *

Fifth, "Our Advancing Postal Censorship." By Louis F. Post, editor of "The Public," Chicago. This booklet of twenty-eight pages is a reprint of an editorial first published in "The Public" August 12, 1905. In this editorial Mr. Post shows that he has studied his subject with the most painstaking and careful attention to details, especially the details of the treatment received from the censorship by *LUCIFER* during the past two years. He gives the correspondence with the heads of the department at Washington and himself, in his effort to get at the exact facts and reasons for denying to *LUCIFER* the "second class privilege," as well as the facts concerning the suppression and destruction of whole number one thousand of that publication. Mr. Post is careful to state that he undertook and performed all this labor not as a partisan of *LUCIFER*, but simply in the interest of justice, and of freedom of the press. On this point he says:

"The inference seems to us unavoidable that the issue of *LUCIFER* of December 17, 1903, was excluded from the mails, not because of any violation of the postal statute, but because it advocated doctrines of social life at variance with those to which the postal cen-

sors are professedly devoted. In other words, it was suppressed, not for decency's sake, but for opinion's sake. With the opinions intended to be censored by the suppression of *LUCIFER* we are entirely out of sympathy. Were they up for discussion under circumstances demanding our participation, we should emphatically condemn them—not because they are unconvictional, but because we believe them to be unconvictional. But the question here is not whether they are unconvictional. It is whether their discussion shall be forbidden. On that issue we yield to no one in demanding the fullest freedom of discussion for every debatable question. Nothing but error can suffer from honest debate."

Published by "The Public" Publishing Company, First National Bank Building, Chicago. Price, single copy, 3 cents; by the hundred, \$1.50.

* * *

These booklets will all be sent in quantity from this office, post-paid, at reduced or wholesale prices, as long as the supply lasts. Postage stamps of any denomination accepted in payment.

The Literature of Protest against the autocratic, the bureaucratic methods of the United States postal department is not confined to these five booklets. With these will be sent free other leaflets and pamphlets treating of the same general subject—but this article is already too long for further description in this issue.

Shall we hear from the lovers of liberty and justice everywhere?

M. HARMAN.

FREE SPEECH OR SLAVERY?

It is a mere commonplace that freedom of expression is a fundamental condition of progress. The darkest period of human history is universally recognized to have been that of the middle ages, when thought lay strangled, and "heresy" was punished as the crime of crimes. All history teaches that the enemies of free speech are the enemies of the people. A censorship is always a shelter for infamy. More harm is done by repression than by the circulation of the most atrocious doctrines. Truth will always vanquish in open discussion, and never needs to be bolstered up by force. The persecutor may not unfairly be said to be always in the wrong, and to have no sincere reliance on what he pretends to reverse as truth. Suppression of free speech points the way back to barbarism and to the loss of all that our civilization has gained.

The foregoing remarks are so self-evident that it is no less than astounding to find them actively challenged in this of all lands. The establishment of an Inquisition in the front of countries is a phenomenon so startling and menacing as to deserve immediate and aroused attention. For over thirty years the foul serpent of censorship has been tightening its coils about our liberties, until now its head is boldly raised and its fangs displayed in the sight of all. Henceforth there can be no excuse for ignorance or indifference. With the vilest motives and purposes, it has made use of the best sentiments of our people in order to effect its foul ends. When the Congress of 1875, the "crime" year, in the risk of its closing days, with no debate or consideration, hurried through a harmless appearing bill against "obscene literature," few saw the deadly significance of the measure. Its proponent, the notorious Anthony Comstock, raised an insidious plea for the protection of our children against a flood of unhealthy prints and pamphlets, sold by unscrupulous dealers in order to pander to premature sexual excitement. The harm of these wretched things could not be questioned, and the average parent was only too ready to alk his own duty of instruction, and to trust to prohibition to do the work that only education can accomplish. But that the Comstock law had any other or ulterior aim, not one dupe of the craftiest blackmailer in history had the faintest suspicion.

Having gained their first point, Comstock and his crew went at first very cautious in beginning their plotted work of persecution. Trusting in the inability of public ignorance and prejudice to separate the importance of a principle from the unpopularity of an individual in whose person it is denied, they first assailed one of two persons who had given much offence to the conventional world through the pronounced tone of their attack on institutions held sacred by others. This minimized the protest raised against these primary acts of outrage and injustice. As early as 1878, Comstock bragged before his Vice Society, in his official report, of his perversion of the law toward the end of suppressing ideas, as well as obscenity, and the steps already taken in that direction. He even expressed unequivocally the intention of destroying freedom of religious discussion. In this last aim, however, he has failed as yet; but his attempt to prevent education in matters of sex has succeeded beyond his highest expectation, bringing with it local-

Give me the liberty to know, to utter, and to argue freely
according to conscience, above all liberties.—John Milton.

It is only just to say that Mr. Goodwin has denied that he
made any official ruling. The facts, however, the act of suppres-
sion of his edition of Luther, and the grounds for such suppression,
speak for themselves.—Editor Lucifer.

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Editorial in November, "Tomorrow," Chicago.
from them. More confusion soon.—Editor H. Berns-
valuable material that their "protection" are struggling to keep
often discovers them to be past masters in the knowledge of the
ance with those strange and elusive creatures of eight years old
for innocence, a strange paradox, when actual contact and acquaint-
under the guise of protecting children, ways, exhibiting ignorance

There is much hypocrisy and pretense carried on these days
common sense or common decency in other directions
by what right or reason need we expect them to employ real
of prostitution and gambling, all unnecessary, unnatural and fool-
do for the entire cost of education, and support thousands of homes
can mothers spend five times as much for liquor and tobacco as they

In a country, however, where the husbands and sons of Ameri-
the much modified, if not done away with entirely.
characteristics like teeth of the language of children at play would
other knowledge, and the atrocious and shocking statements that
knowledge would assume its proper place and proportion with all
through the medium of commonplace parents and a free press, this
mind on the proper plane and in a clear and wholesome spirit
and everything pertaining to life and living given to the growing
of this depravity and foul language, for were the real truth of sex
awaken to the fact that it is their false modesty that is the cause
topics, parents, preachers and Ambrosy Comstocks and better
played by children eight or nine years old on these "sacred" ¹

or in their rooms together on Saturday, may secure ample evidence
tense to the talk of writhing in the street going to and from school
obscene verses and pictures in lavatories and alley ways. Any lie
knowledge as makes from the tongue and of the articles and from
that decency employ, instead of being compelled to gain their
be told them by people for whom they have respect, and in language
rapidly as they show any interest in these topics, and they should
about the reproduction of plants, animals and human beings just as
not, for we know that even small children should be told all

Government and all the pious frauds who lack of things they know
we ask, wherefore this strange discrimination?
of or any fraudulent Company practicing all kinds of frauds, and so
any, the most honest, or of any Railroad Company giving rebat-

Post Office Department stopping the mail of the Standard Oil Com-
Not a word has been heard in regard to any intention of the
doux and bills and duns.
has not been thousand years, still continue to receive their bullet

one of the mails, but still preachers who are preaching heaven and
hell, and who have never been known to make good, are permitted
to receive their mail without challenge. Lawyers, from whom truth
Three reasons imply that none but honest men are to be allowed
to the writers.

and without trial were declared frauds, was withheld and returned
and remittance withheld, but the personal mail of its officers who,
and promptly made bankrupt without trial by having the mail
portion allowed otherwise. Not only was the corporation
of his declared were negated, although the statement of the cor-
had declared dividends on stock which some enemies and detractors

It means that the gentleman was an officer of a corporation that
bearing the stamp, "Returned on account of fraud."
New York, which same was promptly sent back by the Post Office,
how the writer recently addressed a personal letter to a party in

to become much greater than the wholesome and unpermitted di-
By way of showing that the evils of press censorship are liable
in the light of the rapid increase of the divorce will.
endorsement of advancement along those lines of which we pit-

ters pertaining to sex and motherhood, means resignation and a
would know that to stop discussion through the press of vital mat-
of general democracy, so such ruling would be possible, else they

Were these public servants vested in the meaning and realization
in charge.
through the untrained and whimsical interpretation of the officers
deep sociologic and general scientific significance are also excluded
really vital matters pertaining to sex and motherhood, subjects of

the postal authorities a broader sweep is given to the law, so that
ing of all kinds, but unfortunately, under the present ruling by
vulgar literature and pictures, French novels and magazines with
by United States mails was no doubt originally intended to exclude

The law against permitting "obscene" matter to be carried
FALSE MODESTY THE CAUSE OF DEPRAVITY.
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MOSES HARMAN, EDITOR AND PUBLISHER.

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TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months.....5 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 142 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

THE TEMPEST IN NEW YORK.

Back in the forties and fifties of last century, as some of us are young enough to remember, the great eastern dailies and weeklies would occasionally report great excitement over the attempts to discuss in public the merits and demerits of the relation between the African slave and his Anglo-Saxon master. And sometimes the publication of a book treating of the same subject, such as the book called "Uncle Tom's Cabin," would raise a similar commotion, and in both cases there would be attempts at suppression of discussion of what was by common consent considered an improper if not dangerous subject.

Much in the same way now, a half century or more later, the papers occasionally report much excitement over the attempt to discuss, in a radical and thorough-going manner, the sex relations of women and men—that is to say, the relation of masculine man as sex employer, or sex owner, and of feminine man as sex employee—sex hiring for a limited time, or sex servant or slave for a lifetime.

A noteworthy instance of this determination on the part of the self-elected guardians of the best interests of human society to prevent the showing up, in a realistic way, the defects—"the stinky side"—of the system of sex ethics sanctioned or at least condoned by church and state authorities, was lately witnessed in New York, the commercial metropolis of the United States and most populous city on the American continent. The occasion of this unusual commotion among the guardians of sex-morality, of sex-orthodoxy, was the attempt to place the books of George Bernard Shaw on the shelves of the New York public library, and later the attempt to present to the theater-going public of New York one of the plays of this writer, showing in a truthful way, a matter of fact way, the actual working of this much-lauded and sacredly guarded sex employer and sex service system.

The play that provoked the wrath of these self-elected guardians is entitled "Mrs. Warren's Profession."

LUCIFER's editor has not read this play, has not seen it enacted, but he is now reading for the first time one of Shaw's most noted books, "Man and Superman." On page 156 of this work, under the head "The Revolutionists Handbook," appears this significant paragraph:

"One fact must be faced resolutely in spite of the shrieks of the romantic. There is no evidence that the best citizens are the

spring of congenial marriages, or that a conflict of temperament is not a highly important part of what breeders call crossing. On the contrary it is quite sufficiently probable that good results may be obtained from parents who would be extremely unsuitable companions and partners, to make it certain that the experiment of mating them will sooner or later be tried purposely almost as often as it is now tried accidentally.

"But mating such couples must clearly not involve marrying them. In conjugation two complementary persons may supply one another's deficiencies: in the domestic partnership of marriage they only feed them and suffer from them.

"Thus the son of a robust, cheerful, eupeptic British country squire, with the tastes and range of his class, and of a clever, imaginative, intellectual, highly civilized Jewess, might be very superior to both his parents; but it is not likely that the Jewess would find the squire an interesting companion, or his habits, his friends, his place and mode of life congenial to her.

"Therefore, marriage, whilst it is made an indispensable condition of mating, will delay the advent of the Superman as effectually as Property, and will be modified by the impulse toward him just as effectually."

From these paragraphs it will be seen that Bernard Shaw attacks both institutional marriage and institutional property. His real offense, then, is much the same as that of LUCIFER, and the wonder is not that the guardians of conventional marriage morality and conventional property superstitions should have taken alarm and should have forbidden the general reading of Shaw's book—by the young—and prohibited the performance of such of his dramas as show the legitimate fruits of the masculine sex-ownership system. The wonder is rather that the clergy and the Grandees, male and female, have not taken the alarm sooner and caused the arrest and confiscation of Shaw's books and plays, for the same reasons, under same pretexts, that they have caused the arrest and confiscation of LUCIFER and the arrest, conviction and imprisonment of its editor. M. H.

LETTERS TO THEODORE ROOSEVELT.

For some weeks we have been in receipt of letters containing information regarding correspondence between LUCIFER's friends and the office of President Roosevelt at Washington. The following are some of the sample letters said to have been sent to the chief executive of the United States government:

October 28, 1905.

President Theodore Roosevelt, Washington, D. C.
Your Excellency—The undersigned wishes to record his protest against the rulings and actions of Superintendent of the Postoffice Department at Chicago in denying mail facilities to the magazine LUCIFER, conducted by M. Harman. The writer believes that if the enormous mass of matter concerning the relations of God and man be permitted postal circulation there is no reason for suppressing the mail distribution of publications which deal in an entirely scientific and reverent, if candid, manner with the social and sexual relations of man and woman, whose creation is attributed to the Deity. It would seem that any stretching of the laws whereby such publications are refused the use of the mails is entirely out of harmony with the spirit of the age and the positively enlightened character of our government.
Yours respectfully,
FAY LEWIN.

Colorado City, Colo., October 26, 1905.

Mr. Theodore Roosevelt, President of the United States.
Sir—I am now and for years have been a subscriber of a paper called LUCIFER, the Light Bearer, edited by one Moses Harman of Chicago. Of late I have missed several copies and upon investigation have found that the paper has been stopped by the postoffice department, and in some instances destroyed under the plea that it was obscene. I would like to know by what right the postoffice destroys my property. I would like to know by what reason the postoffice department says that my family and myself are of low moral character, for saying that the paper is obscene is another way of saying that its readers are of low morals. Inclosed find clipping from which you will see that two of the condemned articles are taken from a "Ladies' Journal" and one from literature sent through the mails by the government itself. I hope the matter will be looked into and the guilty officials called to account.
Respectfully yours,
H. HANSEN.

Bank of Hecla, Hecla, S. D., October 25, 1905.

Theodore Roosevelt, President of the United States, Washington, D. C.
Dear Sir—At the age of 18 years I left home to take a position as telegraph operator and station agent.

My mother, who had a strong personality and a strong confidence in knowledge as against ignorance, especially in matters sexual. She subscribed for and had sent to me a few years a paper treating on sexual science called LUCIFER, the Light Bearer, in which is contained a free discussion of the theme, since which time I have been a constant subscriber (in all twenty-four years).

I think the free discussion of the subject has caused me to comprehend the situation much clearer, and I am firmer and more virtuous than I would have been had I remained in ignorance.

I notice that of late several copies of my paper have not reached me, and am informed that the postal authorities have held up those

editions on the claim that they were obscene. Now it appears to me as rather unjust and un-American to let some one officer constitute himself judge and jury and without notice or hearing confiscate the editions of a paper whose aim is a higher and purer humanity, and it appears to me that its editor is being persecuted rather than prosecuted.

I think that if you will familiarize yourself with the facts in this case that you will find that an injustice is being done and that you would have it remedied.

I am sending herewith some matter from John Gordon, 46 Van Buren street, Chicago, Ill., just as I received it through the mail a few days ago. This appears to me as vulgar and astonishing me that anybody would send it through the mail. I refer it to you that it may receive proper attention.

I trust that you will see that LUCIFER and its editor gets a square deal.

Yours very truly,
ARTHUR E. CLARKE.

★ ★ ★

So far as we have heard, no direct answer from Roosevelt himself has been received by the writers of these letters, but several answers from Mr. Hitchcock, first assistant postmaster general, have been sent to the writers, saying their letters to the president had been referred to him and that they would receive proper attention.

While we of Lucifer's office prefer not to suggest any form of letter to those who are now adopting the advice of the Free Speech League the hope is hereby expressed that such letters should take the form of remonstrance and protest rather than of petition. Why should an American citizen, man or woman, take the attitude of petitioner when addressing a public servant, whether the highest or lowest of these servants?

To my thinking one great cause of the abuse of power in the hands of public officials is the very deferential attitude of the average citizen towards such officials. When a farmer employs a helper on his farm, is it customary to address a petition to the farm hand, humbly praying him to do certain work in a certain way?

And so likewise, when a merchant or manufacturer employs clerks or mechanics, skilled or unskilled, does the employer of such labor present a petition to his employees, in humble and guarded phraseology, when he finds that something is going wrong in the details of a large and complicated business?

Do the American people really know that they are not now living under a monarchy and aristocracy?

Do they really know that Washington and Rochambeau won the battle over Lord Cornwallis at Yorktown? M. H.

THOSE SCURRILOUS POSTAL CARDS.

Hugh O. Pentecost, in his lecture in the Grand Opera House, Chicago, on Sunday, November 5, spoke of the danger of increasing the powers of the executive arm of the federal government. He mentioned the fact that the victims of these usurpations of executive authority are usually persons who lack wealth and influence to resist it, and in that way precedents are made for further usurpations. As an instance of such arbitrary use of executive power he mentioned the seizure and confiscation of several issues of LUCIFER by the post-office authorities.

As LUCIFER is an unconventional paper the postal authorities felt safe in confiscating it "without due process of law," and doubtless their action was approved by many persons who do not approve of LUCIFER's teachings. But these very persons failed to see the danger of establishing such a precedent. They failed to foresee the time when a similar arbitrary ruling may exclude from the mails papers which advocate some social, religious or political doctrine in which they believe.

The danger was exemplified in a striking manner on November 4, when Postmaster Wilcox of New York City sent out an order for the confiscation of 361,000 postal cards which had been mailed to voters by Tammany Hall. On each of these cards was printed a cartoon picturing President McKinley above a red bomb, the fuse of which was burning, while in the background was the fleeing figure of a man labeled "Hearst." It bore the inscription, "Let Us Forget," and contained alleged extracts from one of Mr. Hearst's newspapers.

The cards were confiscated on the grounds that they were "scurrilous." Doubtless many readers of LUCIFER will agree that they were scurrilous. Some, perhaps, will say that they ought to have been confiscated.

Those who take this latter view place themselves in line with the persons who approved of the confiscation of LUCIFER on the ground that it was—well, improper. But what authority has the

postmaster to decide what is improper or what is scurrilous? Where is the line to be drawn between proper and improper literature, between scurrilous and non-scurrilous postal cards?

Has there ever been a campaign conducted in any large city since the newspapers began the printing of cartoons when many of the papers did not contain pictures which were scurrilous in the judgment of the persons depicted in the cartoons?

I make no apology for the postal cards which Postmaster Wilcox confiscated. The pictures were disreputable and misleading. They were to be circulated with the evident intention of making voters believe:

That William McKinley was killed by an anarchist, which is untrue.

That William E. Hearst is an anarchist, which is untrue.

That William E. Hearst instigated the killing of McKinley, which is untrue.

I was employed on one of Mr. Hearst's papers for three years and I know that he and all his sub-editors were so opposed to anarchy that it was practically impossible to have a fair statement of the views of an anarchist published in any of his papers.

But that is not the point at issue. If the postmaster has power to decide what cartoons are mailable and what are not mailable it is easy to see that he could confiscate entire issues of every newspaper of the party to which he is opposed.

I am glad those postal cards were seized. Not because I think the postmaster had a right to seize them, but because his act perhaps will reveal to the public the danger of permitting such usurpations of authority.

So long as only financially weak and comparatively unknown persons are victims of this bureaucratic tyranny there is little hope of checking it. But when such a powerful organization as Tammany Hall is a sufferer possibly the nation may be aroused to put a curb on too officious public servants. JONATHAN MAYO CRANE.

LOCAL LECTURES AND MEETINGS.

The eighteenth annual memorial celebration in commemoration of the victims of the Chicago labor movement—August Spies, Albert Parsons, Louis Lingg, Geo. Engel and A. Fischer. Given under the auspices of labor organizations, turners, singing societies and others, Saturday, November 11, 1905, Aurora Hall, Milwaukee avenue and Huron street, commencing at 6 p. m. Tickets 10 cents.

Sunday, November 12, Mabel McCoy Irwin of New York will speak at the Grand Opera House, Chicago, on Walt Whitman, the Poet Liberator of Women, under the auspices of the Spencer Whitman Center. Lecture to commence at 11 o'clock a. m. Admission free. All invited.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

A CALIFORNIA IDEA.

"I, O. A. Verity, do hereby authorize and empower Moses Harman or his legally constituted agent to proceed in a criminal action against the postal inspector and postmaster at Chicago, Ill., first assistant postmaster and postmaster general at Washington, D. C., for robbery of the United States mails and willfully and maliciously extracting therefrom and destroying and causing to be destroyed five copies of a paper called LUCIFER that was addressed to me, and placed therein by the editor and publisher of said paper to be delivered by common carrier to my address, and on account of their destroying said papers I have been deprived of the knowledge and opportunity to gain knowledge that I believe would have been a value to me of the sum of \$50. Therefore I also empower him to commence civil action against the aforesaid parties in a suit for damages for the said \$50 and cost of suit.

I herewith enclose \$1 to help defray my share of said suit, and promise \$1 per month or as much as is needed thereof to take the suit through the highest courts in the United States.

How many of LUCIFER's subscribers will stand by me in this suit, uniting their suit with mine, thus putting the courts of our land on record as to whether this high-handed outrage of destroying the mail of penurious citizens will receive their approval?

Yours,
OLIVER A. VERITY,
1523 Market street, Oakland, Cal.

THE DISHONEST CARRIER.

[The following are the opening paragraphs of a large circular a bundle of which was lately received at this office. No name is attached thereto, and nothing to show by whom written or published.]

M. H.

A gentleman had sold a quantity of goods to several thousand persons. These goods were paid for in advance, and were to be delivered in parcels two a month. Occasion arose in which the dealer prepared a double parcel, several of his customers having paid for extra parcels. He took these parcels to the public carrier, paid for their delivery and went home thinking all was well.

Presently he began receiving word from his customers that they had not received their parcels. He went to the carrier's office to learn why, and found that there were some things in the double number which did not please the carrier, who always had a sample, and because of it they had been sent to the headquarters of the general delivery office and there burned.

"What right had you to destroy the property of several thousand people, who had paid me for these goods, and thus prevent me from fulfilling my contract," asked the man who had given the parcels into the keeping of the Carrier Co.

To this no satisfactory answer was given. Now what should be done with one who has violated public trust?

"His license should be taken away from him, and he should be imprisoned," is the unanimous verdict! If he has property, enough of it should be taken to make up the loss, and if not he should be made to work out the amount."

A just verdict. Let those robbed thousands prosecute the offender, and put in their claims for what is their due.

But hold! That public carrier is the postal department of the United States Government. Those parcels were newspapers, and the double number confiscated contained matter that the clerk of second-class mail did not like, so he falsified, told the publisher it was obscene, thinking thus to justify his lawless act. The articles condemned are not obscene, as I will give you a chance to judge for yourselves before I am done. And surely, you who read these lines, are as capable of judging as is a postal clerk in Chicago, the clerk who sent the whole edition of "LUCIFER, the Light-Bearer," No. 1042, to Washington, D. C., where, in defiance of the rights of both publisher and subscribers, it was unlawfully burned.

What is the language of this unlawful proceeding? Simply this: We have pronounced the matter obscene and you dare not send it out to the public, and thus uncover our falsehood."

Will the thousands thus robbed be thus cowardly? Some of them will not.

AGAIN THE CENSORSHIP.

We have received from Mr. Harman, by sealed mail, a copy of his paper which has been denied mail privileges by the Chicago post-office censor, one Mr. Hull. The matter which the censor objects to is marked. It bears out what we said some time ago that the evident intention is to suppress LUCIFER. There cannot be any pretense whatever that the matter marked is obscene. One article is a list of books on the subject of sexual relations, and the other is a letter from a woman in Australia, in which she quotes G. Bernard Shaw in "Man and Superman," and a writer in the Fortnightly Review on "The Marriage Contract in Its Relation to Social Progress." There is simply nothing to either of the articles obnoxious to any law, and if the case could be taken to court we feel sure Mr. Harman would win. But that would settle the matter for only that one issue of the paper, and the censor could condemn another and force him to go again to court. Practically, therefore, Mr. Harman will be forced to give up his propaganda. He will have to make LUCIFER another sort of a journal or more out of Chicago. We do not think there is another postoffice official in the country who would condemn the matter marked in the copy of LUCIFER sent us.

As we have said before, there are a few questions which should be crowded home to the postoffice authorities. Where do they find their legal authority to suppress matter without bringing the publisher to trial? Where does Mr. Goodwin, one of the Washington postoffice authorities, find his law permitting him to say what subjects shall be discussed in the public prints? There is no such law, and until President Roosevelt set the example of making law by official ruling the postoffice people did not arrogate to themselves that power. Mr. Madden made law by ruling on what is second-class matter, properly entitled to posted rates of postage, for he denied

postal privileges to publications only on the ground that they properly came under another head, and could be mailed by paying another rate of postage. It has remained for Mr. Hull of Chicago to make of himself a Russian censor.

The Free Speech League has asked each subscriber to LUCIFER to write a respectful letter of protest to President Roosevelt in this matter, and it may well happen that the Free Thinkers should add the weight of their numbers in the matter. We suggest that we all write to him protesting against the acts of his subordinates in suppressing papers dealing with subjects they do not care for in a way they do not like. The freedom of the press is dangerously threatened. If the way-so of the postoffice attorney is good as to LUCIFER why not as to other papers? Chicago once had a daily paper (perhaps it still has) which published the advertisements of the scarlet women. Mr. Hull did not interfere with that, nor does he interfere with the many prurient publications which emanate from the presses of the city. This indubitably shows that he is after one paper because it deals with one subject. He is establishing a censorship of ideas, which is not only un-American as to its broad aspect, but is illegal and unconstitutional in its narrow phase. Write to President Roosevelt and protest against this press censorship.—"Truth Seeker," New York, October 28, 1905.

SHALL THE PRESS BE MUZZLED?

Editor of "The Globe:"

Sir—George Bernard Shaw's comparison of the United States and England, reference to which is made in your editorial "Nastier Than Sappho," may or may not be fair, but it is nevertheless true that there is a tendency in this country to put a ban on unpopular ideas. We may disagree with Mr. Shaw as to marriage being "the most licentious of human institutions," but shall we muzzle a writer because he does not agree with us on the marriage question? Take the case of the paper mentioned in Mr. Shaw's letter. It is a little fortnightly publication devoted to the discussion of sex problems, and its literary style is beyond reproach. Its editor has recently been sentenced to a year's imprisonment for publishing an article of a very innocent nature, and the paper is now censored by the postal authorities before delivery to subscribers; and if anything in it does not please the censors the whole edition of the paper is destroyed. And why? Simply because the editor holds unconventional views on social questions, as no attempt is made to show that there was any indecent language in his paper. Now, it may be well enough to suppress vulgarity and obscenity, but to prosecute a man for expressing ideas in decent language, no matter how unpopular those ideas may be, is an outrage. Are the American people in favor of a postoffice censorship of the most odious kind? Is it possible that we are introducing the methods of the Russian autocracy into the land of freedom—Cyrus W. Coolidge in "New York Globe."

New York, September 27.

PRESS WRITERS' ASSOCIATION.

October 30, 1905.

To the Editor of LUCIFER:

About September 1, 1905, I accepted the duties and office of general secretary of the American Press Writers' Association, General Secretary A. C. Armstrong telling me he was overworked and too busy to do the duties thereof. I expect he will later make a full report of the great and good work done while he was general secretary.

I wish LUCIFER and other publications to aid in making old members to send me their permanent addresses, though it be the same as per the old card list. I hope funds may be supplied to have new lists of members printed. Every member ought to be active, as is shown by the trials, persecutions and annoyances pressed on the warrior for liberty, justice and equality—Moses Harman. Yours truly,

Suite 2.

134 Isabella St., Boston, Mass.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. ALLEN EVANS, Cripple Creek, Colo.—Times here are exceedingly dull. The "crab" miners send their money out of the camp and Cripple Creek is on the ragged edge financially.

ANNIE B. FISH, Newburgh, N. Y.—I think Mr. Watson's idea a very good one. So here is my first 25 cents and I, too, will try to send one every month. With best wishes I remain, yours for truth.

G. M., Pennsylvania.—O I am so glad that so many thinking people are attacking the postal tyranny. It is a shame that you should be a martyr to the cause, but it is a great cause. My whole heart is with you. Inclosed is check for \$2.

"The Star," James H. Barry, Editor, San Francisco, Cal.—Enclosed find money order for \$5, which use as you see fit. I need not tell you that Mr. Barry's heart goes out to you in your persecution. God grant that freedom of speech and press may not be strangled. Mr. Barry would like to do more than this for you (the cause), but he has so many calls for financial assistance that he can not fulfill his desires in these things. Mr. Barry is extremely busy and unable to take time to answer all his friends, so he directed me to give you his regards and goodspeed.

O. H. STONE, Baring, Wash.—It is self-evident that the postal authorities desire the death of LUCIFER very much, judging by the flimsy excuses they resort to in order to bar it from the mails. It is therefore still more important to keep the good old ship afloat. I have complied with the request of the Free Speech League, although I have very little faith in appeals of this kind. But of course we should leave no stone unturned in our effort to obtain justice, and it can't possibly hurt to make our grievances known. This is not a very good field for missionary work, but you may send me a few of the leaflets you mention and I will distribute them among my fellow-workers. I enclose \$5 to be used as needed.

A. F. HILL, Boston, Mass.—Enclosed are 10 cents in stamps for postage. I do not care for you to endanger yourself by sending me any condemned ideas. I am not afraid to read anything you might send me, but I have read the Holy Bible, therefore my mind is trained so that you can't suggest any worse ideas than David of forty wives, and Solomon of one thousand women. The New Testament authors teach no marriage or giving in marriage in heaven (a place and condition on earth), and the Lord's prayer asks to have it on earth as it was in heaven 1800 years ago. Now, be cheerful. Keep clear within the law of the majority, as you ought to know how to do. I have asked the postmaster general some questions today and await a reply.

J. T. P., Fremont street, Seattle, Wash.—In reply to yours of the 17th inst. will say that I like your paper, yet it advocates that old worn-out doctrine that "first needs resistance." Resistance is warfare, and warfare is eternally wrong, for the result is might instead of right. To my request for a lady correspondent, which appeared in LUCIFER October 22, 1903, not a single response was received. This is conclusive evidence that this superior class of female readers still prefer preaching to practice and I have become weary of preaching alone, and as I have no money to assist in spreading light among the thinkers (many of whom have more light than I possess) I will ask you to discontinue sending LUCIFER when my subscription expires. Yours for the uplifting of others through one's self.

H. M. ANTONSON, Adelaide, South Australia.—I am in receipt of yours of 18th July last. Let me first say that I hardly care to offer you sympathy without relief, for fear I should be considered as one of those who say "Go in peace, be ye warmed and filled," and yet give not the things which are needful. But I grieve that you should be so persecuted "for righteousness' sake." What a race of silly prudes and hypocrites dominate not only you but also the world. I presume "The Bible" is available in America, though probably none of your persecutors, nor the proprietor of any newspaper printed

in English, would dare to publish "selections" from it. I intensely admire your moral courage in a noble cause. I will distribute as many circulars and LUCIFER as you like to forward to me.

R. R. KERR.—In my recent article on "The Degradation of Women by Puritanism," I said that the actress Rachel was the only eminent Jewess. I now find that Sarah Bernhardt is also a Jewess. That only enforces my argument, however. France has had far more famous women than any other country, and it seems that, although the Jews are scattered through all nations, the only eminent Jewesses have been French Jewesses. That shows that the social and moral conditions of France are particularly favorable to women.

GAYLORD WILKINSON, Editor "Wiltshire's Magazine," New York City.—It seems to me the postoffice has gone daffy in regard to you, and I feel that you are fighting for a principle which certainly will be of the greatest importance to the people of the United States at a very near day. I doubt if we can ever do very much towards freedom, however, as long as we have capitalism. I fear the censorship will grow stronger and stronger with the increased power of the capitalists and that we will not get rid of the censor until we have socialism.

I sent an account of your stuff to Bernard Shaw, 10 Adelphi Terrace, London, Eng., with the result that when he wrote to the New York "Times" recently he mentioned you, which I suppose you noticed.

C. L. JAMES, Eau Claire, Wis.—When a copy of LUCIFER is put into the postoffice addressed to me, who have paid for it, it is no longer the editor's property; and talk about confiscating his property is irrelevant, whichever side it comes from. That copy of LUCIFER is my property. If it is obscene, that's not my fault. Ordering and receiving obscene matter by mail is not forbidden; though depositing it in the mail is. Comstock does the former every day. Neither have I been "framed" or "ordered." Then the postmaster at Chicago, or elsewhere, has no right to confiscate (steal) my property. He could be prosecuted for doing so; but a better course is to sue him. If he says he acted by orders from Washington, that only affords ground for suing the post master general also. It does not exonerate himself. This is exactly what I should do if I could pay a lawyer.

EDWARD SECKERT, Randolph, Kan.—I was glad to see by the note received the other day that you are still footloose and breathing the lake air outside of prison bars. This outburst of Comstockism is making propaganda for the cause of right and truth, liberty of press and speech, every day. Just let the sleuth-hounds yelp and snarl as they follow your tracks. This disgraceful attitude of our postal inspectors at Chicago and Washington is opening the eyes of more than one thoughtful, patriotic citizen up and down our broad land, especially among your editorial collaborators. They see how surely, though little by little, "Coming events cast their shadows before;" how a growing imperialism is feeding the apathetic "herd" with homopathic doses of Old World despotism and medieval methods. So we must keep up the fight, lie on our arms and store up ammunition. I see my subscription is due you for the brave little LUCIFER. Enclosed find \$2 to cover another year's voyage on the turbulent sea. The remainder apply where most needed. I have petitioned the throne at Washington direct. Don't know just how humble in tone I addressed our servant (I). I enclose the petition, not for publication, but just to ask you whether I used the King's English in diplomatic form. I sent Editor Harrop, of the Manhattan "Mercury," a copy of LUCIFER and the manifesto of the Free Speech League, and asked him to say something about your case, and the postal satraps wherever the sign was right. He is a liberal, and independent thinker, an able writer, and a fearless, outspoken journalist. The "Mercury" is a long established Democratic paper, the most heretical paper west of Topeka, if not in the state, and is cordially hated by the clericals. I think you most sincerely for your warm words of sympathy. They do good and are welcome these lonely days and dark hours. But through all the gloom we have the sweet memory of comradeship in the past and warm hearted, whole souled communion with dear friends and fellow workers of the Auld Lang Syne. That you and your good daughter may see the silver lining in the murky, black and threatening cloud overhanging your roof-tree is the sincere wish of, yours sincerely,

[This letter is from a former "Regent" of the State Agricultural College of Kansas, a farmer by occupation, but one who has wielded not a little influence in the reform politics of his adopted state. The copy of the letter to Roosevelt sent, not for publication, is in the form of petition, rather than of protest. Part of it reads as follows: "Your humble petitioner has read the paper LUCIFER for many years; is personally acquainted with the publisher and knows him as an honorable, kindly, sincere citizen and noble-hearted humanitarian; knows that the charges of 'obscenity' against him are unfounded if not ridiculous. As an American citizen your petitioner feels himself aggrieved by the arbitrary and high-handed, if

not unconstitutional, method of seizing our property and condemning it without judge or jury, and believing that this action of the postal authorities is un-American in spirit, anti-democratic, an infringement on the liberty of the press, against the genius of our cherished institutions and our country's beloved flag, which flag your petitioner had the honor to carry at the head of a Kansas regiment in the late civil war—your petitioner most respectfully entreats the President to kindly inquire into this case and give us a hearing at his earliest convenience. And, as in duty bound, your petitioner will ever pray."

Mr. Secret (Sisgirt, as originally spelled) was born and reared in Europe, hence it is not strange that he adopts the old-world petition rather than remonstrance when asking for redress of grievances. It seems hard for the American citizen, whether native or foreign born, to remember that this is a "government of the people, by the people and for the people," and not a government of officials by officials and for officials. Perhaps we have not yet suffered enough from the abuse of the power that we delegate to these officials.—M. H.]

MISCELLANEOUS.

You Can Easily Operate This Typewriter Yourself.



Don't worry your correspondent. Don't write him anything by hand that takes him time to make out—that may leave him in doubt—that he can't easily read.

And don't fill out legal papers or card memos—or make out accounts or hotel memos in your own handwriting. It looks bad, reflects on your standing, makes people think you can't afford a stenographer, and is sometimes ambiguous. You can write out your letters—make out an abstract—fill in an insurance policy—enter your card memos—make out your accounts, or a hotel memo—of any kind or writing you need, on any kind, size or thickness of paper, and space any way you want on

The OLIVER Typewriter

The Standard Visible Writer.

You can write any of these things yourself if you do not happen to have a stenographer.

For you can easily learn, with a little practice, to write just as rapidly, and as perfectly, as an expert operator on the OLIVER. Because the OLIVER is the simplest typewriter. And you can see every word you write. About 50 per cent more durable than any other typewriter, because it has about 80 per cent less wearing points than most other typewriters.

So get out easier to write with than those other complicated, intricate machines that require "humoring"—technical knowledge—long practice and special skill to operate.

Then machines which cannot be adjusted to any special space—with which it is impossible to write abstracts, insurance policies, or additional documents except you buy expensive special attachments requiring experts to operate.

You can adjust the OLIVER to any reasonable space—you can write on any reasonable size and thickness of paper, right out to the very edge, without the aid of any expensive attachment or special skill, and your work will be neat appearing, legible and clear.

For the OLIVER is the typewriter for the doctor, the lawyer, the insurance agent, the merchant, the hotel proprietor—or any man who does his own writing.

Write us now for our booklet on the simplified features of the OLIVER.

THE OLIVER TYPEWRITER CO.
166-168 Wabash Av., Chicago.

WANTED—Copy of Free Thought Magazine, published in 1903, containing the life and portrait of the late Dyer D. Lum. Please state price and condition. Address John Jacobs, 187 1/2 Ontario street, Cleveland, Ohio.

A sober and honest man would like to correspond with a liberal-minded woman in New York City or vicinity. Address "Sterling," 151 Greenwich street, New York City.

1052

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WHOLE NO. 1053

THE FENCE OR THE AMBULANCE.

"Twas a dangerous cliff, as they freely confessed;
Though to walk near its crest was no pleasant;
But over its terrible edge these had slipped
A duke and full many a peasant.
So the people said something would have to be done,
But their projects did not at all tally.
Some, "Put a fence around the edge of the cliff,"
Some, "An ambulance down in the valley."

But the very for the ambulance carried the day,
And it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart became brimful of pity.
For those who slipped over that dangerous cliff.
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come neighbors and friends, let us rally;
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;
"Dispense with the ambulance! Never!
He'd dispense with all charities, too; if he could.
No, no, we'll support them forever!
Aren't we picking up folks just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence,
While the ambulance works in the valley?"

—JOSEPH MALINE.

Better generate well than reclaim them when old—
For the gist of the matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.
Better close up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

BERNARD SHAW IN SELF-DEFENSE.

For two months or more, and to an extent almost if not quite unprecedented, the great metropolitan dailies of two hemispheres have given publicity to a controversy over the books and plays of George Bernard Shaw, the distinguishing feature of which books and plays seems to be that they depict human life in the great cities as it is really lived.

The fame of another London playwright, one William Shakespeare, rests chiefly on the fact that he painted human life so well that his stage characters seem even more real to us than the women and men of flesh and blood we meet every day.

Is not this the true explanation of the extraordinary prominence lately given to Bernard Shaw, his "Superman" and his "Mrs. Warren's Profession"?

Out of the great mass of "interviews" and "criticisms" given to the sensation-hunting public, in regard to this matter, within the past few weeks I select two articles, one from the Chicago "Record-Herald," and one from the New York "Sun." Lack of space prevents "display" of headlines to correspond with the original pres-

entation in these dailies, but the essential points of these headlines are given herewith as printed in the metropolitan dailies:

SHAW IN MARTYR ROLE.

English Playwright Aids Indignation at Suppression of His Drama.
Kills at "Comstockery."
Author of "Mrs. Warren's Profession" Threatens to Shock New York Censor Out of His Wits.

[Special Cable Dispatch to the Chicago-Record-Herald.]
[Copyright, 1905, by New York Herald Company.]

London, Nov. 6.—The Morning Leader will publish tomorrow an article by Bernard Shaw in defense of his play, "Mrs. Warren's Profession," in the course of which he says:

"There is no side issue in 'Mrs. Warren's Profession.' There is the direct and inevitable consequence of the relations between parties, which is not shirked, and which, if it were shirked, would leave the play open to the charge of being an advertisement of the advantages of a disreputable life. In the play Mrs. Warren is pictured as sober, greedy, hard working and pursuing her trade with plenty of business ability and consequent commercial success.

BIT OF HISTORY GIVEN.

The interference of American police has an instructive history. Some time ago an unfortunate editor published an article in America in which the marital relations were broadly handled. For this offense against decency he suffered the prompt confiscation of his paper and a severe sentence of imprisonment, and his case was a by no means isolated one.

"He appealed to me to help him draw attention to the infamy of his treatment. I of course could do nothing, but I bided my time, and when the terror established by Anthony Comstock, secretary of rect, but it is a society of persons who call public attention to their own purity and to other people's impurity—when this terror frightened the Manhattan public libraries into placing a restriction on the distribution of my book, I succeeded in compelling them to withdraw the restriction by mentioning the case I have described and adding that Mr. Comstock was making America ridiculous in the eyes of the world.

PUTS BLAME ON COMSTOCK.

"I used the term 'Comstockery' to describe the white terror, and the word struck the fancy of New York. It laughed, and Comstock was furious, declaring that my works were immoral; that he would set the law in motion against me; that he had never heard of me nor read my works, but would now do so in search of something to prosecute me for.

"He has certainly been as good as his word. With the municipal elections at hand and Tammany eager for suffrages of the pure, he has had no difficulty in persuading the commissioner of police to raise the white flag by prosecuting not 'Mrs. Warren' and 'Sir George Crofts,' but my attempt to throw some light into the dark places whence they draw their profits.

"The public has nothing to do with the attack. It supports Comstock generally, because he has destroyed ninety-three tons of post cards in his lifetime as indecent, and it believes that most of the publications he suppresses are noxious rubbish and no good to anyone, but when it comes to imprisoning and ruining men for trying to protect women from reckless conjugal behavior and setting up a censorship of literature, by a private official of obviously limited literary intelligence, whose life has been spent in hunting out obscenity, I have protested, and Comstock has declared his intention of suppressing me. He had better, for if he does not, I am afraid I shall end by shaking him out of his wits."

SHAW PROUD OF HIS PLAY.

Police Not Protecting Public Morality in Suppressing "Mrs. Warren," He Says.

[Special Cable Dispatch to The Sun.]

London, Oct. 31.—The correspondent of The Sun today interviewed George Bernard Shaw in reference to the suppression by the New York police of his play "Mrs. Warren's Profession." Mr. Shaw said:

"If Police Commissioner McAdoo has earned by his public services the confidence of the American people as a man of higher

character and deeper insight into social needs, moral problems and greater concern for the good of the community than I, it is not for me to question his qualifications or to incite Mr. Daly to resist his authority. I have a certain reputation in the world, which will not be altered by Mr. McAldoo's conviction that I am a blackguard. The New York police have a certain reputation in the world, and that also will not be altered by my conviction. I know my own business better than they do.

"In the opinion of the police prostitution is a permissible subject on the stage only when it is made agreeable. In my opinion the numerous plays in which it is made agreeable should be counterbalanced by plays in which its sordid cause is exposed.

"I am extremely proud of having written the play. It has made me more friends than any other work of mine, especially among serious women. It will make me friends of the same stamp in America, and these friends will keep steadily pressing the two questions: Are the facts exposed in 'Mrs. Warren's Profession' denied? If not, in whose interests are they suppressed?

"It will be seen more and more clearly that the police, doubtless with the best intentions, are protecting not public morality but the interests of the most dangerous class, namely, the employers who pay women less than subsistence wages and overwork them mercilessly to grind profits for themselves out of the pith of the nation. Naturally they raise the clamor of immorality and disgusting dialogue, but in the end the public conscience of America, at present a hasty, unintelligent and easily duped force, will get educated and go over them like a steam roller, with an effective factory code stated by the way.

"Mr. Daly offered to abide by the verdict of the New York press. If this is true, he must have forgotten that the New York press does not go to the theatre. It only sends critics. Let the editors come and the verdict proposed by Mr. Daly will be possible, but if social and moral questions are left to the critics they will not improve on Mr. McAldoo, who probably knows the real world much better than they. For my own part, I would prefer a jury of public spirited women with experience in rescue work and alien life to any other jury whatever. They know how society makes vice by refusing to pay virtue decently."

From these clippings it would appear that Mr. Shaw's offense is substantially the same as that of LUCIFER's editor—for which offense said editor is now a prisoner under sentence of one year at hard labor in the Illinois penitentiary. This offense is neither more nor less than TELLING TOO MUCH TRUTH to suit the ears and the eyes of the censors of morals in this country and in England. Hence it is not strange that Bernard Shaw should express a sympathetic interest, a fraternal interest, in the case of an "unfortunate editor who published an article in America in which the marital relations were broadly handled," and for which offense "he suffered the prompt confiscation of his paper and a severe sentence of imprisonment." While it is not quite correct, by the way, to say that I "appealed" to Mr. Shaw to "help call attention to the infamy of the treatment" I was, and still am, receiving, it is true that one or more of LUCIFER's friends on this side the Atlantic did call Mr. Shaw's attention to this outrage and asked him to lend the power of his pen to help get the facts of this Chicago persecution before liberty-lovers everywhere who read and speak the English language.

LUCIFER's friends and helpers, as well as its editor, owe a debt of gratitude to Bernard Shaw for what he has done and is doing to help onward the work of creating a public sentiment, a public conscience, that will soon demand the repeal, or the ignoring, of the medieval laws that now enable such men as Anthony Comstock to hold up and hold back the car of human progress by making it dangerous for all who would tell the truth, the whole truth, about the "marital relations," the conventional, the "sacramental" marriage system, now enforced in all lands called Christian.

Much more I would like to say in comment upon these noble utterances of Bernard Shaw, but for lack of space will close by saying that the last few lines quoted from him deserve special attention and consideration. Whose fault is it that Mr. Shaw cannot have a "jury of public-spirited women" to decide the question as to whether his plays should be enacted before a mixed audience of women, men and children?

Is it not the fault of women themselves?

If women should do as men have done, not wait to have somebody to grant them political or civil rights, but proceed to take them—if they would say to their husbands, fathers, brothers and sons,

"No more children!—no more 'marital rights,' till woman's political and civil equality with man is recognized and practicalized!"—if women in general, or if only a respectable minority of women were seriously to take this stand, how long, think you, would Bernard Shaw be compelled to plead in vain for a "jury of women" to decide upon the morality or immorality of his plays?

M. HARMAN.

Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers.—O. B. Shaw.

DESPOTISM MADE POSSIBLE THROUGH "FRAUD ORDER."

Very few people in the country are aware of the fact that on September 19, 1890, the Senate and House of Representatives of the United States of America in congress assembled enacted a law (under pretense of revising certain statutes relating to lotteries) which makes it possible for the postmaster general to deprive any person of his or her right to the use of the United States mails, regardless of the fact that they have in no way been guilty of fraud or other violation of the law, and that they have complied with all known postal regulations.

Those who do know of the existence of this law are not all offenders against it, as might generally be supposed. There are many instances known to the writer where letters of a purely personal nature have been withheld from the person to whom they were addressed, simply because that person had been accused of fraudulent use of the mails, although the accusation was not substantiated by the facts in the case, and the person accused was not in prison or even "out on bail."

In the case of Helen Williams-Post, of Seabreeze, Florida, the postoffice authorities withheld her mail from her for more than two years while they vainly tried to find any of her patients—whom she had treated according to the methods of mental scientists—who would testify that they had been in any way defrauded by her. Had they found such a patient, one who would have offered such testimony, the United States government would have used it against Mrs. Post, but at the same time they refused to permit her to introduce the testimony of any one of the thousands of patients whom she had benefited by her advice and treatment, although any number of them volunteered to give their testimony in her defense.

Such injustice and such outrage upon the rights of any individual should have brought forth a vigorous protest from every fair-minded person in the country. That it did not do so may be attributed to the fact that the daily papers and the magazines, either through indifference or ignorance of the real facts in the case, maintained absolute silence, and the general public were therefore uninformed.

The writer of this article was ignorant of the significance and far-reaching power of the law above referred to until in July, 1903, having occasion to address a personal letter to Mrs. Post, editor of "Freedom," Seabreeze, Fla., she was surprised a few days later to have her letter returned to her marked "Fraudulent," and further inscribed "Return to writer."

Knowing that my letter was not fraudulent in itself, and did not relate in any way to any fraudulent business, and also that I had complied with all postal regulations, I enclosed the letter to Mrs. Post in another envelope addressed to the postmaster at Seabreeze, Fla., with a written demand for its delivery to the person to whom it was addressed. It was again returned to me with the statement that the P. M. was acting under instructions from Washington and could consider no others. I then addressed a letter to President Roosevelt stating all the facts in the case, and one also to the postmaster general, asking by what authority my rights as a citizen of this country were so interfered with. The answer came back that the postmaster general acted in accordance with the power conferred upon him by the United States congress.

I then sent for a copy of the law which conferred such extraordinary power upon the head of the postal department, and while the text of it is too long to give in its entirety I will quote one section from it in order that readers of LUCIFER may know that so long as that law remains upon the statute books we may expect nothing but injustice and abuse from the postal officials either at Washington or elsewhere. If any one desires the full text of the bill they can receive the same by sending a request for a copy to C. H. Robb, assistant attorney general for the Postoffice Department at Washington.

The bill is entitled "United States statutes having reference to the transmission through the mails of matter relating to lotteries, schemes to defraud, and schemes or devices for obtaining money or property by means of false or fraudulent pretenses, representations or promises."

"An Act to amend certain sections of the Revised Statutes relating to lotteries, and for other purposes. (Act of September 19, 1890.)"

"Sec. 2. That section thirty-nine hundred and twenty-nine of the Revised Statutes be, and the same is hereby amended to read as follows:

"Sec. 3229. The postmaster general may upon evidence satisfactory to him that any person or company is engaged in conducting any lottery, gift enterprise, or scheme for the distribution of money or of any real or personal property by lot, chance, or drawing of any kind, or that any person or company is conducting any other scheme or device for obtaining money or property of any kind through the mails by means of false or fraudulent pretenses, representations or promises, instruct postmasters at any postoffice at which registered letters arrive directed to any such person or company, or to the agent or representative of any such person or company, whether such agent or representative is acting as an individual or as a firm, bank, corporation, or association of any kind, to return all such registered letters to the postmaster at the office at which they were originally mailed, with the word 'Fraudulent' plainly written or stamped upon the outside thereof, and all such letters so returned to such postmasters shall be by them returned to the writers thereof, under such regulations as the postmaster general may prescribe. But nothing contained in this section shall be so construed as to authorize any postmaster or other person to open any letter not addressed to himself.

The public advertisement by such person or company so conduct-

ing such lottery, gift enterprise, scheme, or device, that remittances for the same may be made by registered letters to any other person, firm, bank, corporation or association named therein shall be held to be prima facie evidence of the existence of such agency by all the parties named therein; but the postmaster general shall not be precluded from ascertaining the existence of such agency in any other legal way satisfactory to himself.

There are two things which cannot fail to impress the thinking mind as the full significance of this law is comprehended. The first, is the unlimited authority it places at the disposal of the postmaster general, and the second is the omission of any clause relating to the reimbursement of the people for the money paid in postage, accepted by the government for the delivery of mail matter which it afterwards refuses to deliver to the person to whom it is addressed. It is surely a strange omission that some such provision was not made, since by not doing so, our legislators have placed the United States government in the peculiar position of "obtaining money under false or fraudulent pretenses, representations or promises."

It is worse even than that, for whatever may be said of the individuals who offer inducements to simple minded people to voluntarily part with their money for gold bricks, lottery tickets, real estate, mining stock, manures for the dead or any other scheme of that nature, what shall we say when our government engages in the "hold-up" business in the manner we have described, for even if the postoffice authorities return our letters, they have performed an act that can only be likened to the "hold-up" man who returns our pocketbook after relieving us of the money there was in it.

Meeting with so little serious objection or protest from the people in the pursuit of this game, what could we expect but that they would go still further and confiscate and destroy the property of citizens as they have confiscated and destroyed so many editions of *LUCIFER* that the subscribers have paid for, and the editor has pre-paid postage upon? Do we ask for redress? There is "no provision" for such, so I am informed by the assistant attorney general of whom I made inquiry.

Well, it is *LUCIFER* now, but what paper or magazine will be the next to come under the ban remains to be seen. That this despotic law will be used to cripple and destroy others than *LUCIFER* is not to be doubted for an instant, and we cannot help propounding the question,—"Will it be easier to have this atrocious law repealed now in its infancy, or later, after it has become such a power in the hands of despotic officials that it can crush the life out of any paper or magazine whose principles are not in accord with the tack or principle in the minds of these same officials?"

These are the things we are now to consider seriously, and if the editors of all papers would unite and make *LUCIFER*'s cause the cause of all, the fight for the freedom of the press would be won in America for all time.

Let us all work to this end.

HULIA L. POTTER-LOOMIS.

168 Thirty-first Street, Chicago.

THE SOCIAL COMRADESHIP OF MEN AND WOMEN.

The social side of the interdependence of men and women, the mutual help and comfort, is placed last in the church statement of the aims to be attained. But, without any unnecessary discussion of relative importance, it is natural to consider first this social activity of sex because it precedes the others in the lives of all. Beginning with conscious social life, it lasts the whole length of it, and is noticeable in the lives of all the higher animals, in some of whom it is more conspicuous than in man. The high principle of love of our kind is always involved in the best friendships; and where the social ideal is felt as higher than the purely sexual ideal, the love is more intense, and the poet stated a deep truth when he said, "I could not love thee, dear, so much, loved I not honor more." For the happiness of each as well as all, we must have moral principles—that is, social principles—to which friendship is subservient, however hard Comstock and all his army work to keep from us the knowledge which is the only true ground-work of morality, and to thrust us back into the moral chaos from which society has already suffered so much.

In healthy lives, personal attractions and comradeships come early in youth, and should lay a good foundation is the character for the best love alliances of later life. They seem deep rooted in social instinct, and may be observed even in such comparatively little social animals as cats, among whom the young male especially links himself with an older male companion, and doubtless benefits by association in hunting and in cat proficiency generally.

The pair friendships of youth certainly have a sexual element in them, intensifying as they do at puberty; and, as Emerson says of the attraction of opposite and complementary natures, "sex is not local but universal." These friendships have a refining influence; and only the perversity and vulgarity of puritan minds attribute injurious and coarse expression to these intimacies.

The same beneficent impulse is vaguely recognized in the word *chivalry*. This is usually referred only to the kindness of men towards women, whereas it is more often exercised in everyday life by women towards men, in whom it seems to blend with maternal feeling. The chivalry of women towards men is perhaps less frequently noticed because it is more usual.

Social comradeship is the main factor in the success of any permanent sexual partnership, and it has often served to shield the fallow in other respects of marriage. It is deplorable, however, that often the best conditions of this friendship are neglected when the irrevocable alliance is being contemplated. A difference between the religious or philosophic beliefs of the pair is actually supposed to be a

trifling matter. Let to those who know what a strong bond of feeling mutual aspirations and beliefs held in common may be, divergence of opinion on large subjects seems a great drawback in any friendship.

And where friendship fails within marriage, it is scarcely to be found outside of it, in puritan society; for the married usually give up all old friendships besides, and their mating is a game of chance to win one friendship or none.

There is a belief still prevalent that any social enjoyment is somewhat wrong for a woman. This was shown in a recent discussion on race "suicide," when an English bishop contributed the suggestion that the selfishness of women is indulging in cycling, horse-back riding and hockey was a cause of decrease in the birth rate,—without, of course, adducing any evidence that these physical exercises have actually proved detrimental to maternity. "It is selfishness on her part," he said. "She has a stupid notion that she must be her husband's chaperone. She cannot be in the sense that she can go in for the same exercise." The bishop's remarks are an example of the lack of wisdom that always accompanies lack of sympathy.

In past ages, it was certainly advantageous to society that the women should be kept strictly to their duty of that time to bear as many children as possible, while the men had to be ready for the violent exercises of hunting and warfare; and men of the savage period no doubt took advantage of the situation to make women do nearly all the rest of the labor. But modern developments have changed all this in advanced countries. In rational lives of love and labor, of both men and women, companionship is moderate muscular exercise, whether in work or play, presents no difficulty, and need only be modified for a few brief periods in the lives of women.

The social rule that there should be no social intimacy between the sexes unless marriage is contemplated is one of the most obvious ways in which the marriage system lowers the moral tone of society. Those who in any way set aside the rule are liable to have their motives misunderstood in a most annoying way; and a young man may even be entrapped by a mercenary parent suddenly demanding "What are your intentions?" The result is that the more refined and honorable often submit to social isolation from the opposite sex.

The greatest of all drawbacks to the happy comradeship of men and women has been the difference in their intellectual and moral education. This unfortunate system of different upbringing in, we may hope, passing away; and a happier generation—and why should it not be the next generation?—of men and women will be taught that next to their duty to society generally as faithful citizens comes the duty of each sex to minister to the highest happiness of the other.

FRED DAVENPORT.

HAS AMERICA THE BEST MARRIAGE LAWS?

In No. 1051 W. H. Breese says: "I admit there is plenty to improve in our present legal marriage code, still it is the best the race has so far developed." What constitutes a good marriage code, if such a thing there be, is a matter of opinion, but Mr. Breese approves of "women's equality and freedom," so I presume he would not lose a marriage code by that standard. Let us apply his test to the facts.

The following is from Kent's "Commentaries on American Law," edition of 1884, Vol. 2, page 181: "As the husband is the guardian of the wife, and bound to protect and maintain her, the law has given him a reasonable superiority and control over her person, and he may even put gentle restraints upon her liberty, if her conduct be such as to require it. . . . If he shifts his domicile, the wife is bound to follow him wherever he chooses to go." I believe there is no doubt that this passage states the law as it stands today in almost, if not quite, every state of the union.

In England a wife can go and live wherever she likes, and the husband has no say in the matter; neither has he the smallest control over her movements. In the case of the Queen versus Jackson, 1891, Lord Esher, who was then considered the ablest judge on the English bench, said: "Under the law of England a man has no more rights over the personal liberty of his wife than over that of any other woman." There is still some doubt as to whether a man has any rights over his wife while she remains voluntarily under his roof, but there is not the slightest doubt that by walking out of the door she can deprive him of all claim to interfere with her.

In some American states the law on the guardianship of children is very advanced, but these are chiefly in the far west. In many of the more populous states the law on this subject is still medieval. From a recent newspaper report I understand that even now a New York woman whose husband is dead has no right to her children if the husband has appointed some other guardian by will. In France for many years a widow has had an absolute right to the custody and control of her children, and all that the husband can do is to appoint an adviser to act with her. In England a similar law has lately been passed.

The paragraph occupying this space in the first edition of this number was declared by the postal censorship to be unmailable.

There is one sure way in which any one with a talent for languages can make a fortune. Let him travel over Europe lecturing on the marriage laws of the United States. He would have to be quick, however, for so many people would die of laughing that laws would everywhere be passed to prohibit further allusion to the subject.

R. B. KEEN.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-bringing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

CITIZEN OR SUBJECT—WHICH?

Two articles have been written for this issue of LUCIFER by special request of the editor. To these two articles the careful attention of everyone claiming to be an American citizen, or hoping to become such, is hereby earnestly called.

The first and longer of these articles, that of Hubbs L. Potter-Loomis, is written by one who has given more attention than most readers have done, to the comparatively recent encroachments upon the rights of the citizen under the specious plea of protecting the weak and easily-imposed-upon, from the wiles of "confidence" swindlers, lottery-ticket vendors, etc., etc.

In other words, the article was written to show how the postal department of the United States government is now being used to discriminate against and crush the business of those who happen to fall under the displeasure of powerful "vested" interests, such as the "medical" monopoly. The case of Mrs. Wilman-Post is cited as an example, chiefly because Mrs. Loomis happens to be in possession of some of the facts relating to this outrage, not because there is anything particularly outrageous connected with it. Many other instances involving much greater hardship and suffering than the Wilman case could be cited showing the working of this latest, perhaps, of the federal enactments whose purpose seems to be to deprive the citizen of the right to manage his own business in his own way so long as he does not invade the equal right of his neighbor.

The other article to which attention is specially called is one that more nearly concerns the life and work of the publication called LUCIFER—"Son of the Morning." For some weeks, if not months, a number of our friends, notably members of the Free Speech League, have insisted that an action at law should be entered at once to compel the postmaster at Chicago to admit the current editions of LUCIFER to its equitable share of the United States mail service; also to restrain the postal department at Washington, D. C., from confiscating and destroying such editions of the paper as may fall under the condemnation of the censors.

Having consulted three very reputable legal firms of this city and having received substantially the same answer from all, in regard to what could and what could not be done, I asked Mr. Soelke to write out the opinion of his firm and give it to me for publication. Here is his answer:

STEDMAN & SOELKE, COUNSELLORS AT LAW, 94 LA SALLE STREET, CHICAGO, NOV. 15, 1905.

MOSES HARMAN, Esq., 509 Fulton Street, City.

DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, the said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.
2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.
3. Because it confers judicial power on the officials of the post department.

4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decisions. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it by mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments ordained by the Constitution and laws guided by the modes therein described, but by the uncertain and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion is the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who can regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as entrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be by impeachment or indictment for malfeasance and, on conviction, removal from office of the offender.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all, that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from those fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAR. H. SOELKE.

Instead of giving my own views now upon the several points presented in this carefully prepared legal opinion I prefer to wait a fortnight, meantime asking every one who believes in the legend known as "equal rights for all and special privileges for none," to read and re-read, consider and reconsider the words of Mr. Soelke. Especially do I ask all who happen to possess matured opinions upon the question as to what the word citizenship in the United States really means, to write out, as briefly, as clearly, as possible her or his opinion—either for publication in LUCIFER or in some other paper, or simply for comparison of ideas—and send the same to this office. But few of such articles can be published in LUCIFER, but the preparation of the same will be worth all it costs in time and trouble.

Whether the opinion of Mr. Soelke is to be reprinted or not it will be well for each reader who feels interested in the question of citizenship on the one hand and freedom on the other to keep this copy of LUCIFER for reference.

M. HARMAN.

OUR BRITISH EXCHANGES.

Among the foreign exchanges that come to Lucifer's office none deserve more grateful and more appreciative mention than does "The Truth Seeker," published at Bradford, England. While not always in full accord with the methods of its editor, I regard him as one of the most valiant champions of freedom of speech and of press now living. At the head of his title page stands the words "Prosecuted for Blasphemy," from which legend we understand that he has himself been the victim of the unwholesome alliance known as church and state. For the past year the Bradford "Truth Seeker" has been published quarterly only, but it is now announced that, commencing January, 1900, it will be published monthly. It is offered at the very low price of one shilling six pence per annum, post paid to any address. Prominent among the articles in this current number is "The Mission of Spiritualism," by Mrs. L. A. Griffin; "Balm Believers," by Ernest Pack; "The Bible Against Itself," by J. D. Shaw; "Egos Vivisection While You Wait," by Malfev Skelton. Under the head of "Books Received" we find notices of two pamphlets published at 500 Fulton street, Chicago, as follows:

"Social Freedom, by Hubla L. Potter Loomis. The author states that she sends forth her message into the great and world like 'the dove' sent from 'the ark,' bearing its 'olive branch' of Peace and Love, hoping that when 'the great flood' of strife, hatred and turmoil, engendered in the heart of humanity by ages of false teaching, has subsided a little it may find a resting place, and be the means of helping to create a better understanding of our human relations in the minds of men and women.

The sentence occupying this space in the first edition of this number was declared by the postal censorship to be unmailable.

The book is published by Moses Harman, price 1-6, and sold by Truth Seeker Co., 2 Union street, Bradford.

"Sex Radicalism: As Seen by an Emancipated Woman of the New Time, by Dora Forster. The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation. Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities, the despotisms, the slaveries that now curse all the nations of the world calling themselves Christians. It is with the hope of adding a little to the fund of knowledge of sex—which lies at the root of life—that the book, Sex Radicalism, has been written."—From the preface.

The sale of this book has been stopped in America, and our old and esteemed friend Moses Harman has been sentenced to one year's imprisonment for sending it through the mails. He is appealing to a higher court, and at the second trial it is hoped he will receive the common justice which has been denied him at the first trial. The boasted freedom of America seems to have evolved into all but and no freedom. Anyway, we recommend the book, and we sell it, the price is 2-6 post free. Orders to J. W. Gott, 19 St. James' Hall, Manchester."

A word of explanation just here: Brother Gott is quite correct in saying that Lucifer's editor is now under sentence of one year in state prison, and that he is "appealing to a higher court," but the alleged cause of the prosecution and sentence is not the publication of the booklet called "Sex Radicalism." A chapter of that booklet was pointed out by the prosecutor as one of the causes of complaint, but when the said editor was put upon trial in the Federal court in Chicago, the Forster article seems to have been withdrawn and another, called "The Fatherhood Question," substituted in its place.

For more than a year past the Bradford "Truth Seeker" has been supplied from this office to our readers at 5 cents per copy or yearly at 35 cents. We have now a good stock on hand of the closing number for this current year, also of two earlier issues, which will be sent on application while the supply lasts.

Another of our British exchanges is the London "Free-thinker," edited by G. W. Foote. The Free-thinker is a sixteen page weekly magazine, price two pence each number, or ten shillings six pence per annum. It is very ably edited; now in its twenty-sixth volume; well printed on superior paper. The leading editorial in the number for October 8 is entitled "Voltaire and the Venus of Milo." Mr. Foote attended the late "International Congress of Free-thinkers" at Paris, hence it was natural that he should want to visit the house in which Voltaire—that grand old pioneer of modern Free-thought—passed away, on the thirtieth of

May, 1778, in the eighty-fourth year of his age. Alluding to Voltaire's great age, Mr. Foote has this to say:

"That he lived so long is a disproof of all the pious stories about his prodigious life. He was so delicate in childhood that he was not expected to live to be a man. His lasting for more than four-fifths of a century shows how carefully he must have preserved his strength. And this reflection is strengthened by the knowledge we possess of his laborious and indefatigable career. He was one of those who might wear out but never rust out. He was ever a worker. Probably he filled more pages than any other writer in the world, yet every page is valuable, and is always more or less illuminated by his sleepless wit. How could such a man have dissipated his energy in disorderly living? Everyone with a grain of sense and candor will know how to answer this question."

Speaking of the statue known as the "Venus of Milo," the pride of the Louvre—one of the greatest of all collections of art treasures, the editor adds:

"Hundreds of years before the Christian era some unknown great artist chiseled that wonderful figure. Our Lady of Beauty, the goddess of the best and highest as well as the dearest in man, still stands there as Heine saw her, in nude perfection. Ravishing loveliness rounds every limb and each delightful breast, and quivers on the tender lips and exquisite chin; but divine chastity sits upon the noble brow, and endues desire into reverence. Here is the eternal feminine that, as Goethe said, has led man on. And this beautiful and splendid dream in marble gladdened men's eyes, and thrilled men's hearts, and inspired men's minds, hundreds of years before Christ, a thousand years before the advent of the Madonna."

Judging from Editor Foote's description of "The Venus of Milo," there would be little chance, if transferred to New York city, that it would be allowed an undraped public exhibition.

Other British exchanges will perhaps receive brief notice in the near future.

M. H.

LETTERS TO THEODORE ROOSEVELT.

A few more of the many samples of letters sent by our subscribers to the head servant of the people of the United States:

These, Roosevelt, President U. S. A.—Dear Sir: I subscribe for a paper named LUCIFER THE LIGHT BEARER, published at Chicago, Ill. In the last six months I have missed five papers, stopped by the postmaster at Chicago. I pay for the paper in advance. When it is deposited in the postoffice and the postage paid it becomes my property. Now, I would like to know what right the postmaster has to confiscate my property. Your attention to the above would greatly oblige,
Yours,
S. ROSEN, Mayville, Ky.

Theodore Roosevelt—Fellow Citizen: Owing to the fact that the old king-power was vested in the presidential chair to a large extent when our political government was formed, during the famous "secret session," when Uncle Sam was born of the unholy union of Johnny Bull and the spirit of the Spanish Inquisition (the orthodox church), I, a disfranchised citizen, who under a just government would have equal rights of franchise with the masculine powers, am asked to add my voice to a chorus of voices in prayer to you not to imprison Moses Harman, an old gentleman, philanthropist and scientist, of 500 Fulton street, Chicago, for certain work along a scientific line in which I am deeply interested.

This man has been one of the finest assistants in me in the study of divinity, or the love-life, which will rule society when science is relieved from persecution by CHARTA (the unholy twins before named). I do not wish him again imprisoned for teaching the science that I am going to teach the rest of my life, to men, women and children, and all lovers of health, life and happiness.

Under separate cover I am sending to you another personal letter, called "Aunt Helen's Love Letter to Divinity."

Neither the letter nor this can rightly be called a prayer. In both I simply WARN you that if you wish to insure the breaking of the lines of divinity in a HURRY, why, take no note of those various appeals to interfere in the case of Moses Harman.

Woman has prayed while man has preyed, quite long enough. She sees now how she can be in a position to COME UP.

I close with a repetition of the warning: Let the proceedings go on, and you will MASTER THE FEMININE REBELLION.

Yours very truly,
HELEN HOWARD PHILLIPS,
Porethe, Montana.

Dear President Roosevelt: I must direct your attention to the flagrant absurdity, not to speak of the unconstitutionality of the action of the postoffice authorities, in holding up copies of LUCIFER, a paper issued by Mr. Moses Harman, of Chicago. Mr. Harman himself has been indicted for publishing "obscene" matter. The legal adviser to the postoffice has laid down that all discussion of the relations of the sexes is "obscene." In that case your own letters and utterances respecting "race suicide" are "obscene."

I may remind you that the first amendment to the constitution of the United States enacts that "Congress shall make no law * * * abridging the freedom of speech or of the press." By what legal right, then, is Mr. Harman prosecuted and why are copies of his paper suppressed? Is this not a revival of the "star chamber" in America? Are you as president of this Republic and as an

American citizen going to let this pass without rebuke? I hope not. Yours respectfully,

D. W. HARRMAN,
St. Louis, Mo., General Delivery.

Theodore Roosevelt.—Dear Sir: Being a subscriber of LUCIFER, a fortnightly paper published by Moses Harman at 508 Fulton street, Chicago, and having during the last few months failed to receive several of the numbers, for which I have paid, on account of certain irregular and high handed actions of the postal authorities, I wish to call your attention to said irregularities. These actions of the postal authorities may be legal, and if they are, it is evident that certain laws must be amended or abolished, but it is certain that they are in opposition to the progress and civilization of our age and against the best of American traditions. When you shall know that Mr. Harman and all the subscribers of LUCIFER have been deprived of their property without such forms and processes as are ordinarily thrown round the rights of our citizens in order to safeguard them against malevolent or arbitrary interference by officials or others, then I am sure you will feel as indignant over it as I do.

Hoping that it is only necessary to call your attention to this matter to get the depredations on our mail stopped and an adequate restitution made to Mr. Harman financially and otherwise, I am, Very sincerely yours,

A. E. ELLIS,
Mechanical and Electrical Engineer, Boston, Mass.

[First printed in the "Demonstrator," Lake Bay, Wash.]

No. 711 Mills Building, San Francisco, Cal., Monday, October 23, 1905.—To the President—Sir: I protest against the buildup of LUCIFER of October 12, 1905. This makes the fifth practical confiscation of my paper in five months. I cannot believe that your censor has stopped this last issue on account of the sensible articles on the all-important sex question. Surely the censor, if this was the reason, must think that we are still in the nursery; if he takes this view the nursery, with its pap, etc., is undoubtedly the right place for him. This issue has probably been suppressed, as far as you can, because of its exposure of the postoffice department, the "graft" of the rent of mail cars, etc. This mail-car business, and not the female question, is my solution of this Russianism. You are traveling the old Roman road at a great pace.

Bernard Shaw's letter in this issue, perhaps, also hurt the pride of Comstock. Shaw is so matter of fact as to the kind of freedom that is ascribed by the American eagle—same governmental symbol as the Roman and Russian—a bird of prey.

J. A. KINGHORN JONES,
The father of ten very live children.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag aloft while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. R. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

A. Steinhilber, 50c; Frank Victoria, 16c; Theodore Debs, 50c; F. W. Heiste, 16c; H. C. Hanson, 52c; J. W. Oring, 45c; Ernest Winn, 41c; Anna Stirling, 41c; J. E. Collins, 10c; H. W. Booser, 20c; F. J. Van Voorhis, 41c; J. Al. Wilson, 50c; Florencia Bassora, 41c; M. H. Taft, 41c; Anna B. Fish, 25c; Harold L. Wood, 50c; C. S. Hanes, 41c; Martin Braden, 41c; H. D. Christoph, 42c; Mrs. M. McCaslin, 16c; William R. Du Bois, 41c; George Brayton, 25c; J. B. Biliard, 41c; J. L. Buxton, 41.75; Virna Walker, 25c; O. E. Laurence, 41c; A. G. Leungberg, 50c; O. E. Littlefield, 50c; Andrew Petersen, 50c; A. Friend, California, 41c; J. S. Hughes, 41c; A. Kupperman, 50c; Robert D. Irwin, 10c; T. H. Houghton, 25c; Henry Cowell, 12c; Emma Boyer, 25c; J. L. H., 25c; O. E. S., Philadelphia, 41c; J. W. Kelley, 40c; Ella Kautz, 18c; G. W. O. Wright, 50c; W. F. Austin, 10c; T. F. Lee, 50c; C. C. Fairchild, 41c; M. Kallak, 41c; T. Schroeder, 40c; David Hoyle, 41c; Helen Philbrick, 41c; T. Theo. Colwick, 50c; E. Breese, 12c; James H. Barry, 45c; Electa Dodd, 25c; O. M. La Barre, 25c; E. Bordwell, 10c; D. D. Thompson, 41.34; H. A. Libbey, 41c; Susan Reichert, 10c; W. P. Ward, 12c; W. G. Scott, 41c; James Wickland, 25c; G. W. Carpenter, 50c; Annie E. Cummings, 15c; John R. Nigh, 25c; T. F. Meade, 25c; John Cairns, 41c; J. O. Charbonneau, 41c; M. L. Studebaker, 41c; C. T. Spradling, 41c; A. F. Hill, 10c; James F. Clark, 41c; Ed. Secrest, 41c; H. H. Cady, 41c; Mattie Shepherd, 41c; Perle McLeod, 50c; H. W. Hunt, 20c; Max Kahn, 25c; O. A. Veritz, 41c; W. A. Wharey, 41c; Frank Tawano, 12c; Friends at St. Madeline Village, Trinidad, West Indies, 41c; Albina L. Washburn, 41.14; C. H. Henn, 42c; S. P. Boyer, 30c; Maggie Dimmick, 41c; August Gattel, 50c; E. L. Small, 20c; A. W. Frankenberg, 41c; E. Holm, 41.14; Mrs. H. W. Woodard, 41c; J. Nielsen, 41c; Mrs. S. Harding, 15c; John Green Library, 40c; B. Vale, 41c; Annie R. Fish, 25c; M. T. Braaten, 25c; J. H. Lohmeyer, 41c; J. K. Martin, 50c; Richard Davorkowes, 25c; Hilda Lindstrom, 50c; J. E. Witman, 42.35; Thirsa Rathbun, 25c; L. A. Ueland, 41c; A. Thomas, 25c; Rosa P. Larson, 25c; Paul Robin (and friends in France), 41.30.

BERNARR M'FADDEN ARRESTED.

"Physical Culture" for November contains this notice of the arrest of its editor:

"Mr. Anthony Comstock, prize pride of the country, secured a warrant for the arrest of the editor of this magazine because of the latter's connection with the putting out of posters advertising the recent Physical Culture Exhibition. Two magistrates to whom Comstock applied for a warrant absolutely refused to listen to him, and it was only after the third attempt that he was successful.

"We have watched Mr. Comstock's work in numerous instances, and though in some rare cases he might have been commended, yet on the majority of occasions he was seriously or ludicrously at fault.

"His attitude toward the human body shows very clearly the condition of his mind. To him a beautiful statue of marble or a perfectly formed body of flesh—the crowning effort of the Creator—has all the vulgar and nasty attributes that the human mind can possibly conceive. We sincerely pity him for his unhappy perversion of taste and instinct. From the standpoint of the physical culturist he is a monstrosity and has no place in an era when the beauty and nobility and holiness of the human body are beginning to be recognized by the world at large.

"The arrest of the editor of this magazine occurred just as we were going to press, but our next issue will contain full details of the outrage.

"In the meantime, we would suggest to Mr. Comstock that he secure a Supreme Court injunction against the Almighty to prevent the latter from permitting children to be born without clothing."

Brother McFadden is learning by dear experience that no man can safely be trusted with powers such as Anthony Comstock exercises over his fellow human beings. The "cases" in which Comstock "might have been commended" only serve to show how easily such powers could be perverted to improper uses. Now that McFadden himself is the victim he will probably be prepared to join with others in the demand that the office of censor of press, of mails, of literature and of art, be entirely abolished, as survivals of the "Middle Ages" Inquisition, that tortured, imprisoned, hanged and burned those who differed in opinion from the officers of that Inquisition.

M. H.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Saturdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Massie Building.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Franklin street cars also pass within a block of our residence.

PAUL BOBIN (Editor "Regeneration"), Paris, France.—Friends and myself beg to send to you one dollar and a few stamps we have left—too small a contribution—for your defense against Comstockian hypocrisy. We send also a few cents to the fund for Voltairine de Cleyre, martyr of madness and stupidity.

A. L. S., Cedar Rapids, Iowa.—I received the sample copy of LUCIFER which you sent me and like it very much. I feel sure there was never anything in your paper that the postal authorities need to concern themselves about. I inclose 20 cents for more copies.

J. E. WITMAN, Hazleton, Pa.—Words fail me when I try to express my indignation at the manner in which the postal authorities are using you, yet better things are hardly to be expected under existing conditions. My protest goes to President Roosevelt today. With best wishes. Enclosed is \$5 for books, subscriptions and defense fund.

S. GELER, No. Andover, Mass.—Am sorry to learn that the postal inspectors are continuing their work of selecting what the citizens of the United States can read and what they cannot. I want to receive LUCIFER even though the postal censors do not intend to allow me to do so, and would gladly pay two dollars a year as long as necessary, instead of one, as at present.

D. WEBSTER GROUT, Hagerstown, Md.—Because the corrupt politicians who run our government or state abuse their power, of which they already have too much, I heartily oppose such unlimited increase thereof as socialism proposes, by politician ownership (government ownership) of everything, which would indeed make us the veriest

slaves to the politicians that the world ever saw. The more government owns the less there is left for individuals to own, and we would be poor indeed under socialism. "What is everybody's business is nobody's business" is a very true saying and applies equally to property. Soon neither the states nor we would have any property, as no man would care to produce what he could not own or receive an equivalent for. Every man should be responsible for his own acts—his own children—their food, clothing, shelter and education; and to shift his responsibilities in these matters on those who are not responsible therefor is unjust and immoral, and the law is right in so far as it fixes this responsibility, and wrong in so far as it fails to do so. Yours for equal rights.

J. S. STRAKER (Capt., Creeping Hall, Wakes' Corner, Essex, England)—I send ten shillings (\$2.40) to you towards the cost of the proposed appeal. As an English lawyer I hope the case will be dealt with suitably, and as a student of some of the subjects most directly affecting the welfare of races and individuals I hope a ruling will be obtained that will be fair to the individual and beneficial to the state.

RYAN WALKER, New York City.—Your letter, forwarded to me from Baltimore, received. I am heartily in sympathy with you, and deplore this Russian tyranny of officials in this country. The censorship of LUCIFER and the suppression of "Mrs. Warren's Profession" here only gives us an idea of what is coming, unless we battle for the rights of all and not of a few. I will send you a contribution next week.

A. J. KRAFT, Grantford, Ill.—Received your sample copy of LUCIFER and enjoyed reading it very much; and coming to the conclusion that LUCIFER should be sustained, I herewith send you a dollar for one year's subscription. Keep the torch of reason as high as possible, that it may enlighten humanity and brave the storms, and victory is bound to be the outcome. Hoping and wishing that you may live a long and happy life, I remain, Yours truly.

J. W. DAUBERTY, Hitchcock, S. D.—I enclose \$1 to apply on my subscription to LUCIFER. I feel that the principles of law and justice have been violated by the postal authorities that are persecuting you. But they have to make a pretense of earning their salaries. My rights as well as yours are invaded when they stop a paper I have paid for. Fight it to the end. History tells us that the greatest results of martyrs' lives come after their deaths.

MRS. S. H. BEVER, Falls, Pa.—Please send me one copy of "Thoughts of a Fool," for enclosed \$1. I am very indignant at the treatment you are receiving for standing up and fighting for my downtrodden sex, although I luckily don't happen to be one of the oppressed in the general sense of the word, but I am not blind to the conditions of others less luckily situated. I wish I had the means to express my sympathy in at least a monetary way.

Dr. S. A. WEST, Rock Port, Mo.—My beloved Brother: Your letter of the 3rd has been with me since that time. Yes, I received the medallion in good order. It is splendid work and I have given it a good place in my study. The idea of writing President Roosevelt is, I think, a good one. If all would take the hint, it would draw like a magnet. Your word on the manner of approaching the president is good, too. I put you on the back for thus speaking out bluntly. Only good can possibly come out of all this fight!

L. H. ANDERSON, Chicago.—Your favor saying copies of "Hilda's Home" had been sent to addresses sent you received. The absurd objections which the postoffice departments raise would be laughable were it not so serious a matter. I really think the most objectionable feature to them is "Moses Harman" and their inability to crush him. "Right is Might." "Truth is might and will prevail." I hope that you can soon reap the fruits of your earnest toil. Enclosed find \$1.00, for which you will please send, at your earliest convenience, one copy of "Hilda's Home," in cloth, to each of the following addresses.

MRS. F. M. B. MORSE, Berkeley, Cal.—I believe there are lots of people that believe as you do, but who, for reasons of their own, keep still about it. (The sentences occupying this space in the first edition of this number were declared by the postal censorship to be unavailable.) It seems to me that if a letter could be written by some one and sent around in each community where LUCIFER circulates, protesting to President Roosevelt, every one that believed in the paper would sign it. Many persons would sign the letter that would not write. I would gladly do so. Enclosed is \$1 to help the cause.

JOHN THORNTON, Healdsburg, Cal.—I subscribe to many papers and am doing what I can along many lines of reform, so you see I am not in a position to do much for any particular cause. I firmly believe, though, that you are at the basic principle on which depends the future well or woe of the race, and how any sane man or woman can offer such opposition to so rational a theory is more than I can understand. I object to the word theory—having used it inadvertently—for it is no more a theory than is the law of gravitation, nor less certain in its general results, though individual cases may diverge from the regular course taken by the majority.

KATE A. UNTHANE, Lawrence, Kas.—I think Comrade Oliver A. Verity and C. L. James, in LUCIFER of November 9, have struck the key note for action. Whether the first suit could be won or not,

possibly the second or third might be, and they would have the effect of holding up this hypocritical government as the laughing-stock of the world—not excluding Russia, now that she is granted free speech and press. Such a showing would result in much good. I, for one, would be proud of the honor of assisting to the amount of a few dollars, and more if possible, if the right parties could be prosecuted. Enclosed find \$1 for your defense fund and 50 cents for a book. Hoping for and believing in the better outcome for yourself and the cause, I am most sincerely yours for truth and freedom.

Geo. E. LAURY, St. Louis, Mo.—Please send me: One "Thoughts of a Fool," \$1; one year's subscription to LUCIFER, \$1; one year's subscription to "Truth Seeker" (Bradford, Eng.), \$1; one "Creative Life," 25 cents; one "Strike of a Sex," 25 cents; one "Origin of the Family, Private Property and the States," 60 cents; one "Bible Temperance," 40 cents; one "Right Generation," 50 cents. Enclosed please find \$3. With best wishes.

[The price of the Bradford Truthseeker is 35 cents per year, monthly—not \$1. "Bible Temperance" is 20 cents each, not 40 cents.—M. H.]

W. L. LIGHTBROWN, Washington, D. C.—I have recently seen your paper, LUCIFER, and I want to tell you that it is just what I like and admire. I have always been interested in the subjects you treat of and fully appreciate their value, and I am doing some propaganda work in a small way along those lines. I shall be glad to have your paper, so am enclosing \$2 for myself and another whom I persuaded to subscribe for it. I wish I could give you some material help besides in your battle for a free press. I take an advanced position on the subject of marriage and relations of the sexes, and particularly as to the rights of children to be well born. Can you assist me in becoming acquainted with others who hold like views? I feel that we should get together to accomplish the most good.

W. W. M., New Haven, Conn.—I enclose herewith a copy of a letter that I sent to President Roosevelt, and the reply received therefrom. I did my best to make a presentable letter so that he might take notice of it, but do you think for one moment that President Roosevelt ever saw that letter? I don't. I don't believe the politicians ever permitted that letter to reach his sight. You see what the reply says: "That my letter was referred to the Postal Department. Now, isn't that a sensible thing to do? The very department complained of is allowed to make its own investigation. Is it to be supposed for one minute that that department is going to find any of its members guilty? Not by a — sight. Now the question that one of your correspondents wrote, viz., 'What can be done?' continually forces itself into my mind, and I echo, 'What can be done? What can be done?' Doesn't it seem awful to think that the sensible class must submit to the injustice heaped upon them by a lot of fanatics? I don't see how you are able to hold out against your persecution; you are a wonder. I feel in my heart an admiration I can't express for those who revolt against the tyranny of their oppressors.

BANSHI DHAR, Lucknow, India.—Your latest pamphlet contains much sensible advice. Such a book, however, seems incomplete without a chapter on the limitations of the number of offspring. Perhaps such a discussion is tabooed in the United States. But you do not mention anything even about the practice of "Zugassant's Discovery." Do you consider it objectionable, and hence have not given it a place in your book? I cannot help laughing at the curious pronouncements of the law as given in LUCIFER, that "any and all discussion of the sex question is obscene and so unavailable." I do not believe that the laws of the United States would be so opposed to the ordinary rules of justice, equity and good conscience as to admit of this interpretation.

[We advertise and sell "Zugassant's Discovery." It is part of the book called "Strike of a Sex," written by Geo. N. Miller. It has had a very wide circulation in this country and in Europe. The statement that "any and all discussion of the sex question is obscene and unavailable" is now denied by the official to whom it was attributed, but the rulings against the six condemned editions of LUCIFER leave one in doubt as to what will be held to be available by the postal department and what unavailable.—M. H.]

Albina L. Washburn, "Cooperative Exchange," San Diego, Calif.—If I have time will write a short letter to President Roosevelt, but would rather write a loving letter to your post office man at Chicago, if I knew his specific address. . . . You are always asking for advice—a thing I cannot do, for no one knows for us! I have such confidence in your own judgment if you would only use it fearlessly—as the inner voice—that I cannot but regret your want of courage in that respect. . . . After all you are depending on dollars to right and justify your course. They never will! . . . If you were Mr. Jones, I would say: "Mr. Jones, please go on with what you were doing—teaching the people how to live. Quit looking about what the other fellows are doing. Have too much pride, dignity and self-respect to intimate that it makes any difference to you. Be optimistic, humorous if you can, but never seriously admit that LUCIFER's cause or work can be hurt by mud-slinging, nor even by robbery. . . . Mr. Jones, you might even give LUCIFER and yourself a cheerful vacation for

awhile, until the matter "blows over." Concentrate on something else as foreign to it as possible; then come back with calm nerve and better health."

Mr. Jones might tell me contemptuously: "You do not know it all yet," which would be as "three a wurred as Iver was shpoke."

As to a letter to Mr. Roosevelt, while I think he is developing rapidly to be an independent people's president, how about the "one man power" we have always derided? And where is the consistency, dignity or justice in addressing him personally in behalf of a publication which in a recent issue says editorially, under the head, "Don't Indict the Corporations": "When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?"

[The only comment I have to make upon the kindly meant criticism of our old-time friend and helper is that if Theodore Roosevelt is developing rapidly to be an independent people's president he will welcome all candidly expressed opinions, whether favorable or unfavorable to himself. Only cowardly despots are offended by plainly worded criticisms. If he is not a despot he will at once investigate the many charges made against his subordinates in the post office and other departments of the national government, and if he finds these charges to be true he will lose no time in correcting the abuses and in doing what he can to recompense the innocent sufferers from these abuses.

M. H.]

A SUGGESTION.

Publisher of LUCIFER: Now that the "ball is open" is way of letter writing to the president, let me suggest that subscribers write to their representatives in congress, asking for the repeal or modification of what is known as the Comstock law. Let Mr. Harman give the proper name and number of this law, so it can be referred to by writers understandingly. Yours for truth and freedom.

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The advertisements occupying this space in the first edition of this number were declared by the postal censorship to be unmailable.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number. If a copy of Lucifer fails to reach you, please order by number or date.

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CHICAGO, ILL., NOV. 23, P. M. 205. [C. E. 1905.]

WHOLE NO. 1053

THE FENCE OR THE AMBULANCE.

"That's a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant:
But over its terrible edge there had slipped
A shrike and full many a peasant.
So the people said something would have to be done,
But their projects did not at all tally.
Some, 'Put a fence around the edge of the cliff,'
Some, 'An ambulance down in the valley.'"

But the cry for the ambulance carried the day,
And it sped through the neighboring city;
A fence may be useful or not, it is true,
But such heart became brimful of pity
For those who slipped over that dangerous cliff.
And the dwellers in highway and alley
Clave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than in stopping the cause,
When they'd better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come, neighbors and friends, let us rally:
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;
"Dispense with the ambulance! Never!
He'll dispense with all charities, too; if he could.
No, no, we'll support them forever!
Aren't we picking up folks just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people at once stop to put up a fence,
While the ambulance works in the valley?"

—JOSEPH MALIN.

Better generate well than redden them when old—
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.
Better close up the source that generates crime
Than deliver from danger or galley.
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

BERNARD SHAW IN SELF-DEFENSE.

For two months or more, and to an extent almost if not quite unprecedented, the great metropolitan dailies of two hemispheres have given publicity to a controversy over the books and plays of George Bernard Shaw, the distinguishing feature of which books and plays seems to be that they depict human life in the great cities as it is really lived.

The fame of another London playwright, one William Shakespeare, rests chiefly on the fact that he painted human life so well that his stage characters seem even more real to us than the women and men of flesh and blood we meet every day.

Is not this the true explanation of the extraordinary prominence lately given to Bernard Shaw, his "Superman" and his "Mrs. Warren's Profession"?

Out of the great mass of "interviews" and "criticisms" given to the sensation-hunting public, in regard to this matter, within the past few weeks I select two articles, one from the Chicago "Record-Herald," and one from the New York "Sun." Lack of space prevents "display" of headlines to correspond with the original pres-

entation in these dailies, but the essential points of these headlines are given herewith as printed in the metropolitan dailies:

SHAW IN MARTYR ROLE.

English Playwright Aids Indignation at Suppression of His Drama.
Rails at "Comstockery."

Author of "Mrs. Warren" Threatens to Shock New York Censor Out of His Wits.

[Special Cable Dispatch to the Chicago Record-Herald.]

[Copyright, 1905, by New York Herald Company.]

London, Nov. 6.—The Morning Leader will publish tomorrow an article by Bernard Shaw in defense of his play, "Mrs. Warren's Profession," in the course of which he says:

"There is no side issue in 'Mrs. Warren's Profession.' There is the direct and inevitable consequence of the relations between parties, which is not shirked, and which, if it were shirked, would leave the play open to the charge of being an advertisement of the advantages of a disreputable life. In the play Mrs. Warren is pictured as sober, groggy, hard working and pursuing her trade with plenty of business ability and consequent commercial success.

BIT OF HISTORY GIVEN.

The interference of American police has an instructive history. Some time ago an unfortunate editor published an article in America in which the marital relations were broadly handled. For this offense against decency he suffered the prompt confiscation of his paper and a severe sentence of imprisonment, and his case was a by no means isolated one.

"He appealed to me to help him draw attention to the infamy of his treatment. I of course could do nothing, but I bided my time, and when the terror established by Anthony Comstock, secretary of vice, but it is a society of persons who call public attention to their own purity and to other people's impurity—when this terror frightened the Manhattan public libraries into placing a restriction on the distribution of my book, I succeeded in compelling them to withdraw the restriction by mentioning the case I have described and adding that Mr. Comstock was making America ridiculous in the eyes of the world.

FITS BLAME ON COMSTOCK.

"I used the term 'Comstockery' to describe the white terror, and the word struck the fancy of New York. It laughed, and Comstock was furious, declaring that my works were immoral; that he would set the law in motion against me; that he had never heard of me nor read my works, but would now do so in search of something to prosecute me for.

"He has certainly been as good as his word. With the municipal elections at hand and Tammany eager for suffrages of the pure, he has had no difficulty in persuading the commissioner of police to raise the white flag by prosecuting not 'Mrs. Warren' and 'Sir George Crofts,' but my attempt to throw some light into the dark places whence they draw their profits.

"The public has nothing to do with the attack. It supports Comstock generally, because he has destroyed ninety-three tons of post cards in his lifetime as indecent, and it believes that most of the publications he suppresses are noxious rubbish and no good to anyone, but when it comes to imprisoning and ruining men for trying to protect women from reckless conjugal behavior and setting up a censorship of literature, by a private official of obviously limited literary intelligence, whose life has been spent in hunting out obscenity, I have protested, and Comstock has declared his intention of suppressing me. He had better, for if he does not, I am afraid I shall be by shocking him out of his wits."

SHAW PROUD OF HIS PLAY.

Police Not Protecting Public Morality in Suppressing "Mrs. Warren's." He Says.

[Special Cable Dispatch to The Sun.]

London, Oct. 31.—The correspondent of The Sun today interviewed George Bernard Shaw in reference to the suppression by the New York police of his play "Mrs. Warren's Profession." Mr. Shaw said:

"If Police Commissioner McAdoo has carried by his public service the confidence of the American people as a man of higher

character and deeper insight into social needs, moral problems and greater concern for the good of the community than I, it is not for me to question his qualifications or to invite Mr. Daly to resist his authority. I have a certain reputation in the world, which will not be altered by Mr. McAdoo's conviction that I am a blackguard. The New York police have a certain reputation in the world, and that also will not be altered by my conviction. I know my own business better than they do.

"In the opinion of the police prostitution is a permissible subject on the stage only when it is made agreeable. In my opinion the numerous plays in which it is made agreeable should be counterbalanced by plays in which its sordid nature is exposed.

"I am extremely proud of having written the play. It has made me more friends than any other work of mine, especially among serious women. It will make me friends of the same stamp in America, and these friends will keep steadily pressing the two questions: Are the facts exposed in 'Mrs. Warren's Profession' denied? If not, in whose interests are they suppressed?

"It will be seen more and more clearly that the police, doubtless with the best intentions, are protecting not public morality but the interests of the most dangerous class, namely, the employers who pay women less than subsistence wages and overwork them mercilessly to grind profits for themselves out of the path of the nation. Naturally they raise the clamor of immorality and disgusting dialogue, but in the end the public conscience of America, at present a hasty, unintelligent and easily misled force, will get educated and go over them like a steam roller, with an effective factory code stated by the way.

"Mr. Daly offered to abide by the verdict of the New York press. If this is true, he must have forgotten that the New York press does not go to the theatre. It only sends critics. Let the editors come and the verdict proposed by Mr. Daly will be possible, but if social and moral questions are left to the critics they will not improve on Mr. McAdoo, who probably knows the real world much better than they. For my own part, I would prefer a jury of public spirited women with experience in rescue work and slum life to any other jury whatever. They know how society makes vice by refusing to pay virtue decently."

From these clippings it would appear that Mr. Shaw's offense is substantially the same as that of LUCIFER's editor—for which offense said editor is now a prisoner under sentence of one year at hard labor in the Illinois penitentiary. This offense is neither more nor less than TELLING TOO MUCH TRUTH to suit the ears and the eyes of the censors of morals in this country and in England. Hence it is not strange that Bernard Shaw should express a sympathetic interest, a fraternal interest, in the case of an "unfortunate editor who published an article in America in which the marital relations were broadly handled," and for which offense "he suffered the prompt confiscation of his paper and a severe sentence of imprisonment." While it is not quite correct, by the way, to say that I "appealed" to Mr. Shaw to "help call attention to the infamy of the treatment," I was, and still am, receiving, it is true that one or more of LUCIFER's friends on this side the Atlantic did call Mr. Shaw's attention to this outrage and asked him to lend the power of his pen to help get the facts of this Chicago persecution before liberty-lovers everywhere who read and speak the English language.

LUCIFER's friends and helpers, as well as its editor, owe a debt of gratitude to Bernard Shaw for what he has done and is doing to help onward the work of creating a public sentiment, a public conscience, that will soon demand the repeal, or the ignoring, of the medieval laws that now enable such men as Anthony Comstock to hold up and hold back the car of human progress by making it dangerous for all who would tell the truth, the whole truth, about the "marital relations," the conventional, the "sacramental" marriage system, now enforced in all lands called Christian.

Much more I would like to say in comment upon these noble utterances of Bernard Shaw, but for lack of space will close by saying that the last few lines quoted from him deserve special attention and consideration. Whose fault is it that Mr. Shaw cannot have a "jury of public-spirited women" to decide the question as to whether his plays should be enacted before a mixed audience of women, men and children?

Is it not the fault of women themselves?

If women should do as men have done, not wait to have somebody to grant them political or civil rights, but proceed to take them—if they would say to their husbands, fathers, brothers and sons,

"No more children!—no more 'marital rights,' till woman's political and civil equality with man is recognized and practiced!"—if women in general, or if only a respectable minority of women were seriously to take this stand, how long, think you, would Bernard Shaw be compelled to plead in vain for a "jury of women" to decide upon the morality or immorality of his plays?

M. HARMAN.

Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers.—G. B. Shaw.

DESOTISM MADE POSSIBLE THROUGH "FRAUD ORDER."

Very few people in the country are aware of the fact that on September 19, 1896, the Senate and House of Representatives of the United States of America in congress assembled enacted a law (under pretense of revising certain statutes relating to lotteries) which makes it possible for the postmaster general to deprive any person of his or her right to the use of the United States mails, regardless of the fact that they have in no way been guilty of fraud or other violation of the law, and that they have complied with all known postal regulations.

Those who do know of the existence of this law are not all offenders against it, as might generally be supposed. There are many instances known to the writer where letters of a purely personal nature have been withheld from the person to whom they were addressed, simply because that person had been accused of fraudulent use of the mails, although the accusation was not substantiated by the facts in the case, and the person accused was not in prison or even "out on bail."

In the case of Helen Williams-Post, of Seabrook, Florida, the postoffice authorities withheld her mail from her for more than two years while they vainly tried to find any of her patients—whom she had treated according to the methods of mental scientists—who would testify that they had been in any way defrauded by her. Had they found such a patient, one who would have offered such testimony, the United States government would have used it against Mrs. Post, but at the same time they refused to permit her to introduce the testimony of any one of the thousands of patients whom she had benefited by her advice and treatment, although any number of them volunteered to give their testimony in her defense.

Such injustice and such outrage upon the rights of any individual should have brought forth a vigorous protest from every fair-minded person in the country. That it did not do so may be attributed to the fact that the daily papers and the magazines, either through indifference or ignorance of the real facts in the case, maintained absolute silence, and the general public were therefore uninformed.

The writer of this article was ignorant of the significance and far-reaching power of the law above referred to until in July, 1903, having occasion to address a personal letter to Mrs. Post, editor of "Freedom," Seabrook, Fla., she was surprised a few days later to have her letter returned to her marked "Fraudulent," and further inscribed "Return to writer."

Knowing that my letter was not fraudulent in itself, and did not relate in any way to any fraudulent business, and also that I had complied with all postal regulations, I enclosed the letter to Mrs. Post in another envelope addressed to the postmaster at Seabrook, Fla., with a written demand for its delivery to the person to whom it was addressed. It was again returned to me with the statement that the P. M. was acting under instructions from Washington and could consider no others. I then addressed a letter to President Roosevelt stating all the facts in the case, and one also to the postmaster general, asking by what authority my rights as a citizen of this country were so interfered with. The answer came back that the postmaster general acted in accordance with the power conferred upon him by the United States congress.

I then sent for a copy of the law which conferred such extraordinary power upon the head of the postal department, and while text of it is too long to give in its entirety I will quote one section from it in order that readers of LUCIFER may know that so long that law remains upon the statute books we may expect nothing but injustice and abuse from the postal officials either at Washington or elsewhere. If any one desires the full text of this bill they can receive the same by sending a request for a copy to C. H. Eddy, assistant attorney general for the Postoffice Department at Washington.

The bill is entitled "United States statutes having reference to the transmission through the mails of matter relating to lotteries, schemes to defraud, and schemes or devices for obtaining money or property by means of false or fraudulent pretenses, representations or promises."

"An Act to amend certain sections of the Revised Statutes relating to lotteries, and for other purposes. (Act of September 19, 1896.)"

"Sec. 2. That section thirty-nine hundred and twenty-nine of the Revised Statutes be, and the same is hereby amended to read as follows:

"Sec. 3929. The postmaster general may upon evidence satisfactory to him that any person or company is engaged in conducting any lottery, gift enterprise, or scheme for the distribution of money or of any real or personal property by lot, chance, or drawing of any kind, or that any person or company is conducting any other scheme or device for obtaining money or property of any kind through the mails by means of false or fraudulent pretenses, representations or promises, instruct postmasters at any postoffice at which registered letters arrive directed to any such person or company, or to the agent or representative of any such person or company, whether such agent or representative is acting as an individual or as a firm, bank, corporation, or association of any kind, to return all such registered letters to the postmaster at the office at which they were originally mailed, with the word 'Fraudulent' plainly written or stamped upon the outside thereof, and all such letters so returned to such postmasters shall be by them returned to the writers thereof, under such regulations as the postmaster general may prescribe. But nothing contained in this section shall be so construed as to authorize any postmaster or other person to open any letter not addressed to himself.

The public advertisement by such person or company so conduct-

ing such lottery, gift enterprise, scheme, or device, that remittances for the same may be made by registered letters to any other person, firm, bank, corporation or association named therein shall be held to be prima facie evidence of the existence of such agency by all the parties named therein; but the postmaster general shall not be precluded from ascertaining the existence of such agency in any other legal way satisfactory to himself."

There are two things which cannot fail to impress the thinking mind as the full significance of this law is comprehended. The first, is the unlimited authority it places at the disposal of the postmaster general, and the second is the omission of any clause relating to the reimbursement of the people for the money paid in postage, accepted by the government for the delivery of mail matter which it afterwards refuses to deliver to the person to whom it is addressed. It is surely a strange omission that some such provision was not made, since by not doing so, our legislators have placed the United States government in the peculiar position of "obtaining money under false or fraudulent pretences, representations or promises."

It is worse even than that, for whatever may be said of the individuals who offer inducements to simple minded people to voluntarily part with their money for gold bricks, lottery tickets, real estate, mining stock, moneys for the dead or any other scheme of that nature, what shall we say when our government engages in the "hold-up" business in the manner we have described, for even if the postmaster authorities return our letters, they have performed an act that can only be likened to the "hold-up" man who returns our pocketbook after relieving us of the money there was in it.

Meeting with so little serious objection or protest from the people in the parent of this game, what could we expect but that they would go still further and confiscate and destroy the property of citizens as they have confiscated and destroyed so many editions of LUCIFER that the subscribers have paid for, and the editor has prepaid postage upon? Do we ask for redress? There is "no provision" for such, so I am informed by the assistant attorney general of whom I made inquiry.

Well, it is LUCIFER now, but what paper or magazine will be the next to come under the ban remains to be seen. That this despotic law will be used to cripple and destroy others than LUCIFER is not to be doubted for an instant, and we cannot help proposing the question, "Will it be easier to have this atrocious law repealed now in its infancy, or later, after it has become such a power in the hands of despotic officials that it can crush the life out of any paper or magazine whose principles are not in accord with the sack of PRINCIPLES in the minds of these same officials?"

These are the things we are now to consider seriously, and if the editors of all papers would unite and make LUCIFER the cause of all, the fight for the freedom of the press would be won in America for all time.

Let us all work to this end.

HULDA L. POTTER-LOOMIS.

168 Thirty-first Street, Chicago.

THE SOCIAL COMRADESHIP OF MEN AND WOMEN.

The social side of the interdependence of men and women, the mutual help and comfort, is placed last in the church statement of aims to be attained. But, without any unnecessary discussion of its importance, it is natural to consider first this social activity, for because it precedes the others in the lives of all. Beginning with conscious social life, it lasts the whole length of it, and is noticeable in the lives of all the higher animals, in some of whom it is more conspicuous than in man. The high principle of love of our kind is always involved in the best friendships; and where the social ideal is felt as higher than the purely sexual ideal, the love is more intense, and the poet stated a deep truth when he said, "I could not love thee, dear, so much, loved I not better more." For the happiness of each as well as all, we must have moral principles—that is, social principles—to which friendship is subservient, however hard Comstock and all his may work to keep from us the knowledge which is the only true ground-work of morality, and to thrust us back into the moral chaos from which society has already suffered so much.

In healthy lives, personal attractions and comradeships come early in youth, and should lay a good foundation in the character for the best love alliances of later life. They seem deep rooted in social instinct, and may be observed even in such comparatively little social animals as cats, among whom the young male especially links himself with an older male companion, and doubtless benefits by association in hunting and in cat proficiency generally.

The pair friendships of youth certainly have a sexual element in them, intensifying as they do at puberty; and, as Emerson says of the attraction of opposite and complementary natures, "sex is not local but universal." These friendships have a refining influence; and only the perversity and vulgarity of peritans minds attribute injurious and coarse expression to these intimacies.

The same beneficent impulse is vaguely recognized in the word chivalry. This is usually referred only to the kindness of men towards women, whereas it is more often exercised in everyday life by women towards men, in whom it seems to blend with maternal feeling. The chivalry of women towards men is perhaps less frequently noticed because it is more usual.

Social comradeship is the main factor in the success of any permanent sexual partnership, and it has often served to shield the failure in other respects of marriage. It is deplorable, however, that often the best conditions of this friendship are neglected when the irrevocable alliance is being contemplated. A difference between the religious or philosophic beliefs of the pair is actually supposed to be a

trifling matter. Yet to those who know what a strong bond of feeling mutual aspirations and beliefs held in common may be, divergence of opinion on large subjects seems a great drawback in any friendship.

And where friendship falls within marriage, it is scarcely to be found outside of it, in puritan society; for the married usually give up all old friendships besides, and their mating is a game of chance to win one friendship or none.

There is a belief still prevalent that any social enjoyment is somewhat wrong for a woman. This was shown in a recent discussion of the human race (hat of the Oneds Communists) took place on race "society," when an English bishop contributed the suggestion that the selfishness of women in indulging in cycling, horse-back riding and hockey was a cause of decrease in the birth rate,—without, of course, adducing any evidence that these physical exercises have actually proved detrimental to maternity. "It is selfishness on her part," he said. "She has a stupid notion that she must be her husband's queen. She cannot be in the sense that she can go in for the same exercise." The bishop's remarks are an example of the lack of wisdom that always accompanies lack of sympathy.

In past ages, it was certainly advantageous to society that the women should be kept strictly to their duty of that time to bear as many children as possible, while the men had to be ready for the violent exercises of hunting and warfare; and men of the savage period no doubt took advantage of the situation to make women do nearly all the rest of the labor. But modern developments have changed all this in advanced countries. In rational lives of love and labor, of both men and women, companionship in moderate muscular exercise, whether in work or play, presents no difficulty, and need only be modified for a few brief periods in the lives of women.

The social rule that there should be no social intimacy between the sexes unless marriage is contemplated is one of the most obvious ways in which the marriage system lowers the moral tone of society. Those who in any way set aside the rule are liable to have their motives misunderstood in a most annoying way; and a young man may even be entrapped by a mercenary parent suddenly demanding "What are your intentions?" The result is that the more refined and honorable often submit to social isolation from the opposite sex.

The greatest of all drawbacks to the happy comradeship of men and women has been the difference in their intellectual and moral education. This unfortunate system of different upbringing is, we may hope, passing away; and a happier generation—and why should it not be the next generation!—of men and women will be taught that next to their duty to society generally as faithful citizens comes the duty of each sex to minister to the highest happiness of the other.

PETER DEFENSOR.

HAS AMERICA THE BEST MARRIAGE LAWS?

In No. 1051 W. H. Breece says: "I admit there is plenty to improve in our present legal marriage code, still it is the best the race has so far developed." What constitutes a good marriage code, if such a thing there be, is a matter of opinion, but Mr. Breece approves of "women's equality and freedom," so I presume he would test a marriage code by that standard. Let us apply his test to the facts.

The following is from Kent's "Commentaries on American Law," edition of 1884, Vol. 2, page 181: "As the husband is the guardian of the wife, and bound to protect and maintain her, the law has given him a reasonable superiority and control over her person, and he may even put gentle restraints upon her liberty, if her conduct be such as to require it. . . . If he shifts his domicile, the wife is bound to follow him wherever he chooses to go." I believe there is no doubt that this passage states the law as it stands today in almost, if not quite, every state of the union.

In England a wife can go and live wherever she likes, and the husband has no say in the matter; neither has he the smallest control over her movements. In the case of the Queen versus Jackson, 1891, Lord Fisher, who was then considered the ablest judge on the English bench, said: "Under the law of England a man has no more rights over the personal liberty of his wife than over that of any other woman." There is still some doubt as to whether a man has any rights over his wife while she remains voluntarily under his roof, but there is not the slightest doubt that by walking out of the door she can deprive him of all claim to interfere with her.

In some American states the law on the guardianship of children is very advanced, but these are chiefly in the far west. In many of the more populous states the law on this subject is still medieval. From a recent newspaper report I understand that even now a New York woman whose husband is dead has no right to her children if the husband has appointed some other guardian by will. In France for many years a widow has had an absolute right to the custody and control of her children, and all that the husband can do is to appoint an adviser to act with her. In England a similar law has lately been passed.

In almost every state of the union fornication and adultery are crimes. So they were once in England, but that law was repealed by act of Parliament two hundred and forty-five years ago. Today in England a man, married or single, can live in open cohabitation with a hundred women, and a woman, married or single, can live in open cohabitation with a hundred men, and no person can lay a finger on them.

There is one sure way in which any one with a talent for languages can make a fortune. Let him travel over Europe lecturing on the marriage laws of the United States. He would have to be quick, however, for so many people would die of laughing that laws would everywhere be passed to prohibit further allusion to the subject.

R. B. KERR.



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 142 STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means light-bringing or light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

CITIZEN OR SUBJECT—WHICH?

Two articles have been written for this issue of LUCIFER by special request of the editor. To these two articles the careful attention of everyone claiming to be an American citizen, or hoping to become such, is hereby earnestly called.

The first and longer of these articles, that of Hulda L. Potter-Loomis, is written by one who has given more attention than most readers have done, to the comparatively recent encroachments upon the rights of the citizen under the specious plea of protecting the weak and easily imposed-upon, from the wiles of "confidence" swindlers, lottery-ticket vendors, etc., etc.

In other words, the article was written to show how the postal department of the United States government is now being used to discriminate against and crush the business of those who happen to fall under the displeasure of powerful "vested" interests, such as the "medical" monopoly. The case of Mrs. Wilman-Post is cited as an example, chiefly because Mrs. Loomis happens to be in possession of some of the facts relating to this outrage; not because there is anything particularly outrageous connected with it. Many other instances involving much greater hardship and suffering than the Wilman case could be cited showing the working of this latest, perhaps, of the federal enactments whose purpose seems to be to deprive the citizen of the right to manage his own business in his own way so long as he does not invade the equal right of his neighbor.

The other article to which attention is specially called is one that more nearly concerns the life and work of the publication called LUCIFER—"Son of the Morning." For some weeks, if not months, a number of our friends, notably members of the Free Speech League, have insisted that an action at law should be entered at once, to compel the postmaster at Chicago to admit the current editions of LUCIFER to its equitable share of the United States mail service; also to restrain the postal department at Washington, D. C., from confiscating and destroying such editions of the paper as may fall under the condemnation of the censors.

Having consulted three very reputable legal firms of this city and having received substantially the same answer from all, in regard to what could and what could not be done, I asked Mr. Soelke to write out the opinion of his firm and give it to me for publication. Here is his answer:

STEDMAN & SOELKE, COUNSELLORS AT LAW, 94 LA SALLE STREET, CHICAGO, NOV. 18, 1905.

MOSES HARMAN, Esq., 500 Fulton Street, City.
DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, this said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.
2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.
3. Because it confers judicial power on the officials of the post department.

4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decisions. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it say its mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments organized by the Constitution and laws guided by the modes therein described, but by the uncertain and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion is the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has even been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as entrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be impeachment or indictment for malfeasance and, on conviction, removal from office of the officer.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all; that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from these fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAR. H. SOELKE.

Instead of giving my own views now upon the several points presented in this carefully prepared legal opinion I prefer to wait a fortnight, meantime asking every one who believes in the legend known as "equal rights for all and special privileges for none," to read and re-read, consider and reconsider the words of Mr. Soelke. Especially do I ask all who happen to possess matured opinions upon the question as to what the word citizenship in the United States really means, to write out, as briefly, as clearly, as possible her or his opinion—either for publication in LUCIFER or in some other paper, or simply for comparison of ideas—and send the same to this office. But few of such articles can be published in LUCIFER, but the preparation of the same will be worth all it costs in time and trouble.

Whether the opinion of Mr. Soelke is to be reprinted or not it will be well for each reader who feels interested in the question of citizenship on the one hand and freedom on the other to keep this copy of LUCIFER for reference.

M. HARMAN.

OUR BRITISH EXCHANGES.

Among the foreign exchanges that come to Lucifer's office none deserve more grateful and more appreciative mention than does "The Truth Seeker," published at Bradford, England. While not always in full accord with the methods of its editor, I regard him as one of the most valiant champions of freedom of speech and of press now living. At the head of his title page stands the words "Prosecuted for Blasphemy," from which legend we understand that he has himself been the victim of the unholy alliance known as church and state. For the past year the Bradford "Truth Seeker" has been published quarterly only, but it is now announced that, commencing January, 1906, it will be published monthly. It is offered at the very low price of one shilling six pence per annum, post paid to any address. Prominent among the articles in this current number is "The Mission of Spiritualism," by Mrs. L. A. Griffin; "Bible Believers," by Ernest Park; "The Bible Against Itself," by J. D. Shaw; "Ego's Vivisection While You Wait," by Malvern Skelton. Under the head of "Books Received" we find notices of two pamphlets published at 509 Fulton street, Chicago, as follows:

"Social Freedom," by Hubert L. Potter Loomis. The author states that she sends forth her message into the great and wide world like "the dove" sent from "the ark," bearing its "olive branch" of Peace and Love, hoping that when "the great flood" of strife, hatred and turmoil, engendered in the heart of humanity by ages of false teaching, has subsided a little it may find a resting place, and be the means of helping to create a better understanding of our human relations in the minds of men and women. Also of the fact that the sex organs are wisely intended for use other than merely to propagate the species, and above all, that it may help to demonstrate this truth, that no one has any right of control over the sex organs of another, and that each and everyone has the absolute right to select their sex mate, and enjoy the same without condemnation, just as they select the kinds of food they enjoy, and which they know does them the most good. The book is published by Moses Harman, price 1-6, and sold by Truth Seeker Co., 2 Union street, Bradford.

"Sex Radicalism: As Seen by an Emancipated Woman of the New Time," by Doris Forster. The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation. Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities, the despotisms, the slaveries that now curse all the nations of the world calling themselves Christians. It is with the hope of adding a little to the fund of knowledge of sex—which lies at the root of life—that the book, Sex Radicalism, has been written. "From the Preface."

"The sale of this book has been stopped in America, and our old and esteemed friend Moses Harman has been sentenced to one year's imprisonment for sending it through the mails. He is appealing to a higher court, and at the second trial it is hoped he will receive the common justice which has been denied him at the first trial. The boasted freedom of America seems to have evolved into all boast and no freedom. Anyway, we recommend the book, and we sell it, the price is 2-6 post free. Orders to J. W. Gott, 10 St. James' Hall, Manchester."

A word of explanation just here: Brother Gott is quite correct in saying that Lucifer's editor is now under sentence of one year in state prison, and that he is "appealing to a higher court," but the alleged cause of the prosecution and sentence is not the publication of the booklet called "Sex Radicalism." A chapter of that booklet was pointed out by the prosecutor as one of the causes of complaint, but when the said editor was put upon trial in the Federal court in Chicago, the Forster article seems to have been withdrawn and another, called "The Fatherhood Question," substituted in its place.

For more than a year past the Bradford "Truth Seeker" has been supplied from this office to our readers at 5 cents per copy or yearly at 35 cents. We have now a good stock on hand of the closing number for this current year, also of two earlier issues, which will be sent on application while the supply lasts.

Another of our British exchanges is the London "Free-thinker," edited by G. W. Foote. The Free-thinker is a sixteen page weekly magazine, price two pence each number, or ten shillings six pence per annum. It is very ably edited; now in its twenty-sixth volume; well printed on superior paper. The leading editorial in the number for October 8 is entitled "Voltaire and the Venus of Milo." Mr. Foote attended the late "International Congress of Free-thinkers" at Paris, hence it was natural that he should want to visit the house in which Voltaire—that grand old planner of modern Free-thought—passed away, on the thirtieth of

May, 1778, in the eighty-fourth year of his age. Alluding to Voltaire's great age, Mr. Foote has this to say:

"That he lived so long is a disproof of all the pious stories about his profligate life. He was so delicate in childhood that he was not expected to live to be a man. His living for more than four-fifths of a century shows how carefully he must have preserved his strength. And this reflection is strengthened by the knowledge we possess of his laborious and indefatigable career. He was one of those who might wear out but never rust out. He was ever a worker. Probably he filled more pages than any other writer in the world, yet every page is valuable, and is always more or less illuminated by his sleepless wit. How could such a man have dissipated his energy in disorderly living? Everyone with a grain of sense and candor will know how to answer this question."

Speaking of the statue known as the "Venus of Milo," the pride of the Louvre—one of the greatest of all collections of art treasures, the editor adds:

"Hundreds of years before the Christian era some unknown great artist chiseled that wonderful figure. Our Lady of Beauty, the goddess of the best and highest as well as the dearest in man, still stands there as Helios saw her, in made perfection. Ravishing loveliness rounds every limb, and each delightful breast, and quivers on the tender lips and exquisite chin; but divine chastity sits upon the noble brows, and wisdom desires into reverence. Here is the eternal feminine that, as Goethe said, has led man on. And this beautiful and splendid dream in marble gladdened men's eyes, and thrilled men's hearts, and inspired men's minds, hundreds of years before Christ, a thousand years before the advent of the Madonna."

Judging from Editor Foote's description of "The Venus of Milo," there would be little chance, if transferred to New York city, that it would be allowed an unimpeded public exhibition.

Other British exchanges will perhaps receive brief notice in the near future. M. H.

LETTERS TO THEODORE ROOSEVELT.

A few more of the many samples of letters sent by our subscribers to the head servant of the people of the United States:

Theo. Roosevelt, President U. S. A.—Dear Sir: I subscribe for a paper named LUCIFER THE LIGHT BEAKER, published at Chicago, Ill. In the last six months I have missed five papers, stopped by the postmaster at Chicago. I pay for the paper in advance. When it is deposited in the postoffice and the postage paid it becomes my property. Now, I would like to know what right the postmaster has to confiscate my property. Your attention to the above would greatly oblige, Yours, S. ROSS, Mayville, Ky.

Theodore Roosevelt—Fellow Citizen: Owing to the fact that the old king-power was vested in the presidential chair to a large extent when our political government was formed, during the famous "secret session," when Uncle Sam was born of the unholy union of Johnny Bull and the spirit of the Spanish Inquisition (the orthodox church), I, a disfranchised citizen, who under a just government would have equal rights of franchise with the masculine powers, am asked to add my voice to a chorus of voices in prayer to you not to imprison Moses Harman, an old gentleman, philanthropist and scientist, of 509 Fulton street, Chicago, for certain work along a scientific line in which I am deeply interested.

This man has been one of the finest assistants to me in the study of divinity, or the love-life, which will rule society when science is relieved from persecution by CAPTIVITIES (the unholy twins before named). I do not wish him again imprisoned for teaching the science that I am going to teach the rest of my life, to men, women and children, and—all lovers of health, life and happiness.

Under separate cover I am sending to you another personal letter, called "Aunt Helen's Love Letter to Deviltry."

Neither the letter nor this can rightly be called a prayer. In both I simply warn you that if you wish to insure the breaking of the lines of devilry in A. MURDER, why, take no note of those various appeals to interfere in the case of Moses Harman.

Woman has prayed while man has preyed, quite long enough. She has been how she can be in a position to COMMAND.

I close with a repetition of the warning: Let the proceedings go on, and you will HASTEN THE FEMININE REBELLION.

Yours very truly, HELEN HOWARD PHILLIPS, Forsythe, Montana.

Dear President Roosevelt: I must direct your attention to the flagrant absurdity, not to speak of the unconstitutionality of the action of the postoffice authorities, in holding up copies of LUCIFER, a paper issued by Mr. Moses Harman, of Chicago. Mr. Harman himself has been indicted for publishing "obscene" matter. The legal adviser to the postoffice has laid down that all discussion of the relations of the sexes is "obscene." In that case your own letters and utterances respecting "race suicide" are "obscene."

I may remind you that the first amendment to the constitution of the United States enacts that "Congress shall make no law... abridging the freedom of speech or of the press." By what legal right, then, is Mr. Harman prosecuted and why are copies of his paper suppressed? Is this not a revival of the "star chamber" in America? Are you as president of this Republic and as an

American citizen going to let this pass without rebuke? I hope not. Yours respectfully,
D. W. HARRMAN,
St. Louis, Mo., General Delivery.

Theodore Roosevelt.—Dear Sir: Being a subscriber of *LUCIFER*, a fortnightly paper published by Moses Harman at 500 Fulton street, Chicago, and having during the last few months failed to receive several of the numbers, for which I have paid, on account of certain irregular and high handed actions of the postal authorities, I wish to call your attention to said irregularities. These actions of the postal authorities may be legal, and if they are, it is evident that certain laws must be amended or abolished, but it is certain that they are in opposition to the progress and civilization of our age and against the best of American traditions. When you shall know that Mr. Harman and all the subscribers of *LUCIFER* have been deprived of their property without such forms and processes as are ordinarily thrown round the rights of our citizens in order to safeguard them against malevolent or arbitrary interference by officials or others, then I am sure you will feel as indignant over it as I do.

Hoping that it is only necessary to call your attention to this matter to get the depredations on our mail stopped and an adequate restitution made to Mr. Harman financially and otherwise, I am,
Very sincerely yours,
A. E. ELLIS,

Mechanical and Electrical Engineer, Boston, Mass.

[First printed in the "Democrat," Lake Bay, Wash.]

No. 711 Mills Building, San Francisco, Cal., Monday, October 23, 1905.—To the President—Sir: I protest against the holding of *LUCIFER* of October 12, 1905. This makes the fifth practical confiscation of my paper in five months. I cannot believe that your censor has stopped this last issue on account of the sensible articles on the all-important sex question. Surely the censor, if this was the reason, must think that we are still in the nursery; if he takes this view the nursery, with its pap, etc., is undoubtedly the right place for him. This issue has probably been suppressed, as far as you can, because of its exposure of the postoffice department, the "graft" of the rent of mail cars, etc. This mail-car business, and not the female question, is my solution of this Russianism. You are traveling the old Roman road at a great pace.

Bernard Shaw's letter in this issue, perhaps, also hurt the pride of Comstock. Shaw is no matter of fact as to the kind of freedom that is accorded by the American eagle—same governmental symbol as the Roman and Russian—a bird of prey.

J. A. KINGHORN JONES,

The father of ten very live children.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps to pay for *LUCIFER* or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep *LUCIFER*'s flag aloft while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

A. Steinhilber, 20c; Frank Victoria, 16c; Theodore Debs, 50c; P. W. Heintz, 16c; H. C. Hanson, 2c; J. W. Grigg, 3c; Ernest Winn, 1c; Anna Stirling, 1c; J. E. Collins, 10c; H. W. Bonser, 20c; F. J. Van Voorhis, 1c; J. A. Wilson, 50c; Florence Bamora, 1c; M. H. Taft, 1c; Anna B. Fish, 25c; Harold L. Wood, 50c; C. S. Hancy, 1c; Martin Braden, 1c; H. D. Christoph, 2c; Mrs. M. McCaslin, 16c; William B. Du Bois, 4c; George Brayton, 25c; J. B. Billard, 1c; J. L. Buxton, 1c.75; Virna Walker, 25c; O. E. Laurence, 1c; A. G. Lengberg, 50c; G. E. Littlefield, 50c; Andrew Peterson, 50c; A. Friend, California, 1c; J. S. Hughes, 1c; A. Kupperman, 50c; Robert D. Irwin, 10c; T. H. Houghton, 25c; Henry Cowell, 12c; Emma Boyer, 25c; J. L. H., 25c; O. R. S., Philadelphia, 1c; J. W. Kelley, 1c; Ella Kaszt, 15c; G. W. G. Wright, 50c; W. P. Austin, 10c; T. F. Lee, 50c; C. C. Fairchild, 1c; M. Kislak, 1c; T. Schroeder, 40c; David Hoyte, 1c; Helen Philbrick, 1c; T. Theo. Colwick, 50c; E. Bress, 12c; James H. Barry, 6c; Electa Dodd, 25c; O. M. La Barre, 25c; E. Bordwell, 10c; D. D. Thompson, 1c.25; H. A. Libbey, 1c; Susan Reichert, 10c; W. P. Ward, 12c; W. G. Scott, 1c; James Wicklund, 25c; G. W. Carpenter, 50c; Annie E. Cummings, 15c; John R. Nigh, 25c; T. F. Meade, 25c; John Cairns, 1c; T. O. Charbonneau, 1c; M. L. Studetaker, 1c; C. T. Spradling, 1c; A. F. Hill, 10c; James F. Clark, 1c; Ed. Seerest, 1c; H. H. Cady, 1c; Mattie Shepherd, 1c; Perle McLeod, 30c; H. W. Hunt, 20c; Max Kahn, 25c; O. A. Veritz, 1c; W. A. Whilarey, 1c; Frank Tascano, 12c; Friends at St. Madeline Village, Trinidad, West Indies, 1c; Albina L. Washburn, 1c.14; C. H. Henn, 2c; S. P. Boyer, 30c; Maggie Dimmick, 1c; August Gatel, 50c; E. L. Small, 20c; A. W. Frankenberg, 4c; E. Holm, 1c.14; Mrs. H. W. Woodard, 1c; J. Nielsen, 1c; Mrs. S. Harding, 15c; John Cramer Library, 40c; B. Vale, 1c; Annie B. Fish, 25c; M. T. Branstetter, 25c; J. H. Lohmeyer, 1c; J. K. Martin, 50c; Richard Davorkosen, 25c; Hilda Lindstrom, 50c; J. E. Witman, 2c.35; Thirna Rathbun, 25c; L. A. Ueland, 1c; A. Thomas, 25c; Rosa P. Larsen, 25c; Paul Robin (and friends in France), 1c.30.

BERNARD M'FADDEN ARRESTED.

"Physical Culture" for November contains this notice of the arrest of its editor:

"Mr. Anthony Comstock, prize prize of the country, secured a warrant for the arrest of the editor of this magazine because of the latter's connection with the putting out of posters advertising the recent Physical Culture Exhibition. Two magistrates to whom Comstock applied for a warrant absolutely refused to listen to him, and it was only after the third attempt that he was successful.

"We have watched Mr. Comstock's work in numerous instances, and though in some rare cases he might have been commended, yet on the majority of occasions he was seriously or indifferently at fault.

"His attitude toward the human body shows very clearly the condition of his mind. To him a beautiful statue of marble or a perfectly formed body of flesh—the crowning effort of the Creator—has all the vulgar and nasty attributes that the human mind can possibly conceive. We sincerely pity him for his unhappy perversion of taste and instinct. From the standpoint of the physical culturist he is a monstrosity and has no place in an era when the beauty and nobility and holiness of the human body are beginning to be recognized by the world at large.

"The arrest of the editor of this magazine occurred just as we were going to press, but our next issue will contain full details of the outrage.

"In the meantime, we would suggest to Mr. Comstock that he secure a Supreme Court injunction against the Almighty to prevent the latter from permitting children to be born without clothing."

Brother McFadden is learning by dear experience that no man can safely be trusted with powers such as Anthony Comstock exercises over his fellow human beings. The "censor" in which Comstock "might have been commended" only serve to show how easily such powers could be perverted to improper uses. Now that McFadden himself is the victim he will probably be prepared to join with others in the demand that the office of censor of press, of mails, of literature and of art, be entirely abolished, as survivals of the "Middle Ages" Inquisition, that tortured, imprisoned, hanged and burned those who differed in opinion from the officers of that Inquisition.

M. H.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

PAUL ROBIN (Editor "Regeneration"), Paris, France.—Friends and myself beg to send to you one dollar and a few stamps we have left—too small a contribution—for your defense against Comstockian hypocrisy. We send also a few cents to the fund for Voltaire de Chèvre, martyr of madness and stupidity.

A. L. S. Cedar Rapids, Iowa.—I received the sample copy of *LUCIFER* which you sent me and like it very much. I feel sure there was never anything in your paper that the postal authorities need to concern themselves about. I inclose 20 cents for more copies.

J. E. WITMAN, Hazleton, Pa.—Words fail me when I try to express my indignation at the manner in which the postal authorities are using you, yet better things are hardly to be expected under existing conditions. My protest goes to President Roosevelt today. With best wishes. Enclosed is \$5 for books, subscription and defense fund.

S. GELLES, No. Andover, Mass.—Am sorry to learn that the postal inspectors are continuing their work of selecting what the citizens of the United States may read and what they cannot. I want to receive *LUCIFER* even though the postal censors do not intend to allow me to do so, and would gladly pay two dollars a year as long as necessary, instead of one, as at present.

D. WENDELL GIBBY, Hagerstown, Md.—Because the corrupt politicians who run our government or state abuse their power, of which they already have too much, I heartily oppose such unlimited increase thereof as socialism proposes, by politician ownership (government ownership) of everything, which would indeed make us the victims

slaves to the politicians that the world ever saw. The more government owns the less there is left for individuals to own, and we would be poor indeed under socialism. "What is everybody's business is nobody's business" is a very true saying and applies equally to property. Soon neither the states nor we would have any property, as no man would care to produce what he could not own or receive an equivalent for. Every man should be responsible for his own acts—his own children—their food, clothing, shelter and education; and to shift his responsibilities in these matters on those who are not responsible therefor is unjust and immoral, and the law is right in so far as it fixes this responsibility, and wrong in so far as it fails to do so. Yours for equal rights.

J. S. STRAKER (Capt.), Crepping Hall, Wakes' Corner, Essex, England.—I sent ten shillings (\$2.40) to you towards the cost of the proposed appeal. As an English lawyer I hope the case will be dealt with suitably, and as a student of some of the subjects most directly affecting the welfare of races and individuals I hope a ruling will be obtained that will be fair to the individual and beneficial to the state.

RYAN WALKER, New York City.—Your letter, forwarded to me from Baltimore, received. I am heartily in sympathy with you, and deplore this Russian tyranny of officials in this country. The censorship of LUCIFER and the suppression of "Mrs. Warren's Profession" here only gives us an idea of what is coming, unless we battle for the rights of all and not of a few. I will send you a contribution next week.

A. J. KRAIT, Grantford, Ill.—Received your sample copy of LUCIFER and enjoyed reading it very much; and coming to the conclusion that LUCIFER should be sustained, I herewith send you a dollar for one year's subscription. Keep the torch of reason as high as possible, that it may enlighten humanity and brave the storm, and victory is bound to be the outcome. Hoping and wishing that you may live a long and happy life, I remain, Yours truly.

J. W. DANIELS, Hitebeck, S. D.—I enclose \$1 to apply on my subscription to LUCIFER. I feel that the principles of law and justice have been violated by the postal authorities that are persecuting you. But they have to make a pretense of earning their salaries. My rights as well as yours are invaded when they stop a paper I have paid for. Fight it to the end. History tells us that the greatest results of martyrs' lives come after their deaths.

MRS. S. H. BEAVER, Falls, Pa.—Please send me one copy of "Thoughts of a Fool," for enclosed \$1. I am very indignant at the treatment you are receiving for standing up and fighting for my downtrodden sex, although I hardly don't happen to be one of the oppressed in the general sense of the word, but I am not blind to the conditions of others less luckily situated. I wish I had the means to express my sympathy in at least a monetary way.

Dr. S. A. WEST, Rock Port, Mo.—My beloved Brother: Your letter of the 3rd has been with me since that time. Yes, I received the medalion in good order. It is splendid work and I have given it a good place in my study. The idea of writing President Roosevelt is, I think, a good one. If all would take the hint, it would draw like a magnet! Your word on the manner of approaching the president is good, too. I put you on the back for thus speaking out boldly. Only good can possibly come out of all this fight!

L. H. ANDERSON, Chicago.—Your favor saying copies of "Hilda's Home" had been sent to addresses sent you received. The absurd objections which the postoffice departments raise would be laughable were it not so serious a matter. I really think the most objectionable feature to them is "Moses Harman" and their inability to crush him. "Right is Might." "Truth is might and will prevail." I hope that you can soon reap the fruits of your earnest toil. . . . Enclosed find \$.00, for which you will please send, at your earliest convenience, one copy of "Hilda's Home," in cloth, to each of the following addresses.

MRS. F. M. R. MORSE, Berkeley, Cal.—I believe there are lots of people that believe as you do, but who, for reasons of their own, keep still about it. I believe and knew that the worst kind of prostitution is being carried on in the most respected families, locally. I am disgusted with it. It seems to me that if a letter could be written by some one and sent around in each community where LUCIFER circulates, protesting to President Roosevelt, every one that believed in the paper would sign it. Many persons would sign the letter that would not write. I would gladly do so. Enclosed is \$1 to help the cause.

JOE TROUSON, Hualdeburg, Cal.—I subscribe to many papers and am doing what I can along many lines of reform, so you see I am not in a position to do much for any particular cause. I firmly believe, though, that you are at the basic principle on which depends the future well or woe of the race, and how any man or woman can offer such opposition to so rational a theory is more than I can understand. I object to the word theory—having used it inadvertently—for it is no more a theory than is the law of gravitation, nor less certain in its general results, though individual cases may diverge from the regular course taken by the majority.

KATE A. UNTHANK, Lawrence, Kas.—I think Comrade Oliver A. Verity and C. L. James, in LUCIFER of November 9, have struck the key note for action. Whether the first suit could be won or not,

possibly the second or third might be, and they would have the effect of holding up this hypocritical government as the laughing-stock of the world—not excluding Russia, now that she is granted free speech and press. Such a showing would result in much good. I, for one, would be proud of the honor of assisting to the amount of a few dollars, and more if possible, if the right parties could be procured. Enclosed find \$1 for your defense fund and 50 cents for a book. Hoping for and believing in the better outcome for yourself and the cause, I am most sincerely yours for truth and freedom.

Geo. E. LOBIT, St. Louis, Mo.—Please send me: One "Thoughts of a Fool," \$1; one year's subscription to LUCIFER, \$1; one year's subscription to "Truth Seeker" (Bradford, Eng.), \$1; one "Creative Life," 25 cents; one "Strike of a Sex," 25 cents; one "Origin of the Family, Private Property and the State," 60 cents; one "Bible Temperance," 40 cents; one "Right Generation," 50 cents. . . . Enclosed please find \$5. With best wishes.

[The price of the Bradford Truthseeker is 25 cents per year, monthly—not \$1. "Bible Temperance" is 20 cents each, not 40 cents.—M. H.]

W. L. LIGHTHOUSE, Washington, D. C.—I have recently seen your paper, LUCIFER, and I want to tell you that it is just what I like and admire. I have always been interested in the subjects you treat of and fully appreciate their value, and I am doing some propaganda work in a small way along those lines. I shall be glad to have your paper, so am enclosing \$2 for myself and another whom I persuaded to subscribe for it. I wish I could give you some material help besides in your battle for a free press. I take an advanced position on the subject of marriage and relations of the sexes; and particularly as to the rights of children to be well born. Can you assist me in becoming acquainted with others who hold like views? I feel that we should get together to accomplish the most good.

W. W. M., New Haven, Conn.—I enclose herewith a copy of a letter that I sent to President Roosevelt, and the reply received therefrom. I did my best to make a presentable letter so that he might take notice of it, but do you think for one moment that President Roosevelt ever saw that letter? I don't. I don't believe the politicians ever permitted that letter to reach his sight. You see what the reply says: "That my letter was referred to the Postal Department. Now, isn't that a sensible thing to do? The very department complained of is allowed to make its own investigation. Is it to be supposed for one minute that that department is going to find any of its members guilty? Not by a—sight. Now the question that one of your correspondents wrote, viz., 'What can be done?' continually forces itself into my mind, and I echo, 'What can be done?' What can be done? Doesn't it seem awful to think that the sensible class must submit to the injustice heaped upon them by a lot of fanatics? I don't see how you are able to hold out against your persecution; you are a wonder. I feel in my heart an admiration I can't express for those who revolt against the tyranny of their oppressors.

RANEE DHAR, Lucknow, India.—Your latest pamphlet contains much sensible advice. Such a book, however, seems incomplete without a chapter on the limitation of the number of offspring. Perhaps such a discussion is tabooed in the United States. But you do not mention anything even about the practice of "Zugassant's Discovery." Do you consider it objectionable, and hence have not given it a place in your book? I cannot help laughing at the curious pronouncements of the law as given in LUCIFER, that "any and all discussion of the sex question is obscene and so unavailable." I do not believe that the laws of the United States would be so opposed to the ordinary rules of justice, equity and good conscience as to admit of this interpretation.

[We advertise and sell "Zugassant's Discovery." It is part of the book called "Strike of a Sex," written by Geo. N. Miller. It has had a very wide circulation in this country and in Europe. The statement that "any and all discussion of the sex question is obscene and unavailable" is now denied by the official to whom it was attributed, but the rulings against the six condemned editions of LUCIFER leave one in doubt as to what will be held to be available by the postal department and what unavailable.—M. H.]

Albina L. Washburn, "Cooperative Exchange," San Diego, Calif.—If I have time will write a short letter to President Roosevelt, but would rather write a loving letter to your post office man at Chicago, if I knew his specific address. . . . You are always asking for advice—a thing I cannot do, for no one knows for us? I have such confidence in your own judgment if you would only use it fearlessly—as the inner voice—that I cannot but regret your want of courage in that respect. . . . After all you are depending on dollars to right and justify your course. They never will! . . . If you were Mr. Jones, I would say: "Mr. Jones, please go on with what you were doing—teaching the people how to live. Quit scolding about what the other fellows are doing. Have too much pride, dignity and self-respect to intimate that it makes any difference to you. Be optimistic, humorous if you can, but never seriously admit that LUCIFER's cause or work can be hurt by mud-slinging, nor even by robbery. . . . Mr. Jones, you might even give LUCIFER and yourself a cheerful vacation for

awhile, until the matter "blows over." Concentrate on something else as foreign to it as possible; then come back with calm nerves and better health."

Mr. Jones might tell me contemptuously: "You do not know it all yet," which would be as "thru a warring as I was a shrike."

As to a letter to Mr. Roosevelt, while I think he is developing rapidly to be an independent people's president, how about the "one man power" we have always derided? And where is the consistency, dignity or justice in addressing him personally in behalf of a publication which in a recent issue says editorially, under the head, "Don't Indict the Corporations": "When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?"

[The only comment I have to make upon the kindly meant criticism of our old-time friend and helper is that if Theodore Roosevelt is developing rapidly to be an independent people's president he will welcome all candidly expressed opinions, whether favorable or unfavorable to himself. Only cowardly despots are offended by plainly worded criticisms. If he is not a despot he will at once investigate the many charges made against his subordinates in the post office and other departments of the national government, and if he finds these charges to be true he will lose no time in correcting the abuses and in doing what he can to recompense the innocent sufferers from these abuses.

M. H.]

A SUGGESTION.

Publisher of LUCIFER: Now that the "hall is open" is way of letter writing to the president, let me suggest that subscribers write to their representatives in congress, asking for the repeal or modification of what is known as the Comstock law. Let Mr. Harman give the proper name and number of this law, so it can be referred to by writers understandingly. Yours for truth and freedom.

SUBSCRIBER.

BOOKS AND PAMPHLETS.

Communism and Conscience—Pentecost and Paradox—Crimes and Criminals.

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M. HARMAN, 500 Fulton St., Chicago, Ill.

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This is a defense of the great French anarchist, showing the evils of a specie currency, and that interest on capital can and ought to be abolished by a system of Free and Mutual Banking. A series of newspaper articles written by the author, editor of *The New York Sun*, he having been a Brook Farm experimenter in early life. Price, 10 cents.

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MISCELLANEOUS.

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Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; turquoise bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

PERSONAL: A middle-aged man, a mechanic, a Lover of Truth and Liberty, a Believer in Lucifer's Principles, wishing to meet a lady (not over 40 years old) that would appreciate a true and loving friend, can be addressed as "E. H." in care of LUCIFER's office.

1053

A sober and honest man would like to correspond with a liberal-minded woman in New York City or vicinity. Address "Beeching," 181 Greenwich street, New York City.

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CHICAGO, ILL., DEC. 7, E. M. 305 [EC. 1905].

WHOLE NO. 1054

SHALL SPEECH BE FREE?

A lawyer of New York City, well known as a writer and speaker on sociologic questions, but who for reasons of his own prefers not to have his name quoted, sends to LUCIFER's office the following paragraphs as part of the accumulated wisdom of the ages bearing upon the attempt to murder free speech in the United States by using the postal system as a public executioner:

"Men in earnest have no time to waste in patching fig leaves for the naked truth."—Lowell.

"Error of opinion may be tolerated where reason is left free to combat it."—Thos. Jefferson.

"He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave."—Sir Wm. Drummond.

"All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both."—Max Müller.

"Better a thousand fold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial lasts the life of the people and extorts the hope of the race."—Bradlaugh.

"Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage than encounter the vengeance of an enlightened legislation."—Percy B. Shelley.

"I believe rather in drawing men toward good than shutting them out from bad."—Zola.

"Let the history of our practice of book-burning serve to help us to keep our minds open with regard to anomalies which may still exist among us, descended from as suspicious an origin, and as little supported by reason."—Farrar.

"They who menace our freedom of thought and of speech are tampering with something more powerful than gun-powder."—Moncreux Conway.

"To argue against any breach of liberty from the ill use that may be made of it is to argue against liberty itself, since all is capable of being abused."—Lord Littleton.

"For my part I am certain that God hath given us reason to discover between truth and falsehood, and he that makes not this use of it, but believes things he knows not why, I say it is chance that he believes the truth and not by choice, and I cannot but fear that God will not accept this sacrifice of fools."—Chillingworth.

"It is an evil when the guardianship of virtue devolves upon well-meaning dullness, which makes it ridiculous."—Pardon's Veltair.

"As to the evil which results from a censorship, it is impossible to measure it, because it is impossible to tell where it ends."—Jeremy Bentham.

"It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which in time be fastened upon the neck of some great but unpopular truth."—Loring Moody.

Hypocrites and bigots have cunningly devised the crime of obscenity and caused it to be entered upon the statute books of the country, by which they are able to imprison, annoy and disgrace independent thinkers."—Bennett.

"Personally I feel that it is an extremely foolish law, and if I had been a legislator I never would have voted for it."—Judge John R. Brady, on Comstock postal law.

"Bishop Burnett said he had long looked on liberty of conscience as one of the rights of human nature antecedent to society which Hist. Own Time, p. 216.

"Dissent, after having long been an unquestionable crime, has ended by becoming almost a cornerstone of the glory of our civilization."—Patterson.

"Those who are averse to have their own opinions examined are manifestly actuated more by attachment to their own tenets than to truth. They arrogate for themselves a privilege which they deny

to their neighbor, and they suggest the suspicious inquiry—Is there any concealed interest in the background that causes discussion to be dreaded and opposed?"—Thos. Cooper (1830).

"It is impossible that the imagination should conceive a more horrible and pernicious tyranny than that which would restrain the intercourse of thought."—Tunis Wortman.

"Unless individuals are permitted to reflect and communicate their sentiments upon every topic it is impossible that they should progress in knowledge."—Wortman.

"The government that interferes with the progress of opinion subverts the essential order of the social state."—Wortman.

"To invest the public magistrate (and more especially a private vice society) with the power of restricting opinion would be to trust the progress of information to the mercy and pleasure of a government (or the manager of the vice society). More formidable dangers are justly to be apprehended from arming the constituted organs of authority with a power to arrest the career of human intellect than from all the evils attributable to licentiousness."—P. 151 of Wortman.

"To suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all (religious) liberty; because he being, of course, judge of that tendency will make his (fallible) opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall square with or differ from his own. It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order. And finally, that truth is great and will prevail, if left to herself. That she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate."—Act of Virginia establishing religious freedom.

WHAT WOULD BECOME OF THE CHILDREN?

We are often asked what would become of the children if marriage were abolished. This question can best be answered by asking another: What does become of the children in places where marriage is already in great part abolished?

Of every thousand children born in Vienna 449 are illegitimate. Of every thousand born in Munich and Prague 439 are illegitimate. Of every thousand born in Stockholm 396 are illegitimate. And so on.

What becomes of the children of Vienna, Munich, Prague and Stockholm? If anything dreadful happens to them why do not our opponents bring forward the facts? I have lived in Munich, but I never heard that the children there had harder luck than the children of any other place.

There is one pretty good test. Wherever children are neglected there will be heavy infant mortality, and therefore a high death rate. Mulhall's Dictionary of Statistics, 1893, gives the rate of illegitimacy in many cities. Vienna heads the list with 449 per thousand, and Rotterdam foots it with 70 per thousand. Yet in Rotterdam the death rate is 21.4 per thousand according to the same authority, while in Vienna it is only 20.4. The most illegitimate of cities has a better bill of health than the most legitimate.

Under present economic conditions children will not be very well cared for, whether they are legitimate or illegitimate. But the unmarried mothers of Vienna have some advantages over the married ones of New York and Chicago. They do not run the risk of being forcibly violated by a husband, or of being sent to jail for stealing their own children from a drunken father. If any one can show any advantage that marriage gives the New York or Chicago woman over the Vienna one I hope he will not neglect so good an opportunity.

R. R. KENN.

THE LOVE PASSION.

"Some take their love laughing and some crying. I always take it laughing myself. Either way, you're happier for it. * * * Where they are so wrong nowadays is in taking their love commercially; in other words, they do not love, they simply acquire all rights in a cheap housekeeper or an expensive table ornament."—Barry Pain.

It may certainly be questioned whether the most serious form of love is not really the happiest. Many a one regrets the departure of "les beaux jours quand j'étais si malheureux."

Yet sex love begins in fun. It is nature's "true word spoken in jest," her comedy of Beatrice and Benedict sparring till the drama ends in the sober reality of "Benedict the married man." As to this first and original form of activity a Luciferite aptly quotes Froebel's dictum that the play instinct is the creative instinct. It is spontaneous and unconscious and begins far outside the sway of morals. And the healthier sex love probably always retains some of its first joyous wanton ways, the merry give and take of youth.

I refer to the passion of the emotions. But if the passion of the senses instead were under analysis—the form of sex activity on which minds of the Comstockian type delight to dwell—not a word need be changed. The emotional and the sensual are so uniformly correlated and to be found at their strongest either actual or potential in the same individual as to justify an assumption that they are interchangeable, and that puritan suppression where it has checked the emotions has favored sensuality.

That great old puritan, Tolstol, condemns the emotional and the sensual alike. "Men and women must be trained both by their parents and by public opinion to look on falling in love and the accompanying sexual desire—whether before or after marriage—not as the poetic and elevated state is now considered to be, but as an animal state degrading to a human being. * * * We must cease to consider sex love as something especially elevated." ("An Afterword," Tolstol, Essays and Letters.) It is surprising that one who has had so much experience, early and often, should pronounce thus upon this subject, and that we must rank Tolstol as little better is this than those coarse puritans who refer to sex expression as "mere momentary pleasure," evidently because they themselves have never attained to anything better.

Spiritual love is in reality a great antidote to a craving for pleasure. He who has never felt the exaltation of a lover has but a poor broken-off footrule with which to measure the breadth and height of human life. Poor Lorenzo is rich in comparison, though he may lose his sleep in thinking about Isabella, "and with sick longing all the night outwear to hear her morning footstep on the stair." A capacity for exalted love is the first glory of grown-up life, and a sign of elevated character. The young lover of "Candida" is described true to life; he rises highest where one in whom the senses rule would have fallen lowest.

Exalted love was perhaps best understood by the Greeks. What were the ideals of "platonic love"—a name often used and often misused—is well treated of in LUCIFER No. 222.

Marriage in its modern development, among people capable of ideals, represents a real aspiration to combine the fulfillments of the needs both of body and soul. It fails, not because these cannot be combined, but because the conditions and requirements of conventional marriage are very unfavorable to the adequate fulfillment of both sets of needs.

Yet even the married state might be made a better environment for complete and healthy sex lives if its probabilities were foreseen instead of being deliberately falsified by the hypocrisy of society, and if those about to marry were not deceived by fictions and silence. Especially is the woman deceived. One of our friends, in his book of a few years ago, courageously points out how seldom a mother can speak truly and wisely to a daughter whose marriage is in prospect. Instead of some appreciative and cheerful words on the beauty and charm of the fulfillments of love, she can only pass on her own vulgar views, and perhaps add, by way of reassurance, that "It won't seem so bad after a little while." The same author rightly shows how various are the kinds of cooperation which are now included in marriage. Free yourselves from superstition, he says, and then treat each one of the cooperations separately. "Let us understand that we expect every man and every woman to be faithful and true in these partnerships, the same as we expect it of every honorable person today in any business agreement. The 'spontaneous desire of the moment' is not to be considered a sufficient reason for breaking up a household, for forsaking a family, or for betraying the trust of a friend and comrade." (E. F. H.)

The great error of our society has been to regard sex as a dark and unclean mystery instead of a department of nature which all should study patiently in order to be guided by its laws. We are cruel to assume and try to enforce total ignorance of sex in children. The education manuals of the future will include this necessary part of psychology, that errors at the outset may be avoided. Instructed teachers will be able to show how unwise our government of children has been. In particular is the usual nursery practice of corporal punishment wholly bad; it not only contradicts every law of the mental training of reasoning beings, but it has a peculiarly unwholesome effect on the imaginative faculties, causing the least desirable kinds of excitement and stimulating imitative dramatic play in the childish mind. A rational life of well-balanced emotions must begin in childhood, and also the habit of just judgment, the lack of which is so conspicuous in the various sex tyrannies.

It seems difficult to combat the superstitious fear of knowledge, but it must and will be overcome like all other superstitions by ever promoting more light. The conservative defenders of ignorance, the vice societies, who are really, whether they know it or not, supporters of those whose money interest it is to maintain darkness, have recently resorted to such low and reptile-like methods that we ought easily to perceive their real character. FRED DEFFENSE.

AN APPEAL TO PRESS WRITERS.

Asent "thought censorship" by a few political and irresponsible government officials the thing to do is to let the people of the country have the full actual facts without exaggeration, epithets, etc.—just the facts themselves. That is all that is needed.

Congress fastened Comstockery in the statutes by indirection and by administrative process a press censorship is now being built up, as fully explained in a late comprehensive series of articles by Louis F. Post of "The Public," Chicago. Congress only can stop this new-fangled system of press censorship.

The newspapers superficially assume this new departure is none of their business. In that they are mistaken. Any attack on any of our fundamental civil rights is serious. The only efficient method to bring thought censorship—press censorship—before the public is by means of voluntary letter writing to the editors. All papers that amount to anything have now an open column set apart for letters from their readers and voluntary press writers. These writers now have a national organization, of which Mr. Lorin T. Jones, Baltimore, Md., 202 West Barre street, is general secretary. (Dues 50 cents a year.) If a sufficient number of letters appear in the editorial office that proves a public interest in "press censorship" to that editor, even though he does not publish the letters. He soon will take it up, and don't you forget it.

How easy it is to address a few million readers through these open columns at an expenditure of say 10, 15 or 25 cents in stamps only we members of the U. S. P. W. L. realize.

If your readers wish to know more about this cheap and efficient method of bringing an issue into public discussion, such as thought censorship by the postal department, to directly influence public opinion and bring about results in congress, let them address with no man could give up, because it was not in his power."—Burnett's stamp Mr. Jones, or if in Illinois, myself.

Letters to the editor should be short, calm, impersonal and devoid of unnecessary words, especially devoid of abusive adjectives. Just let the writers reason their propositions, copy the letter a dozen times and mail to twelve papers for a quarter. Let them repeat this as they have postage to spare.

Let us say one hundred men, who do not believe in censorship, write twelve letters each—one thousand two hundred letters. Let us say the average circulation of each paper is only 10,000. This means 1,210,000 readers for that letter at least; practically many more.

Thus can this matter, or one topic, be brought to public notice through the vitally interested press quickly and efficiently.

No need of going into further details in this cramped space, except to state that this league system of press writing will shortly assume a national importance as the only convenient, cheap means of interchanging opinions among the newspaper readers, opinions which are "tabooed" in the other parts of the paper, such as single tax and political economic topics in general. Trust the people to do the right thing every time. It's up to the people, you know.

A. WANGEMANN,

Sec. Illinois Division U. S. P. W. L.

Chicago (Edgewater), Ill.

WOMEN AS WAGE-EARNERS.

The following note from an esteemed Boston correspondent is self-explanatory:

"Dear Mr. Harman:—The enclosed is worthy of perusal. I would like you to quote, some time, the paragraph I have marked, which contains the 'nut,' and invite R. B. Kerr or E. C. Walker—by far your ablest writers, in my opinion—to discuss the question thereby raised, viz:—

"How can women ever become economically free without injuring herself as a producer of children?"

"Yours truly,

"PHILIP G. PEARODY."

The following is the paragraph referred to, taken from a column article in the "Boston Evening Transcript," written by C. W. Salesby, M. D., for the "London Chronicle":—

"If woman is to continue to discharge those anabolic functions, consisting in the accumulation of potential energy for her unborn children, or the provision of their nutriment after birth, upon which the continuance of the race depends, there is a definite and necessary limit set to her sexual activities—to that output of kinetic energy which depends upon what the physiologist calls katabolism. She cannot both eat her cake and have it; cannot both accumulate energy for the racial life and expend it for her individual life. Suppose, for the sake of argument, that man and woman have each one hundred units of energy to utilize. Man, who does not bear the brunt of the reproductive function, can afford to spend his energy on external activities. Woman may spend all her energy similarly, and may successfully compete with man, as an economic unit; but, if she does so, she will have no energy left for the supremely important function which she, and none other, can discharge. If woman is to continue to be woman, she cannot compete on equal terms with man, so far as external activities are concerned. If she attempts to become man and woman, too, she is apt to end by failing to be either. But if woman does not continue to be woman, there is an end of human history—the resources of science notwithstanding."

The editorial introduction to the article in the "Transcript" reads thus:

"Physiology once again called in to prove that woman has not the strength to do a man's work as well as the man himself can. Higher education in woman a positive benefit to the race, but the dangers that may ensue if she leaves her post in the home."

The motion made by Brother Pearody is hereby cordially seconded by the occupant of LUCIFER's tripod. M. H.

ANOTHER POSTAL OUTRAGE.

At the rate the people are registering their "kicks" at the peculiar and significant methods of the United States postal authorities it would appear that whatever our (mis)representatives at Washington may otherwise be engaged in, they are not neglecting the interests of the express companies, as evidenced by the facts outlined in the following letter to the "Chicago Daily News" of November 24.

It is entitled "Getting Mail by Express," and is given as the plaintive wall of a "parcel post package" in this wise:

"I am simply a 'parcel post' package, weighing twenty-eight ounces, and bearing Natal postage to the extent of three shillings (seventy-five cents).

"When my kind mistress entrusted me to the rigid rules of the postal union she plastered me up with stamps 50 per cent in excess of the regular rates. The postal authorities at Natal, South Africa, marked me O. K., and one month later I arrived in New York and came into the hands of my Uncle Sam. I was thrown out of the postoffice into an American Express Company wagon and landed at 48 (or some number) Broadway, where they attached a tag saying '25 cents, sample,' and another '25 cents, inspected.' Total, 50 cents. I arrived in Chicago in due time. My new master was delighted to receive me, but swore out a new declaration of independence when he was compelled to pay the 50 cents tribute. He laid me on a nearby table while he entered the telephone booth to call up the postoffice.

"After numerous hitches he was connected with the foreign department. If I am not greatly mistaken he asked why he was compelled to pay expressage on a package that was strictly postal union mail matter full prepaid. They told him that they really could not enlighten him on the subject, and that if the United States postal authorities at New York handed over the package to an express company it certainly must be proper, as they must have known their business. As a parting shot they told him to call up the foreign department of the American Express Company, where he might get a few points concerning the zig-zag transaction. He got the express company and was informed that the affair was a regular occurrence; that 25 cents was for sampling and the other 25 cents was for inspecting the contents of the package. When interrogated as to the right of a corporation to collect this money on bona fide mail matter the express official claimed that the government collected the money, the express company transmitting the matter gratis, or words to that effect. What relation is Uncle Sam to the American Express Company? Circumstances alter cases, and had the United States Express

Company done the business my master would not have murmured, as he told me confidentially that Tom Platt is a full-fledged first cousin of Uncle Sam.

(Signed)

"PARCEL POST."

It might be of interest to the people of this country if they could be informed as to how long this quiet little arrangement between our Washington officials and the express companies has been going on, also just what the text of the congressional measure is that makes this thing possible.

It is surely not a matter of economy for our postal authorities to turn over to express companies the business of "sampling," "inspecting" and delivering either foreign or domestic mail matter, and as to the express companies transmitting such matter "gratis," every one knows better. The express companies are not in business for their health, neither are they employing men and running express teams all over the country to save money for the government or accommodate the dear people.

This is "graft" pure and simple, just another case of "hold up" deliberately arranged between Washington government officials and the private corporations, which it would be wise for the people to demand an investigation of as in the case of insurance companies, and then having exposed the colored gentleman in the proverbial "woodpile," not to be satisfied with merely recounting another story of corruption in the newspapers, but take away from the guilty ones their power to continue in their unrighteous work.

As an anarchist I cannot advocate the punishment of such men, but we can consistently demand the expulsion of bribed officials from our places of government and the repeal of unjust measures which make such corruption possible. The pendulum has commenced to swing in that direction and every one who can talk or write should put forth their best effort to give greater impetus to this movement.

HULDAH L. POTTER-LOOMIS.

GOVERNMENTAL USURPATION!

In 1845 a reduction in the rates of postage was forced upon Congress by private mail companies. Hale & Kimball, also Lyman Spooner, established private mail routes, carrying letters far and near for six cents, while the government was charging, according to distance, six and a quarter cents, ten cents, twelve and a half cents, eighteen and three-quarters cents and twenty-five cents, for conveying a letter.

While Spooner's company was handling mail between Boston and Baltimore, other companies were extending routes as far west as Cincinnati.

When the government discovered that private companies were securing the transportation of the greater part of the mail, the politicians in Congress decided to prosecute the private companies and drive them out of business, but Spooner met them with the unanswerable argument that the constitution did not prohibit the carrying of mail by private individuals. Congress then abandoned the prosecution of the companies and reduced the postage on a letter to five cents for three hundred miles and to ten cents for a greater distance. Even this rate did not destroy the private companies and Congress was forced at its next session to reduce the rates of postage still lower.

About the year 1882 a private mail company in New York engaged in the business of carrying letters at two cents, while the government was still charging three cents. These men were promptly arrested and suppressed, but the government immediately reduced postage to two cents per letter.

Apart from the postoffice situation may be mentioned the fact that it is now unlawful for a private postoffice to be established. The president declared this about a year ago when he refused to allow the white people in a town down south to open, at their own expense, a branch postoffice rather than take their mail from a "nigger" postmaster whom Roosevelt had appointed.

[The authorship of the above article is not recalled at this writing, but the facts stated (if truly stated) and the arguments based thereon, speak for themselves.—M. H.]

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2233 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

It is pretty clear that people will not much longer consent to pledge themselves irrevocably for life, as at present.—Edward Carpenter, in "Love's Coming of Age."



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFEROUS—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

A WORD TO SUBSCRIBERS.

If we could afford to write a personal letter to each of *LUCIFER's* subscribers and helpers we should like to say many things that are neglected from week to week and month to month. Among these things would be suggestions like these:

Can you use brief histories of the American Postal Inquisition to advantage? If so, how many at 5 cents each, 25 cents per dozen or \$1 per hundred?

How many back volumes of *LUCIFER* can you use for missionary work at \$1 per volume, unbound, or \$1.25 bound in cloth? The price could be reduced still lower if orders enough were received to justify employing extra help to put these volumes in shape for the trade.

We do not need to say that now is the time, of all times of year, in which to reach the eye, the ear and the conscience of the great mass of readers. It is the season of longest nights and of greatest leisure. It is the season of lectures, when radical literature can be most profitably distributed. How many of the Free Speech League circulars, and how many of the "Literature of Protest," spoken of in recent editions of *LUCIFER*, can you use to good advantage?

Again: This is the best time of year to get subscribers for *LUCIFER*. Some of our friends are doing very well in this department of the work. Can we look to you for help in this way?

Once more only: While many of our subscribers are paid ahead, even several years ahead, others are in arrears; of others the time paid for is about to expire. As the close of the year approaches we wish, if possible, to pay all bills and start the new year with a clean record. Can you help us in this—either on your own subscription, on subscriptions for others, or by orders for books for yourself or as holiday presents for friends, or for free propaganda work?

M. HARMAN.

CONSTITUTIONAL RIGHTS.

An old time worker for Freedom and Justice, in times past, one of the most efficient and earnest of *LUCIFER's* helpers, now writes us as follows:

"I strongly advise you to drop all discussion of the sex question and devote your whole time, space and energy to the question of personal liberty and constitutional rights which your persecution thrusts so obtrusively forward today."

With all due respect to our good friend and brother—your brother, though not a young man—I would say:

Yes: I wish to devote, most heartily and earnestly, my "whole time and space and energy to the question of personal liberty"—including, of course, the personal liberty of every human being as well as my own—"and constitutional rights."

Yes, certainly, if we are to use the word "constitution" in the sense in which Emerson used it when he said:

"Good and bad are but names transferable to that or this; the only right is what is after my constitution, the only wrong what is against it."—*Essay on Self-Reliance*.

By his constitution Emerson very evidently meant his own manhood, his essential humanity, his personal human nature. But if by constitutional rights our kind adviser refers to the written document called the Constitution of the United States I very respectfully would enter a mild "demurrer"—as he himself, a lawyer by profession—would say. A word of explanation just here:

I honor and respect the manhood of the men who met in secret session in the Philadelphia "convention" one hundred and eighteen years ago, but have very little feeling of respect or honor for the political document they concocted during the long secret sessions of that convention, because they put so little of their manhood into that document, and so much of their political trickery.

My private opinion, often before expressed, of the legal instrument called the Constitution of the United States, is that it is a cunningly devised contrivance, a sort of "jumping jack," an elastic mummikin or puppet, very convenient and handy for the use of those who wish to aggrandize themselves and serve their own personal interests at the expense of the interests of their fellow citizens.

We have placed the first amendment to the national constitution at *LUCIFER's* mast-head, so to speak, not because we really hope for any protection therefrom, well knowing that it has long since lost its virtue, its vitality—if it ever had any virtue or vitality—but rather to show the glaring inconsistency, not to say the treachery, the perversity, of the men who enacted the Comstock postal laws and the men who now enforce those laws—all of whom took a solemn oath, a religious oath, to maintain and enforce the Constitution of the United States.

The fact itself that the "compromise agreement," as it was called by George Washington and others, the fact that the constitution as first agreed upon should need such an amendment as that prohibiting the abridgment of freedom of speech and of press, is perhaps the most serious indictment that could be brought against the compromise constitution itself, the constitution fathered by James Madison and Alexander Hamilton, both open and declared believers in the principle of monarchy and aristocracy and opposed to a republic of equal rights for all.

As I see it, and as many others see it the only national constitution ever needed is substantially embodied in the "first amendment," the Jeffersonian amendment to the Hamiltonian constitution, and might be fairly stated in words like these:

"The national congress (whenever such congress shall be needed, which under equal liberty for all must be very seldom) shall make no law respecting an establishment of religion, or prohibiting the exercise thereof, or abridging the freedom of speech or of the press, or the right of peaceable assembly."

★ ★ ★

If in addition to these provisions there had been inserted a prohibition against all attempts to establish a national code of morality there would have been little more needed in the matter of a national constitution; all else being left to the various states or self-governing communities to settle for themselves through free and untrammelled speech, free and untrammelled press and free public assembly, as occasion might arise, from time to time.

This would have been in accord with the principles of personal liberty and equality enunciated in the Declaration of Independence, under which principles the battles of the colonial revolution had been fought and won.

I do not need to tell our "legal" friend that the "convention" of '87 abandoned, betrayed, nullified, crucified, the principles of the Declaration of Independence. I do not need to tell him that under the working of their political constitution all the outrages on liberty and justice that have since disgraced the national congress, the national courts and the national executive officers, have followed as things of course.

When government of man by man is inaugurated; when two distinct classes are provided for, a ruling class, a governing class, on the one hand and a ruled class, a subject class, on the other—as

is so clearly and unmistakably done in and by the Constitution of the United States, then the words of Burke in the British Parliament, more than a century ago, become pertinent:

"Tell me not of the abuses of artificial government—the thing, the thing itself, is the abuse."

"Constitutional rights," then, in my honest opinion, mean the rights and privileges of the "elect" few; the rights and privileges of the men who run the governing machine, also the rights and privileges of men whose money secures the election or appointment of the rulers. Some of the leading spirits in the convention of '87 openly declared that "property" is the object of organized society, hence the men who hold the most property should have most to say in the election or appointment of the officials who make the laws and who administer the government.

Such being the true history of the formation of what is called constitutional government in this country, as I have learned it, our friend with the "legal" training should not wonder that I have no faith in "constitutional rights" for the masses of the people. "Personal liberty" we must have, if life is to be worth living. Patrick Henry was sane and rational when he said, "Give me liberty or give me death," but if we wait for liberty till we get it through such guarantees as those of the political "compromise" of 1787-9 we may wait forever!

"What then?" I shall doubtless be asked. "If you do not expect to gain liberty by demanding your constitutional rights, why do you employ lawyers to carry your case to a higher court?"

For two reasons: First, because most of the readers and supporters of LUCIFER prefer that such appeal should be made; because my friends are not willing to see me go to prison without a legal effort to prevent it.

Second, because of the publicity that attends legal proceedings. To my thinking the only real ground of hope for human liberty is an educational one, and the education of the masses, the education of the public conscience, can only come through publicity.

These two reasons are sufficient as I think, but still another might be mentioned, namely, to avoid the implication, the inference, that seems to exist in the minds of many well-meaning people that I insidiously covet the honors of martyrdom. This opinion was voiced by Judge Landis when he said to my lawyer:

"Your client, Mr. Stedman, seems to have formed the eccentric habit of getting himself into prison!"

I do not need to say here, as I said to the judge who sentenced me to a year in the Joliet penitentiary, that this charge, this assumption, is utterly untrue and unfounded.

Naturally I shrink from conflict of all kinds. Naturally I prefer peaceful methods. By nature and by early training I am almost a typical Quaker in my aversion to war of all kinds. But when my human sympathy for suffering is aroused I do not count the cost of defending my oppressed and enslaved sisters and brothers—whether that cost be fines, imprisonment or death itself. When vitally important principles are at stake, considerations of personal safety are ignored, are relegated to the rear, are told to "Get thee behind me, Satan!" I hope this will not be considered a boastful statement. I believe it to be simple truth.

And now to close this long article I wish to ask how many more of LUCIFER's helpers think it best to "stop all discussion of the sex question and devote our whole time, space and energy to questions of personal liberty," etc.?

Just one question: If all who are working for radical reform on this and other lines were to adopt the above advice; if all reformers were to stop speaking of their particular reform and simply utter and print platitudes in favor of personal liberty, how long would it take to reform the abuses and abolish the slaveries that now afflict the human race?

M. HARMAN.

METHODS OF THE OPPOSITION.

"Louis F. Post, henchman of Mayor Dunne and apostle of the I. M. O., T. P. Q., O. K. B. B. propaganda, took up his sword of eloquence in defense of Editor Harman of LUCIFER, the Lightbearer, a Chicago publication suppressed in January, 1904, for violating the postal laws against impure literature, in a speech before the Jefferson Club last night.

"Mr. Post declared that when the sex question was discussed from a serious point of view there should be no objection to the dissemination of literature pertaining to it.

LIBERTY CENSORSHIP TO RUSSIA.

"There is more autocracy, despotism and secrecy in the suppression of publications in this country than there is in Russia," declared the I. M. O., T. P. Q., O. K. B. B. man. "Perhaps it would be a good plan to send a committee to learn Russian methods of censor-

ship. A committee should be appointed to bring the present methods of censorship to the attention of congress.

"The Russian censor blots out objectionable paragraphs and sends the paper to its destination. In this country the whole edition is held up."

"Post read some extracts from the 'free love' paper which he said he represented by asterisks when he used them in the 'Public.' He quoted from a government agricultural report in an effort to prove that its reading matter contained more phrases that might be construed as objectionable than did LUCIFER. He said that LUCIFER was 'plain,' but not salacious. He also said that he did not personally agree with the ideas of the editor of that sheet, but he appeared to have great sympathy for him.

MAY PRINCE SPEECH.

"In a discussion that followed Post's speech it was suggested that it be printed in pamphlet form, including the material that Post omitted in printing the matter in the 'Public,' and that it be circulated outside the mails for the purpose of calling attention to the alleged autocratic methods used by the postmaster general in discriminating against newspapers. It also was suggested that a committee be appointed to take steps which might lead to congressional action. The questions were referred to the legislative committee of the club."

The above paragraphs are taken from the "Chicago Inter-Ocean" of Sunday, November 26. The article was distinguished by a triple head, intended, it would seem, to create a sensation and arouse prejudice not only against LUCIFER and its author, but also against Mr. Post and Mayor Dunne.

The tactics of the opposition to sexual and to economic reform today seem very similar to those adopted by the supporters of chattel slavery in the days of Wendell Phillips and of Garrison the elder, and for much the same reason. Then "vested rights" were at stake. Then many millions of money were invested in human flesh, blood and bones. Black men, black women and even black babies—or those having as much as a sixteenth infusion of the blood of the African race—could be sold by the public crier, just as horses, mules, cows or hales of cotton could be sold by the public crier.

In much the same way vested interests are at stake now. Wives are considered to have a money value, as shown by the civil suits by husbands for the recovery of marital rights, and by the fact that the husband is justified by public opinion, in many sections of the country, in taking the life of the man who happens to be more attractive to his wife sexually than is the husband himself.

The suggestion that Mr. Post's speech should be printed and "circulated outside the mails" recalls the fact that it was not always a crime for the people to organize their own postal system. Read the article reproduced elsewhere in this issue that tells of what was accomplished in this way by Lyander Spooner and others before Russian Barocracy took possession of the United States government.

M. H.

HOW TO MAKE THE MOVEMENT A SUCCESS.

It must often have struck persons in the sex movement that we do not make as good a showing as might be expected from our numbers. Sex is an interesting subject to everybody, and a vast number of people know and feel the evils of the present system. The popular excitement over Bernard Shaw's plays and such novels as "The Woman Who Did" shows that there is plenty of material for a strong sex movement. Yet public officials find our movement easier to persecute than any other.

The reason is that we are wholly unorganized. There is no fact of history more certain than the enormous power of organization. Look at the Roman Catholic Church. It is far from having a majority of the church people of the United States, but it is stronger than all the churches together, because of its tremendous organization. Look at the Order of Jesuits. Throughout most of its history it has been hated by almost everybody, yet it has again and again ruled nations, and today after much persecution it is as strong as ever. Look at Tammany Hall. I do not suppose there has ever been a time when the majority of New York voters wanted Tammany to govern them; yet it nearly always does govern them because of its organization.

Even small and unpopular organizations can often impose their will on an inert majority. The temperance people are nearly everywhere disliked, but they have won victory after victory all the same. The woman suffrage organization is a very small affair, and it is doubtful if it ever had the sympathy of a majority of men or women in any community. Yet in one place after another woman suffrage has been won by the pertinacity of a few.

It is time to organize the sex movement. Let a convention be called in Chicago or some other central place, and let a national organization be formed, with local organizations in all the centers of population. Let these organizations show their representatives in congress and the state legislatures that they are alive. Then it will not be long before Superintendent Hull taken off his hat every time he meets the editor of LUCIFER.

R. B. KERR.

MORE GOVERNMENT "OBSCENITY."

The prurient postal Pecksniffs who have decided that any discussion of the relations of the sexes is immoral are having some difficulty in keeping United States government officials from violating the very rulings which are relied upon to exclude *LUCIFER* from transmission through the postoffice.

It will be remembered that a recent issue of *LUCIFER* was confiscated and was not allowed to go through the mails because Paul Hull, superintendent of second-class mail in the Chicago postoffice, decided that a passage from a report of the United States Bureau of Animal Industry, which was reprinted in that issue of *LUCIFER*, was obscene.

But now comes the Rev. Thomas H. Wood with a vehement charge that the United States government is assailing the sanctity of legal marriage by shipping several hundred women from the island of Martinique to Panama as "companions" for the workmen engaged to construct the Panama canal.

When Henry Burnett, who is in charge of the United States Department of Labor and Quarters on the Isthmus, was asked what excuse there was for bringing the three hundred women to Panama, he frankly replied:

"No excuse. It was the only thing we could do to keep our laborers here. Any one who has had any experience with the West Indian negroes knows they won't work at any place without their women. What has been done is always done by all employers of such labor on great works. We were losing fully a third of our men, and had to stop it. The men said if their wives were brought over they would be more contented. There was great need of servants by American families and in the commission hotels. The Martinique women are cleaner in their habits, and make better servants, than those from Jamaica. So we decided, as we had about two thousand Martinique men here, and will have more, we would begin by bringing over their women. An agent was sent to tell those who had men on the isthmus, and those who did not have, but who wanted work, that they would be brought here free and given food and quarters until they were settled. Three hundred have come. We have an agent in Jamaica now who will allow every sixth laborer to bring his wife with him. Every third foreman is granted the same privilege. It's the only way we can get them."

"Don't you consider their relations immoral, and don't you know that the people of the United States may object to the continuance of such relations on its soil under the sanction and by the act of its government?" Mr. Burnett was asked.

"I can't see why they should," was the reply. "We are down here to build this canal. What have the morals of a lot of West Indian negroes got to do with it? I assert that they are not immoral in preferring to live with a woman without a marriage ceremony. They may be immoral—that is, without morals as we understand morality—but they are oftentimes truer to the woman they select than our people, who have a ceremony performed. Not one in a thousand or five thousand of the natives of those islands or in Central or South America gets married. They can't afford it. Marriage to them means a great and expensive ceremony, complete wardrobe and a well furnished house. They won't marry without all this. We ask them to come over here to work for us, and they ask us to send for their wives. It is decided to do so. All I require as the acting head of the Branch of Labor and Quarters is that a woman says such a man is her husband. It isn't for me to ask for a marriage certificate."

Commenting on this matter "Town Topics," a New York paper, which by the way was not excluded from the mails for discussing the subject, pertinently remarked:

"Softly, softly! The clerical cranks, on and off the Isthmus, who are trying to kick up a hullabaloo because the workmen on the Panama canal have been supplied with wives, sacrilegiously forget that the system was originated in the Garden of Eden, and its wisdom has never before been disputed."

JONATHAN MAYO CRANE.

GARRISON THE NON-RESISTANT.

The greatest apostle of abolition, William Lloyd Garrison, was born in Newburyport, Mass., December 10, 1805. The centenary of his birth is suitably marked by the publication of Ernest Crosby's notable book, "Garrison the Non-Resistant."

It is a sympathetic sketch of Garrison's career which considers slavery and the Civil War from an entirely original point of view. In the opinion of the author President Lincoln made a radical mistake in undertaking to coerce the seceding States, and the enthusiasm for the "Union" of sections which hated each other he regards as immoral in itself and the source of prolific subsequent evils, including the growth of the sentiments of imperialism and militarism, together with the foundation of the trusts and the aggravation of the labor problem. That the war failed to settle

the race question is obvious. If the "erring sisters" had been allowed to go, slavery would, he thinks, have died a natural death, and the States would have reunited, the race question having been peacefully and genuinely solved.

Even those who fail to accept this view of history will find it interesting and full of suggestion, and the account of Garrison's life and the record of the personal observations of the author in the South of today are both vivid and entertaining.

Published by the Public Publishing Company, First National Bank Building, Chicago, 16mo, 144 pages, with photographic portrait of Garrison, 50 cents net. For sale at this office.

PURITANISM ONE HUNDRED YEARS AGO.

In a valley among the hills of Radnorshire (writes the Hon. Stephen Coleridge in the "Westminster Gazette") lies the little sleepy town of Presteigne. The pendulum of life has swung slowly and dreamily there for centuries. It might be cited as a place that had never known one day to differ from another save by the changes of the seasons and the process of the calendar.

But in the early days of this century it was, in fact, the scene of such a pitiful tragedy as cannot easily be surpassed in the annals of suffering humanity.

Mary Morgan was sweet and comely when she came into Radnorshire, a child of sixteen, and within a year she was hanged by the neck at the four cross-roads, outside the town, and buried in a place apart as a mark of ignominy.

At her feet they reared a black slate, bearing her, as it were, from the East and its hopes, and on the slate they wrote these words:

"TO THE MEMORY OF MARY MORGAN,
who, young and beautiful,
endowed with a good understanding and
disposition, but unenlightened by
the sacred truths of
Christianity,

became the victim of sin and shame,
and was condemned to an ignominious death
on the 11th of April, 1805,
for the murder of her child.

"Roused to a sense of guilt and remorse by the eloquent and humane exertions of her benevolent judge, Mr. Justice Hardinge, she underwent the sentence of the law the following Thursday with unfeigned repentance and a fervent hope of forgiveness through the merits of a redeeming Intercessor."

"This stone is erected not merely to perpetuate the remembrance of a departed penitent, but to remind the living of the frailty of human nature when unsupported by religion."

Thus did Mary Morgan dream that love was divine and a foretaste of heaven, and awake to find it the road to perdition and the gateway of death.

The benevolence of her judge and the humanity of his exertion may be fitly measured by the fact that he refrained from exercising his power to delay the execution beyond the then customary period of forty-eight hours from the sentence, and thereby rendered the obtaining of a reprieve almost an impossibility.

And where was the man that brought this poor child to the bar of man's condemnation and God's anger, that betrayed her for his pleasure and abandoned her for his convenience, that prompted her to destroy the evidence of what she had believed was love, but what proved to be insult?

Was he standing near to share, as far as the law would allow, her agony and punishment? or was he at home on his knees bowed down with self-condemnation and remorse?

No! Not there; but upon the bench, in the panoply of the office of high-sheriff of his county—an office enforcing upon him the awful duty of carrying the execution into effect. Upon the judge's right hand sat the father of Mary Morgan's child!

The jurymen were marvellously good men! Never a one would risk his soul to save poor Mary Morgan's life, and so for conscience sake they resisted the prickings of pity.

But though his honest name has not come down to us, there was one gallant gentleman whose husband bade him take horse to London, 100 miles and back, to seek and obtain a reprieve. He got it, indeed, but only after precious hours lost; and though we may be sure that as he galloped through the night under the stars what man and beast could do was done, yet, alas! for Mary Morgan! Love and death were the same to her when she reached the four cross-roads.

He could do no more for her living, but I think it must have been he that put the little headstone to her grave with no more upon it than this:

IN MEMORY OF MARY MORGAN,
who suffered April 11th, 1805.

"He that is without sin among you, let him first cast a stone at her."

The big black slate at her feet records the verdict of religion; but the little stone at her head proclaims the judgment of Christ. A hundred years are passing away since she was taken from prison to judgment, and from judgment to execution, and from execution to the grave. There under the grass she lies, her broken heart long commingled with the dust, and if she be not forgiven there is no mercy in the sweet heavens!

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. M. CRANE, Chicago.—I am always glad to do anything I can to aid the cause for which you are battling so nobly. I feel sure the battle will result eventually in victory for honest common sense and the betterment of humanity. I am, as ever, in fullest sympathy with your work.

L. E. HUGGINS, Omaha, Neb.—I hear nothing definite as to what the U. S. P. O. Department is doing with you. I am sure, however, that whatever they do on Comstockism lines will only sink them deeper into the muck of inconsistency and persecution. You have some splendid associates, Shaw and McFadden for instance, and Post as well. You have my sympathy.

M. C. POWERS, Pasadena, Calif.—Have written to the President as requested by the Free Speech League. Hope every reader will do the same. It is time that we awake and stand for our rights, and never give up until we get them. We are fast being chained with shackles such as no black chattel ever wore. Enclosed find one dollar to be added to the expense account, also P. O. stamps for extra postage on LUCIFER.

J. B. PHINNEY, Springfield, Mo.—Disgusted as I am with my recent experience with law and courts you may place my name on the list for \$1 per month till all costs are paid in support of Comstock Verity's idea. The only fault that I can find with your latest pamphlet is that it is not unconventional enough; not radical enough to wake the mosquitoes up to a just sense of their moral duty to themselves and their children. Yours for truth, justice and morality.

IRVING LAWRELL, Oyster Point, Va.—Kindly apply the small amount yet due me to the census of the returned editor. My Virginia blood boils with indignation as I read of the illegal and unconstitutional methods pursued by the postoffice department in its attempts to suppress LUCIFER. I directed a letter of remonstrance to the powers that be in Washington with the result that I, an obscure fourth-class postmaster, am threatened with dismissal from office, which action, I may add, I shall greatly welcome.

MRS. L. M. A. Ohio.—I wish to renew my subscriptions to LUCIFER and will also promise \$1 to help circulate the paper. Please discontinue the extra copy you have been sending to me for another lady. She has returned to her home and her husband will not allow her to receive LUCIFER. She was educated in a convent and although no longer a Catholic she still holds their views concerning divorce. Her husband has money, but he is not fit for any decent woman to live with. And still your paper shocks him so terribly that he will not allow her to receive it while she bears his name.

WALTER HURT, Cincinnati, Ohio.—"The Right to Be Born Well" is not only an important, but an invaluable, addition to the none too abundant literature of eugenics. Its strong and commanding quality must commend it to all real thinkers, while the absence of any suggestion of pedantry should make it a most effective agent in popularizing a subject of paramount human interest, concerning which there is yet an amazing ignorance on the part of general society. Dignity and good taste characterize the work throughout. The dedication is altogether admirable; it especially appeals to me with directness and force.

A. F. HILL, Boston, Mass.—Today, Dec. 1, 1905, I received a copy of LUCIFER, Nov. 23, 1905. I have no copy of any number between the above date and that of Oct. 12, 1905. I received a letter from California telling me about an item in LUCIFER that I had not received. We are in hard lines for a free press, and at times a gag on free speech is tried. I hope no terrible scenes are to be enacted to regain liberties lost by inaction of dead-minded Americans. I hope you have copies to send me of the missing numbers.

[Will gladly supply all missing numbers as far as possible.—M. H.]

J. F. P., Austin, Ill.—Why is it that the truth is so hard for people to grasp? It seems man is only interested in the carnal—the higher evolution is out of the question. Coming home the other night after my day's work I met a leader in the "Holiness" church, who referred in his conversation to this very point, but could not understand the right of the child to be well born nor the evil in the birth of unwelcome children. Having a large family himself he yet could not see his responsibility, claiming that he followed a course of nature that could not be otherwise. In regard to your request I shall make a strong effort and hope I may succeed in getting subscribers for your much needed paper.

EMMA WARDLAW BERT, De Meyenne, Seychelles, Indian Ocean.—I hope you are getting on without a too dreadful time. When I think you are the only "friend" to woman who sees all and "sees it whole" I know why you are hated. I could never get subscribers here. The people speak French and may be said to be apathetic to everything except how to get or steal a rupee and buy a filthy drink,

which makes them ill. The women who are black get on all right. The others try to imagine themselves superior, but are treated in the most degrading fashion. These are tiny islands and yet two girls, mostly white, have committed suicide since my being here for the old reason. I dare say a good many more, but these I knew of. They are so slavish that nothing rouses them. I send you an appalling story of Comstockism of exactly one hundred years ago. Please print it in full if possible. The writer is the son of Lord Coleridge, once our chief judge, now dead. Last mail I sent you accounts of Lord Roberts' procurer.

EDWIN F. LUDWIG, Washington, D. C.—Have you gotten out Nos. 1047 (Aug. 31) and 1048 (Sept. 7) as yet? I have not received either of these and presume it may be another case of holdup. It is outrageous the way the postoffice department is treating you, and I do trust you may be able to get the best of them in the fight. The truth is bound to triumph in the long run, but it is very hard for some of its earlier prophets to make much headway; but cheer up and be of good courage, for the right is on your side.

[Yes, we published Nos. 1047, 1048 and also 1049, and now are getting out 1050. Our friends should always let us know promptly whenever they miss a number.]

SAM COHEN, New York.—I do not see what I can do in co-operation with the Free Speech League as most of my acquaintances are Russian Jews who do not understand English. I think some circulars at least—though the want of literature on the subject of sex reform generally is very great—ought to be printed in the Jewish language. Then not only I could use them but many others could do much more. Such people as Dr. Cohen of Brooklyn, M. Katz, and Emma Goldman could do worlds of good with them. I will undertake to contribute 25 cents a month, while able, to help defray the expense of circulating LUCIFER during the period of its attempted suppression.

[The suggestion contained in the foregoing seems worth consideration. What say our Jewish friends?]

A. B. C., Montreal, Canada.—Thanks for reminding me that my subscription is due. I enclose \$1.50, which I much regret is all I can manage to send you in these troublous times for LUCIFER and yourself. I do not write a protest to President Roosevelt, for you see I am not a subject of King Theodore but one of the "effete monarchy" of King Edward, hence a kick from me would hardly look well, as I presume I have no legal standing in the matter of loss of my papers. But American citizens ought to kick and kick hard and stop the silly petitioning business as you well say. This smacks too much of the days of serfdom in the dark and dismal past, but "superstitions die hard." I do wish I could quit this old city and live in some place where there were a few more radicals. I am practically isolated here since Capt. Adams' death. Do you know of any radical and progressive persons in the New England states or Eastern Canada who would care to correspond with a thoroughly "emancipated" radical like myself? To know even one or two such would help to make life worth living to me. If you can be of any service to me in this respect I shall be deeply thankful. I hope your health remains fairly good and that you will be enabled to carry on your good work.

HENRY E. ALLEN, Boston Harbor, Mich.—The letter in your last issue by Dr. Webster Groh, it seems to me, is even worse in some respects than the Russian censorship under which LUCIFER is now suffering. It is worse because it misrepresents the position of more than ten million who are now struggling, first, that every worker shall have the right to work; and, second, that every worker shall have the social product of his toil; third, that every one shall be held responsible for his acts.

If socialism would in any manner countenance the despotism we have in government today I would be as much opposed to it as Mr. Groh can possibly be.

A government administered by plutocrats should in no way be confounded with socialism. It is safe to say that 90 socialists out of every 100 are as much opposed to Comstockism as Mr. Groh. The intolerance of any postal censorship appeals to every intelligent socialist in such a manner that he is willing if necessary to shoulder a gun in the defense of the first amendment to the United States Constitution.

Mr. Groh need not borrow any trouble on account of the despotism of socialism, for in all probability long before we secure socialism it will be necessary for every socialist, as well as every lover of liberty, to come to the front in defense of free speech and free press.

It will probably be only a short time before socialist papers will be treated as LUCIFER is now being treated. So we should all stand together.

FRANK D. BLUE, editor "Vaccination," Kokomo, Ind.—Social Freedom, by Hulda L. Potter-Loomis, published by M. Harman, 500 Fulton street, Chicago. Price 20 cents. This pamphlet deals with the unpopular subject of sex, which, like Banquo's ghost, will not down. Some one has said it is never safe to guess unless you know. I now confess I do not know, but it will be my guess that notwithstanding its present unpopularity the subject as well as experiments along the line of sex relationships will go on until a basis satisfactory to the vast majority will be reached. What that basis will be I have not the temerity to think. I know of one thing I am fully convinced: Women will settle it to suit themselves and all man made laws and customs to the contrary will have to "go way back and sit down." The pamphlet is epigrammatic in style and selections

cannot do it justice. The author's contentions are radical, but lose none of their interest from that fact. It is necessary to shock people to get them to think, yet they must be awakened for progress to come. It is always well to know what the other fellow thinks, and this book will inform you.

JOHN GUMTA, Antigo, Wis.—I have the greatest respect for you, and will do anything for you in my means, which just now don't amount to anything; but will never ask anything of President Roosevelt till he retracts his statement about Thomas Paine. That is to say, there is no one more ready to kneel at the feet of the poor mothers and fathers, of the sincere and true of those who love and sympathize with their fellows, but never will I cringe at the feet of a tyrant; better a hundred times that I'd starve or perish.

I think the International Brotherhood Congress made a terrible mistake in sending Mr. Roosevelt their thanks. Had the war continued many more on both sides might have perished, but the wholesale massacre of the Jews would hardly have occurred. For one, I am so much opposed to the President that I do not care to talk about him much less to write him.

WHAT HURTS 'EM.

A number of correspondents write us in derision of any protest against the sterner virtuous attitude of most of the New York dramatic critics in regard to a well-known play written by the chief British vegetarian.

Presumably some of those virtuous critics can read. Presumably they had read the play in question long before it was produced in this town. Yet they treated it, even in a version Bowdlerized for their benefit, as some new and appalling gospel of social immorality. They pumped up moral indignation. They withered and blasted the play and its wicked author. The Sarcophagi of West Hurley or Hoboken couldn't have shown a more edifying disposition or a more impressive intellectual equipment.

Faithful wardens of the walls of Manhattan-Podunk. Much they can stand and have stood, but not intelligence. That hurts 'em.—N. Y. "Sun."

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BY E. C. WALKER.

SUGGESTIONS OF CONTENTS: Is There Necessity for This Knowledge? Analogous Dangers and Safeguards. Unwisdom of Custom-Sanctioned Ignorance. Teachers Better if of Opposite Sex. Divisions of the Subject. Definitions of Sex. Evaluation of Sex: Differentiation. Reproduction Less and Less Perilous. Inestimable Value of Sex. Joy Is Positive, Upbuilding. The Deciding Majority of Two. The Tendency to Mutilation. A Serious Error in Exchange. Effects of Meat, Stimulants and Narcotics. Reproduction and Social Happiness. Not so Many Children, but Better Ones. Legal Intrusion Has a Limit. Voluntary Complicity, and Health. Comparative Exemption of the Jews. The Upward March. Care and Irresponsible. Punishments. Origin of the Shame of Sex. Derived from Other-World Mania. The Son of God and Sex. Faithful Followers of Jesus. Relation of Past Asceticism to Existing Type. Mental Slaves Are Not Investigators. Sexual and Child Manifestation. Effects of Our Race. Sex Inspiration in Human Endeavor. What is Immodesty? Primitive and Present Day Savage Customs in Dress. Civilized Customs and Customs. What We Affirm on This Subject. Bathing and Dress. Asceticism and Honesty in Art. Arguments of the Puritan. Judge Phillips and Mr. Moody. To Take the Purity of Noddy in Art for Granted. Asceticism and Literature. Foolishness of Hiding Social Wrongs. Take off the Taboo. Price, 15 cents.

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LUCIFER.



THE LIGHT-BEARER.

CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS.

CHICAGO, ILL., DEC. 21, E. M. 205 [E. C. 1905].

WHOLE NO. 1055

THE LICENSE OF THE PUBLIC PRESS.

The fathers of this republic demanded freedom of speech and press. License and privilege are not liberty. The press of today is not free, its freedom is abridged by public opinion, conventionalism, taste, propriety, narrowness, and last, but not least, by the postal censorship. With the exception of the last these have always limited the freedom of the public press, sometimes for the better and at other times for the worse.

Public opinion is becoming more and more tolerant, while the regard for conventionalities diminishes day by day. Still, in the South, an editor hardly dares to speak against the lynching of negroes, for fear of being mobbed and of losing many of his subscribers.

Taste and propriety are becoming more and more prominent until today vulgarity and indecency can only be found in these periodicals which cater to the saloons, barber shops and subway taverns.

The postal censorship is endeavoring to exterminate indecency and immorality, but it has judged erroneously, and so far has only attacked the pure and decent. Comstock has taken for his foundation rock the idea that the nude is the impure. He believes that mankind is totally depraved, and that such unveiling is very immoral.

There is only one method by which every questionable case can be judged correctly and with justice to its author and his work, which is to ask him to read the same aloud to his mother, sisters, children and the public without experiencing the least of shame. The obscene will thereby be condemned by its own author, whereas the nude, the pure, the true and the worthy will survive the test and be the lover and the parer for it.

Comstockism is depriving us of the roses of life, whereas it has either lacked the courage to tackle the thorns and briars or it has entirely overlooked them. The American people should protest against his absurd methods, and require him to judge his victims by the above-mentioned test, or leave the matter entirely to individual mothers and fathers.

The habit that some reporters and interviewers have of gleaning bits of family affairs, heart secrets, et cetera, from the unwary and making the same common property tends to break up the peace of home and friendship generally. Nothing breathes so much of the confidential and nothing can be more distasteful to the pure-minded.

Jealousy is frequently found among the smaller newspapers. If these papers would know how suicidal such envy is, they would entertain more friendship for their rivals, who probably have won greater success by more intelligent methods. Nothing is so apparent, and nothing so abhorrent to newspaper readers, as this loathsome worm gnawing upon the soul of a paper and slowly poisoning it to death with its venom.

JORD GEMER.

Antigo, Wis.

PROFIT BY INIQUITY.

[James H. Barry, editor of the "Star," San Francisco, Cal., is certainly doing a great work in holding up the mirror—of "publicity"—to enable the editors of the great city dailies to see themselves as others see them. In a recent issue, under the above heading, he has something to say in regard to certain gambling advertisements found in the daily papers of his own city, and, in passing,

raises the pertinent inquiry why the postal censorship should discriminate in favor of the large and wealthy publications and against the small and comparatively poor journals, such as "Our Dumb Animals" and LUCIFER.]

The San Francisco daily press is always ready to aid and abet any form of swindling, "at regular advertising rates." From lotteries to "crystal gazing," they advertise them all, and encourage the credulous public to gamble where it is certain to lose.

In every Sunday paper may be found striking illustrations of certain fakirs who advertise to foretell the future and show the way to wealth and happiness for the small sum of one dollar for gentlemen; ladies, fifty cents.

Now that racing has begun at Oakland, a new horde of swindlers has appeared, all of whom are able to use the daily papers as accomplices in their work of bunking the feeble-minded portion of the community. These swindlers advertise that they have tips to sell on the races. They are touts and draggers-in for the harpies who ruin our young men and women by race-track gambling, and every daily paper of San Francisco is acting as tout and dragger-in for them.

The curious part of it all is that these newspapers are able to go through the United States mails; and that the frauds who advertise "tips for sale" are also able to say, "send remittances by registered mail." The "get-rich-quick" companies—some of them—have been put out of business by the fraud orders of the postoffice department. Unless favoritism is to be shown this new crop of frauds should be likewise barred from the use of the mails.

And, in this connection, we may revert to the fact that progressive journals are denied the mails and their editors sometimes prosecuted and sent to prison for no other reason than that they dare to print what they think, and because what they think is not in harmony with the views of the "powers that be."

We have in mind Mr. Angell, the venerable and gentle soul who edits "Our Dumb Animals"—a monthly publication devoted to humanity. Because he roundly criticized President Roosevelt for shooting deer, "just for sport," on his recent hunting trip, his paper was "held up" by the postal authorities. He was more fortunate than Moses Harman, editor of a little paper called LUCIFER, published in Chicago. Mr. Harman, unlike Mr. Angell, has no "influential connections"; therefore, not only has his paper been repeatedly suppressed, but he was once sent to the penitentiary, whether the authorities are now trying to send him again, for the grave offense of defending sacred rights of womanhood, which, under the law as interpreted, is "obscene literature." We have read the articles for which he and his paper were condemned, and have failed to find one word in them that could offend any but a bestial mind. Can as much be said of the advertisements in our daily papers of "massage artists," "quack doctors," acrobats for and against "race suicide," etc.—"Star," San Francisco.

THE KING OF PRUDES.

Bernarr McFadden in his magazine, "Physical Culture," for December, the "Christmas Number," devotes three pages to Anthony Comstock, and an account of his own arrest by that "prince of prudes." The last page of this indictment reads as follows:

The most infernal enemy of the boys and girls of this country, and of all countries where the English language is spoken and read, is Comstock. He is the quintessence of prudery. It is he who has persistently stood for the suppression of truth in reference to the human body. It is he who has fought with intense intensity against every pure thought that comes to the human mind in reference to the divine mysteries of human life. "Keep your children in ignorance of all sex matters," is his policy. If you fill their minds full of obscene visions on all subjects of this nature, you will be putting into practice Comstock's theories in the most minute detail.

Comstock stands for all that is impure, salacious and obscene. He is the man who would keep a mother from warning a daughter against evils that she must surely combat at some time in her life. He is the man who would say "Hush!" to the father who informs his son of the physiological truths which are absolutely essential to

the latter's protection as he grows to manhood. He stands for mystery, secrecy, ignorance, superstition, and for the most depraved conceptions of all that should be divine and holy.

Although heretofore we have never mentioned Comstock in the pages of this magazine, yet we have nevertheless fought his principles with the utmost intensity almost from the first issue of this publication. We will fight him and his theories on to the bitter end. We believe that his downfall will ultimately come when the truth in regard to him is fully known. We believe that he has looked upon the vile and vulgar so long that his mind has actually become a sewer for mental filth. We believe that his presence and his influence have had a frightfully demoralizing and deteriorating influence upon mankind. In city or country, in the home or in the school, in the office, in the factory, or amid the throngs of people that pass you on the streets of our great cities, you will find that nearly every individual has been affected by the deteriorating influences of Comstockery, or what is perhaps better known as prudery.

He, the King of Prudes, has made a continuous fight for the suppression of that knowledge which would have enabled millions of individuals to avoid evils that are at the root of nearly all their physical defects. There are thousands upon thousands of physical wrecks, poor, miserable sufferers, whose pain-racked bodies have been made possible only because of the habits that they have fallen into for the want of the knowledge that Comstock suppresses.

The great crime of the country at present is prudery. It saps the vitality and blights the life of nearly every individual. Comstock and the policy that he represents are the main cause of it all. That the people may rise in their might and rend the Satanic power represented by Comstock limb from limb and scatter it to the four winds of heaven is the wish of the writer.

(In future issues of this magazine my readers will be given full details of the controversy that Comstock has inaugurated in connection with my arrest for circulating alleged obscene pictures. If any friends desire to help us in this fight, either financially or by lending us their aid in other ways, I would be pleased to hear from them. Legal talent is especially needed and will be welcomed.)

TRANSLATION OF LETTER.

Comrade Moses Harman, Editor of LUCIFER: In reply to your letter concerning the prosecution of LUCIFER please see my declaration on the subject, which you may publish in LUCIFER if you so desire. I send you "L'Ordre Naturel," which I have just published. Will you have the impartiality to insert the following announcement of it among the advertisements in LUCIFER? Thanking you in advance, I am, your well wisher.

HENRI ZISLY.

Just published "L'Ordre Naturel," an advocate of anti-scientific liberty. Subscription voluntary. Contains articles by Spiras-Gay, Emile Gravelle, R. Gilot, J. L. Beylie, Elise Rochas, Henri Zisly, Ch. Laurent, etc. Address Comrade Henri Zisly, 14 Rue Jean Robert, Paris, France.

[Here is the Declaration just referred to:]

PARIS, Nov. 14.—Moses Harman, Editor of LUCIFER: Although not approving absolutely the neo-Malthusian theory in every particular (see my notes on this subject in "L'Ordre Naturel") I do approve and advocate, to the extent of my ability, that part of it which I believe to be best. But the thing which I unqualifiedly condemn is any attempt of the government against the liberty to write, to think and to act. In the prosecution of LUCIFER the American judges are following the example of their pseudo-peritans colleagues of the Spanish Inquisition, who are persecuting "Salud y Fuerza," the organ of the Spanish regenerators. Perhaps it is for the best, for the persecutions inevitably result in giving more impetus to the regenerative propaganda. But let us not deceive ourselves. We have nothing except evil to expect from any government whatsoever. Salvation can come only from the individual initiative.

HENRI ZISLY.

SYMPATHY FROM THE OLD WORLD.

At the congress of the Universal Federation of Human Regeneration, held at Liege, Belgium, last September, Paul Robin, editor of "Regeneration," published in Paris, France, reported to the congress the prosecution and conviction of the editor of LUCIFER. Dr. Luis Bult, founder of the Neo-Malthusian League of Spain, sent a letter of regret, in which he said:

"Although recent persecutions have made it impossible for us to send a direct delegate to this congress, these persecutions have not retarded our work, since we have in Spain a great number of practical neo-Malthusians. The Spanish League, although it is not an organized society, have a publication called 'Salud y Fuerza' (suppressed at present), having a circulation of 4,000 copies."

Proof of the acceptance of Malthusian doctrines in Spain is found in the fact that this paper was published through the co-operation of thirty-six local societies and was distributed gratuitously. Another guarantee of the vitality of Malthusianism is that since the suppression of "Salud y Fuerza" the societies of the league have begun the publication of a new paper along the same lines called "El Nuevo Malthusiano."

The congress gave a vote of sympathy to these victims of governmental persecution.

"RACE SUICIDE."

WHEREAS, The President has rebuked the women of the nation because of not bearing more children under conditions which cause half of those born to die before they are five years of age, and,

WHEREAS, We, as a people, are beginning to learn that a knowledge of the laws of creative life from the standpoint of nature, science and human experience is one of the requisites to healthy, happy, long-lived children; and,

WHEREAS, The community law has been perverted from its legitimate use to prevent, as far as is possible, parents from gaining such knowledge, therefore,

We, the undersigned, as mothers of the race, DEMAND of congress the repeal of all laws that tend to hinder the full and free discussion of the relation that brings parentage, not only to secure our own health and happiness, but to disabuse the President's mind of the fear of race suicide:

Name.

Address.

COMRADE HARMAN: A few of us are contemplating sending out circulars like the above to see how many of our women are willing to sign such a demand, but would like to hear from the comrades at large before fully deciding on the wisdom of such a course. If a large number of names are thus obtained it will tend to put courage into the hearts of the timid if nothing more, and it is a declaration that women have something to say on this question. If we do take the step we want the help of our brothers in getting such signatures. Let us hear from you, friends. Address L. W. Nichols, or Miss R. Richards, Gibbs, Cal.

PROTEST.

We, the undersigned persons, seriously protest against the arbitrary and unconstitutional method by the government of the United States of North America by means of which a free press is being throttled; of mail matter of private individuals being denied transmission through the mail by the government; of the unwarranted censorship and suppression of literature through other than constitutional judicial procedure, and of the governmental confiscation and destruction of private property without due process of law as based upon the spirit of the national constitution.

The government of the United States is divided into three separate and distinct branches, namely, the legislative, the judicial and the executive.

The office of the legislative branch is the creation of law; the function of the judiciary to pass upon the constitutionality of that law and to render judgment against its violation, while the executive department implies the administration of constitutional law.

It should be borne in mind that constitutionally the legislative branch of government has no judicial or administrative power; the judicial branch, no legislative or administrative power, and the executive branch, no legislative or judicial power.

No legislative body can confer unconstitutional power without making such power a farce.

Each branch of the government should remain within its constitutional orbit.

Legal does not necessarily mean constitutional.

In this broad light we address the following letter to the President of the United States:

Theodore Roosevelt:

As the chief executive of the United States of North America you are under oath to secure to the citizen his constitutional rights. As individuals we demand those rights, for a denial to one endangers the rights of all.

The postal department, which is represented in your official cabinet and which is purely administrative in its nature, is to-day exercising judicial power.

This power is arbitrary and invasive as well as unconstitutional and equivalent to malfeasance in office. It exercises a censorship which is judicial, not administrative. Government officials are tampering with post paid mail which is a criminal offense.

By what authority does the government deliberately destroy the mail and private property of individuals without due process of law? The postal department has no constitutional judicial power.

Among the constitutional rights of the citizen is that of free speech, free press, free assembly and a jury trial in defense of life and property. The constitutional rights of a government official are neither more nor less than those of a private citizen.

If a disregard of the constitution by a private citizen in your estimation is anarchy then it logically follows that official disregard for the same must be official anarchy. You cannot condemn one and excuse the other. If your conception of anarchy is correct and you really want to stamp it out the postal officials are the ones to attack and now is the time to begin.

If the government has any grievance let it prosecute, not persecute.

The postal department is doing its utmost to destroy the LUCIFER newspaper. No postmaster has the right to burglarize the private mail of an individual any more than individuals have the right to burglarize houses. When the government accepts postage it is constitutionally bound to deliver mailed matter.

The censorship of the press is not an administrative duty, and, therefore, should be taken away from the postal department.

LUCIFER suppression is not by any means the only case which could be cited. The persecution of any paper endangers the freedom

of the press through the land. Civilization is a large measure depends upon a free press. The *LUCIFER* newspaper case puts the government squarely on record as to whether it stands for legal prosecution or illegal persecution; for the protection of life and property according to the constitution, or for the destruction of life and property in defiance of the constitution.

Uncle Sam needs to do a little house cleaning himself. The whole motive back of this persecution is to prevent sex education and sex emancipation.

Anthony Comstock, with his high moral veneer in this persecution, is the chief instigator in seeking the destruction of a free press. We hold that a free press, free speech and free assembly are the only safeguards of civil and religious liberty.

We do not want any puritanical inquisitorial censorship of the press, nor any interference with free speech or free assembly.

We want the widest competition in thought and the freedom of conscience.

Under free conditions the best will win out. Only the weak shun investigation.

Orthodox tyranny has no right to dictate the social conduct of any one.

Respectfully submitted. Signatures.

[The above protest was signed by many citizens in Ohio, then forwarded to Washington, D. C.]

BOOKS, OLD AND NEW.

On the Duty of Civil Disobedience, by Henry D. Thoreau, author of "Walden; or Life in the Woods"; "A Week on the Concord," etc. As mottoes the publisher selects these sentences:

"I think we should be men first and subjects afterward. It is not desirable to cultivate a respect for the law so much as for the right. . . . A few men who serve the state with their consciences also, necessarily resist it for the most part."—Thoreau.

"All our liberties are due to men who, when their conscience has compelled them, have broken the laws of the land."—Dr. Clifford.

Published by Arthur C. Fifield, The Simple Life Press, 44 Fleet street, London, England. 1905. For sale at *LUCIFER*'s office, price 15 cents, post-paid.

"Sexual Love, What It Is and What It Is Not." By Allen Laidlaw. Chapter I, Fallacies; II, Sensual Dreams; III, Perversions; IV, Sensual Necessaries; V, Idealization of Lust; VI, The Sacredness of Love; VII, Female Emancipation; VIII, Real Altruism; IX, Equality of the Sexes in Love; X, Purity.

Published by J. W. Gott, at the office of the "Truth Seeker," Bradford, England, price 1 shilling. Sent from this office for 30 cents in stamps. Some of the characteristic sayings of this book are these:

"Morality is a matter for the individual soul; you cannot teach it, nor preach it, nor legislate for it. There can be no system of morality; the term is a *reductio ad absurdum*. Moralists are probably the greatest helpers of vice. By law you can prevent the public exhibition of vice, but you cannot prevent the private inception of it. Morality belongs to the Infinite. It is light, and like Goethe's, what all men, and especially all women, want is *More Light*."

Woman's Source of Power, by Lois Walshbrooker.

"I hold it as an axiom that we cannot desire that which the Universal Life does not hold for us, when we know how to take it. Otherwise we should have capacities which the universe could not fill—a manifest absurdity."

In her preface Mrs. Walshbrooker says: "This preface and poem, as used in 'My Century Plant,' is even more suitable here. I am well aware that the demand here made for woman will be accepted by but few as yet, but the number is increasing, and among both sexes. Truth, once born into human consciousness, will finally do its work no matter how received at first. The great world now pays little heed, but the truth involved in woman's freedom is here, and here to stay till the voice of arbitrary authority is no longer heard and woman's love redeems the world."

Published by the "Alliance of the Rockies," Denver, Colo. Price, 25 cents. For sale at *LUCIFER*'s office.

Up to Date Fables, by H. B. Kerr. Published by R. C. Walker, 244 W. 143d street, New York City. Price, 25 cents. These fables were first published in *LUCIFER*'s columns some years ago, and now for the first time put into booklet form. The author of "Up to Date Fables" needs no word of commendation from us. The readers of *LUCIFER* have had ample opportunity to form an opinion of such writers as Lois Walshbrooker and H. B. Kerr. For missionary work along radical lines our friends can scarcely do better than to order freely of these three books, "Duty of Civil Disobedience," "Woman's Source of Power," and "Up to Date Fables." Reductions to those who buy for distribution.

C. S. WHITE.

I think my *LUCIFER* friends (some of whom knew Mr. C. S. White personally, others through his relation to me) will be interested to hear that he passed to the higher life on Dec. 8, 1905. He had been an invalid for five years; bedfast and suffering a great deal of that time, and entirely helpless for the past seven months.

His easy, peaceful death, the expression on his dead face of quiet repose and freedom from pain—an expression his face had not worn for years—seemed to indicate a happy release from earthly pain. He was a free thinker, a spiritualist part of his life and hoped for a continuation of life beyond the grave, meeting death without fear. I do not consider it a reflection on his character (or on mine) as a free thinker that a Methodist minister conducted his funeral services. Knowing our belief he was broad-minded enough to give a very appropriate and touching address. He had read and admired many of Mr. White's poems and read most beautifully an appropriate selection from them over the grave.

Lake Charles La. Mrs. LILLIE D. WHITE.

THERE IS NO DEATH.

There is no death;
'Tis but a change
From this old house into a newer,
But a passing from a sham life
Into a truer.

There is no death;
'Tis but a step
That leads up to the higher;
Each setting of the sun doth bring
Us one day higher.

There is no death;
'Tis but a change
Wrought in nature's laboratory,
But passing on from mundane spheres
To higher glory.

There is no death;
'Tis setting free
From clay's incumbering fetters,
Where spirit grows in wisdom's ways
Far better.

There is no death;
'Tis but a law,
A mandate, that no man can sever;
Progression's forward course will be
On, on forever.

—C. S. White, in "Twentieth Century," Sept. 8, 1892.

MONEY.

Editor of *LUCIFER*: Money is the important subject among us in business in Boston, but the "Dress Suit Case" crime has been a sensation because it was a mystery during several weeks. I sent you some papers published in Boston on this crime. I will try to send more, that you may solve the case and offer a remedy as you think best. Money was paid by the woman whose body was found in a hand bag and in two dress suit cases floating in the harbor—the head sunk. . . . My opinion of the cause of this crime: It was the marriage laws made by man and endorsed by men and women in Massachusetts. Every child can and ought to be conceived, begot and born legally, legitimately in Boston and in Massachusetts—and let this be the place of Heaven, the Heaven of Heavens.

Yours truly, A. F. HILL.

[The papers were received in due time with articles marked, for all of which Brother Hill will please accept sincere thanks. The papers have been filed and will receive proper attention as soon as the pressure of other work will permit. With Brother Hill's comments on this and but not very uncommon result of conventional marriage morality I am in full accord.—M. H.]

AN OPEN LETTER.

C. L. James, Esquire, Wis.—Dear Sir: I read with interest your letter published in *LUCIFER* of November 9, 1905, and I like the idea therein advanced. My suggestion is that you find an able lawyer who will take the case and set his price. O. A. Verity says his claim for damages is \$50.

You publish a call, asking subscribers to assign their claims to you, accompanied by a subscription towards defraying expense of prosecution.

Suppose 100 subscribers assign claims aggregating \$5,000 and accompany same with subscriptions aggregating say, \$200. You are then in a position to start the action. And why not make both the Chicago postmaster and postmaster general at Washington defendants?

This procedure may catch these fellows where the hair is short and put a stop to this repeated wanton confiscation of property.

Yours for free speech and the early annulment of that obnoxious Comstock law. FRANK WELLS.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 90 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months.....50 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

ORGANIZING SELF-HELP.

Among the comments called out by the suggestions in last LUCIFER looking towards organization for self-help are the following by a prominent officer of the Free Speech League:

"Kerr's organization of sex reformers would be O. K. if they could afford to travel and get together; but they are too poor and scattered, or the country is so big and their wallets so small.

"Same reply to running our own postoffice system. Some one would have to raise a pot o' money for the new business and another to fight off the United States government and its policy of monopoly of postoffice privileges.

"Here's just where Soule et al make a mistake. They seem content to let courts rule that postoffice use is a privilege rather than a right. This might pass if there were other means, but when United States shuts out all competition and runs the one and only postoffice route the attorneys ought to be able to put up a stiff argument to effect that it is a right of all and every one, etc. Chew on this and put it up to the lawyers that they yield too easily to arbitrary court decisions.

"We might raise funds to fight for our constitutional rights, but it would take a hundred times as much to run an opposition route."

In order that all may see the legal opinion just referred to by our friend the letter of CHAS. H. SOULE, first printed in LUCIFER 1853, is herewith reproduced:

STEDMAN & SOULE, COUNSELLORS AT LAW, 24 LA SALLE STREET.
CHICAGO, Nov. 18, 1855.

MOSES HARMAN, Esq., 500 Fulton Street, City.

DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, the said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.
2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.
3. Because it confers judicial power on the officials of the post department.
4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decision. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it my mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments ordained by the Constitution and laws guided by the modes therein described, but by the uncertainty and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion is in the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who can regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has even been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as entrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be impeachment or indictment for malfeasance and, on conviction, removal from office of the offender.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all, that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from those fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAS. H. SOULE.

"The only relief for the abuse"—of the power to confiscate and destroy private property by the postoffice department—"appears to be impeachment or indictment * * * and, on conviction, removal from office of the offender," says our friend and legal adviser, CHAS. H. SOULE, in which opinion all other lawyers consulted by us substantially agree. But when the difficulties that stand in the way of indictment or impeachment of a Federal officer are considered—the expense in money and time, to say nothing of the notorious fact that government officials constitute a class or order, quite distinct from the common citizen, and that the history of Federal impeachments in this country is simply a history of failure to convict, when all these are taken into the account the hope of relief from this source seems very small indeed. The more practicable plan, as it appears to this writer, is to do as "Hale and Kimball, also Lynskey Spooner" did in 1845, and as the "private mail company in New York" did as late as 1882, or less than twenty-five years ago. (See article on page 425, entitled, "Government Usurpation.") Make a beginning and show that it is possible for the people to manage their own business without help from a paternal despotism—from a government that is fast abandoning all pretense even of being a "government of, by and for the people."

For lack of space the further consideration of this subject must be deferred till another issue.

M. HARMAN.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor, Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

"DON'T BARK."

Speaking of a pamphlet recently issued from this office, but now declared unavailable by the postoffice department at Washington, Henry Harrison Brown, editor of "Now—A Journal of Affirmation," San Francisco, in his October number has this to say:

"This is the work of an earnest reformer, and one who has suffered persecution for what he thinks is Truth. Personally, we like Mr. Harman, whom I have known for years. The principles he advocates are noble and pure. Since he believes in advocating them in this way, and is willing to suffer for his right to do so, we can only wish him strength to sustain him. The social world would be redeemed would it practice what he preaches. We are very sorry that Mr. Harman is again suffering for his attempts to lead men to social purity. That so many see impurity in his writings is the greatest demonstration of the fact that they are needed. But we think if he had not barked so loudly at the bad, the bad would not have turned on him."

Brother Brown is president of the "National New Thought Association," an organization of earnest reformers along psychic, intellectual and sociologic lines, with many of whom, including their president, I am glad to be able to claim personal acquaintanceship. When a sojourner in San Francisco, two years ago, I had the pleasure of attending several public meetings of the "New Polk," as the publishing club is called, that issues the magazine with this very expressive and significant name, and also was permitted to share the hospitality of the commodore, if I may so call it, then located on Oak street in the "Gate City of the West." For all the kindnesses received at the hands of Brother Brown and of his co-workers I wish once more to return sincere thanks, not the least of which kindnesses are the words of commendation just quoted. As to whether I have "barked" too "loudly at the bad" I leave to others to judge. Brother Brown and his "cult" believe in affirmation of the "good" rather than in denunciation of the "bad." To my thinking there is no dividing line between the two methods, since every affirmation contains its negation, or opposite declaration, and every denunciation, every negation, contains its affirmation.

In the same issue of "Now" appears the following:

SOCIAL FREEDOM, THE MOST IMPORTANT FACTOR IN HUMAN EVOLUTION. By Hilda L. Potter-Loomis. M. Harman, 500 Fulton St., Chicago. Price 20c. A book written from a woman's heart, and probably from a woman's sorrows. With much that is valuable as fact, but with theories at variance with New Thought, these questions are important. They cannot be settled in one generation nor by one theory, and above all we must treat them as carefully as Darwin did his theories, and give to them many years of collecting and collating data, and as many more of deep study as to their cause. The book is pure in thought, and will help the reader to a discussion of the facts of his own life, and to a higher ideal of purity.

"Now" is a monthly magazine of 40 double-column pages each, remarkably well printed on very superior paper and sold at the low price of ten cents each, or one dollar a year. Its motto is an Emersonian one:

"Nerve us with incessant affirmations. Don't bark against the bad but chant the beauties of the good."

But all the same, Emerson did his share of barking against what he conceived to be the bad. His "Essays" are full of negations, full of "Don'ts!" His advice is much like that of the pedagogue who deprecated the use of the adverbial phrase "at all," winding up by saying, "Fact is, boys, we should never use it at all!"

And by the way, Brother Brown, this Emersonian maxim, "Don't Bark at the bad," should be a very popular one with the monopolistic trusts, should it not? With Mr. Baer, for instance, to whom "God has given the coal" of Pennsylvania; with Mr. Rockefeller, to whom he has given the earth's supply of coal oil; with the Morgans, the Carnegies et al., to whom has been given the ores from which iron and steel are made.

"Don't bark!" Don't squeal when you're pinched; don't protest when you're robbed of the necessities of life. Barking is not a pleasant sound to hear, but

"Chant the beauties of the good"—the good King Theodore, for instance, who talks much against the trusts, but who is very careful never to do anything, nor to allow anyone else to do anything, against them.

Don't bark against the postoffice officials when they deny you equal rights to the common mail service—when they destroy the property of American citizens without legal process; and be very sure you don't bark against the United States courts when they send men to prison whose only crime is that they protest against marital outrages and demand for helpless children that they should have the right, the equal right, to be born well—if condemned to be born at

all. Witness the recent ruling against the booklet, "Right to be Born Well," by the Washington officials.

"Don't bark!" Keep mum!

Make no noise. You might wake the sleepers on "easy street."

"Twelve o'clock and all's well!" softly sings the night watchman who happens not to be himself robbed or murdered.

Don't bark!

M. H.

Taking it, then, that Property and Marriage, by destroying Equality and thus hampering sexual selection with irrelevant conditions are hostile to the evolution of the Superman, it is easy to understand why the only generally known modern experiment in breeding the human race [that of the Onedra Communists] took place in a community which discarded both institutions.—G. Bernard Shaw.

"FREE SPEECH."

From South Australia comes a "New Monthly Radical Newspaper devoted to the cause of Right Generation, Health and Progressive Ethics."

As mottoes the following appear on the title page:

A fig for those by law supported,
Liberty's a glorious feast.—Burns.

Men in earnest have no time to waste in patching fig leaves for the naked truth.—Lowell.

Give me the liberty to know, to utter and to argue freely according to conscience, above all other liberties.—Milton.

Its policies are thus outlined by the publishers:

"Free Speech" will seek to probe every social problem, to sound every superstition, to investigate every institution and to criticize every creed and custom.

"Free Speech" will speak boldly and to the point.

"Free Speech" makes no apology for its appearance; it is here because it is needed."

Among the topics treated of in the first number of "Free Speech" are these:

Some Causes of Prostitution. Revolutionary Ideas on Sex Relations. Natural History of Marriage. Sexuality of Children—Children's Crimes. Diet and Sexuality. For Married Men. Are We Polygamists? Race Breeding. Infanticide, etc.

These subjects are treated with a candor and freedom that is in very decided contrast with the temporizing methods of the popular and conventional journals published in England and America.

"Free Speech" is published by the Free Speech and Social Liberty League, 29 Capper St., Adelaide, South Australia, and will be sent to any part of the world at three pence per copy, or three shillings six pence per year. It will be sent from this office at 7 cents per number or 75 cents per year.

To this very promising young journal LUCIFER extends a most hearty welcome, and would earnestly recommend each of our subscribers to send for a sample copy. If they do this they will be pretty sure to want more.

M. H.

While we must have prisons, it matters little which of us occupy the cells. The most anxious man in a prison is the governor.—G. H. Slave.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps in pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag aloft while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

Anna Wise, \$2; Thomas Christensen, \$1.10; Irving Löwellyn, 50c; Chas. P. Dole, \$2; J. W. Britain, 16c; M. Ellen Barker, \$1; Edmund & Shand, \$1; Henry E. Allen, \$1; Jacob Branning, 16c; Annie Lillian Sweet, 25c; Paul Rostel, 50c; John Hirt, \$1; Belle Champel, 50c; S. E. 25c; Flora W. Fox, 50c; S. O. Bishop, \$2; M. C. Powers, \$1.25; J. W. Grigsby, 16c; Fanny Bellin, 50c; Daniel Leutherman, \$1.25; Mrs. Hyde, 50c; L. N. Schmidt, \$1; J. A. Hegstrom, \$2; Annie B. Fish, \$25c; K. W. Scofield, 12c; C. Severance, 25c; H. H. Cady, 25c; C. N. Greene, 50c; Truman H. Houghton, 25c; J. E. Phelps, 25c; L. Jamieson, 25c; Dr. C. R. Fisk, \$1; F. Siman, \$1; Geo. E. Brown, \$1; David Gilmore, 25c; Geo. Bookstein, 20c; T. M. Watson, 50c; Carl Noll, 50c; A. Friend, \$1.

"TIS DONE"—ARE WORDS IDLE NOW?

One of the most unspeakably horrible of the cold-blooded murders of modern times was committed by the people of Vermont the other day upon a helpless woman—Mrs. Rodgers. It is eminently a case concerning which women should be allowed to speak, and therefore the floor is now yielded to a woman subscriber: M. H.

Mrs. Rodgers, the husband-killer, has been hung in Vermont. She suffered *illegally*—as she had not been tried by a "jury of her peers."

She had no vote in electing any one to office that was in any way connected with her case.

No student of human nature who has looked at her picture taken with her husband and child can believe that she could have ended life with hemp is a man's hand.

Sheriff Peck, not being a scientist, could not be the responsible party in that judicial murder.

A student of human nature would require some explanation why this woman had united her destiny with such a face as that of Mr. Rodgers, but as she did so, was she not what that husband made her?

There are cases where the husband's life previous to marriage has been such that the wife must lead a life like that of the women with whom he has associated, since the invisible magnetic influences have become part of himself—as much so as are his hands, his feet, or any part of his physical organism. These magnetic influences permeate his whole physical being, so that a wife takes upon herself, when she marries a man, what is beyond her power to control.

Had there been no "life insurance"—as was believed to be the "motive for the murder"—there can be no reasonable doubt that the real cause was as just stated, and acted so powerfully that the money incentive played not even a contributory part.

The world must be made better by knowledge. "Ropes" and "chairs" are not educators, nor deterrents. They are part of the old, old barbaric code—to the shame and disgrace of a people claiming to be enlightened.

Many of those who, in Vermont, clamored so persistently for the life of Mrs. Rodgers, will, I predict, in the not distant future, help to arouse public sentiment against "hemp collars" as a cure for murder. Such remedies will be relegated to the unused garrets; and the same of the electric "chair" that has been substituted for the hemp collar in my own New York.

Enclosed please find one dollar to apply on subscription to LUCIFER.

MARY E. WALKER, M. D.

THE GREATEST PREACHER.

Science, religion, ethics—all are dwarfed into tame and commonplace subjects, compared to the wonderful achievements of Luther Burbank, the wizard of the plant world, says the Portland Oregonian.

So marvelous are his powers over plant life and nature, so closely has he lived to the bosom of the earth and its products, that he is master of everything that grows, it seems.

Until one has seen his wonderland at Santa Rosa, California, it is impossible to get an adequate idea of his work. There he arms and disarms the cactus, taking off and putting on its spines, as a knight would put off his armor; there he changes God's fixed colors in the blushing rose, upturns all scientific theories of species and evolves a new species of plant as a common gardener trains a vine to climb a string.

He mingles the vital essence of the plum and apricot and produces a plumcot, a fruit never heard of before, having an entirely new and strange flavor unattained on earth before. He breeds and interbreeds plants until they are changed out of their natural order and created into something new. Color, form, characteristics, perfumes and all the various parts of plant life are as clay in his hand, to fashion and mingle at will, into new and startling discoveries.

And back of it all and through it all is the overshadowing fact that man has lived in ignorance of these simple principles until now. Nature is his plaything and toy, if man understands her. He was given dominion, in the beginning, but he has failed to claim his inheritance and nature has stood aloof, a mysterious, threatening, formidable, awesome thing in the human estimation, all these years, while the truth is, she is a pliable, beautiful, yielding thing, subservient to the intellect and susceptible to immeasurable variation under thoughtful and studious direction.

Burbank is the greatest living preacher. He is nearer to God, by being near to nature, than any other man in the public eye today.—"Star," San Francisco.

Mr. Burbank maintains, so we are told, that wonders as great can be achieved in the human realm by scientific breeding as in the plant world. But in order that similar results be reached in the human world it would seem absolutely necessary that the facts of sex and reproduction be laid bare to the mind of the investigator, as honestly, as fearlessly, as conscientiously, in the one case as in the other.

If Burbank is "nearer to God, by being nearer to nature than any other man," what must be said of Anthony Comstock and the clergy who stand behind him and give him moral support in his war against nature—against the teachings of nature and reason in matters pertaining to sex, through and by which nature brings all living organisms into life? M. H.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

F. W. HEINTZ, Cleveland, O.—Mr. B. got up a good protest against the censorship and sent it to President Roosevelt, and I signed it for one. I hope there will be some way found to knock it [the censorship] out.

BOLTON HALL, New York City.—In reply to your question of Dec. 7 I do not "think it best for you to stop discussion of the sex question." While I have other work that seems to me more fundamental you are doing a good work that no one else does—that few others would dare to do.

SARA CRIST CAMPBELL, Shawnee, Okla.—I think the discussion of the sex question should be continued by all means, if the paper is to be published at all; but you are the one to decide the matter. I wrote to Roosevelt and received a reply from chief postoffice inspector, saying that the matter would be looked into. I infer that Roosevelt knows nothing whatever of the matter.

J. A. H., Chicago.—I enclose \$3. One dollar of this will go on my subscription to LUCIFER. You can use the remainder as you see fit. I shall try to get some subscribers, although most of the people I meet are very narrow on this subject. Many believe in liberty, but for themselves only. You will understand this. I shall try to do the best I can. I trust everything is going nicely. Yours for the truth.

D. F. HANNUAN, St. Louis, Mo.—Fear not, brave champion of freedom of the press! Your cause will triumph. Milton—who was three centuries in advance of his time—fought for the same principle for which you are fighting. In the United States puritanism—which is only veiled impurity—has long been trying to strangle truth, freedom and justice. The United States needs moral surgery, and that alone can save it from perishing.

A FRIEND.—Enclosed find \$3.40 for books and defense fund. How long is this farce to continue? I do not agree with all you seem to think, but I believe that every one should have freedom. That I have not is shown by the fact that I must ask you not to put my name in list I sometimes see of acknowledgments of contributions or have it appear in any way in your paper. I can help more in this way. But what a situation! What would be necessary to nullify Comstock law? And is postal censorship founded entirely on that? If that is the sole cause of trouble we need to know what is necessary to kill it. I do not expect an answer personally to all these questions, but perhaps you can, in some of your articles, indicate just what is needed.

W. S. REILLY, East Cleveland, Ohio.—Several days ago I mailed a "Protest" with 106 signatures attached to the President of the United States. I did not take off my hat, nor make a bow, nor bend my knee. I herewith send you a copy of the same. Doubt seriously whether all this will do any good. The more despotic government is the more consistent it is. Leniency in government proves it a failure. There is no possibility of harmony between free love and government; we must not expect any. The government is logical in persecuting you and your work, because it fears the truth and freedom. A free press is dangerous to government in any form, just as the freedom of conscience is dangerous to orthodox religion. While government lasts in any form we will have to deal with it, whether we want to or not. An aroused public conscience is the only thing government will listen to and then it must be exceedingly revolutionary. Yours, A RADICAL.

ANNIE LILLIAN SWETT, Cedar Rapids, Iowa.—After reading the copies of LUCIFER that you sent me I learned that you had been sentenced to a year in the penitentiary because you published some articles on the question of sex. To say that I was indignant would be expressing it mildly. I thought to myself, well, another is added to the long list of martyrs who have suffered for the cause of freedom. There are not enough words in the dictionary to express my opinion of those "nice" people who have made you trouble. The way things are going now it won't be very long before the little Toms, Dicks and Harrys in the postal service will be coming into our homes and telling us what we shall read. I cannot help you much in your fight against oppression, but I send you \$1 for a year's subscription to LUCIFER.

I do not agree with you on the marriage question. I believe in legal marriage. I think it is better for men and women in every way. In my opinion the fact that people are married legally is not the cause of the trouble they have. It is other things. But I also believe in free speech. That certainly can be counted among the inalienable rights of the American people. I do not believe in the narrow conception of marriage though, and I am very glad that you are

attacking the marriage system as it is to-day. Women certainly need champions. The idea that the majority of people have of marriage is certainly all wrong. The whole female sex is enslaved to that idea—even little girls are from the time they are born. The idea that a girl must marry and raise children is held up to her from the time she is big enough to toddle. It is with her all the time. It haunts her life. She is given to understand that if she doesn't marry and bear children her life is a failure. And then she is taught that if she doesn't bear children she must marry anyway. It doesn't make any difference whether she meets any one she can care for or not, she must marry. After a little she accepts the general theory and after a while she marries. From the moment of her marriage she loses her individuality. I will not say what her life is in the majority of cases, after that. Thinking people all know.

Most women are crowded into marriage by public opinion. The majority do not dare do anything but marry. They are afraid to. Why do men marry? I will leave them to answer that question themselves. It is safe to say that real genuine affection very seldom enters into the question. They do not marry—the majority of them—because they are so anxious for a "home" and "family." If men do not marry for those things why should women? Is it any more woman's duty to marry for those things than it is man's? Isn't it a double standard?

It seems to me that God did not create people just for the purpose of bringing children into the world. That is the idea of a beast. I believe that life created men and women for one another. People were put into the world I think to develop, to grow. Marriage may help them and it may not. I believe that ideal marriage would help every one, but there are very few of those. Some have the idea that unless people are physically fit to have children they should not marry. In some people's opinion a man would be justified in leaving a woman, no matter how noble she might be or how well suited they were to each other, if she could not have children. Such an idea as that if it were common would reduce us to the moral and spiritual level of beasts of the field. Of course that should be the general rule, but there are exceptions to it. I know of a young man who was injured on the railroad. His arm had to be taken off and he was also badly hurt internally. He knew he would never be strong again. He was engaged to be married and his friends sent for his sweetheart. When she came into the room he said:

"Will you go back on me now, Fanny?"

"No," she said, "I've got two good arms." She knew then that she could never have any children if she married him—but she did. I don't think any person who has any heart would have respected her if she hadn't. Of course the majority of people who marry expect to have children. But this idea that raising children is all a woman ought to do in the world is ridiculous. It is certainly just as much of a credit to a woman to care for some of the poor little children that her sisters have brought into the world and are not fit physically, mentally or morally to care for as it is to have children of her own. I think that companionship was the great reason for marriage. Ideal marriage would include, no doubt, physical, mental and spiritual companionship. Most people now do not give the mental and spiritual side of marriage any thought. They consider only the physical side. But it makes no difference what the majority think, it is certainly not the duty of any woman to allow any person to make her life a round of child-bearing. Child-bearing is something that women ought to have absolute control over. Men have a great deal to say about it being woman's duty to stay in the home and bring up many children into the world as they can. They say it because they want to keep up the armies and for other reasons. The majority of men know that if women were not kept down things would be very different from what they are now. A sensible person knows that the way things are now there is no woman in the world who can raise a very large family and do her duty by herself, her children, her husband and the world at large.

Besides working to convince the world that women should have the control of their own bodies in whatever position they are in, there is another reform that I hope you will use your influence to bring about, and that is the financial independence of women in marriage. Most married women have no financial rights. The most ignorant artisans in the world are more independent as regards money than they are. Taking all together I do not think any really broad-minded, cultured, refined woman can keep her self-respect and live the life of the average married woman of to-day. People who believe that men and women ought to understand the subject of sex better as regards human beings ought to work together. "In union there is strength." There are a great many who have the ideas, but they are too cowardly to express them. It is the duty of all people who have ideas about sex and in regard to the attack that has been made on you to come out and say what they think. If all the people who love liberty would come out for freedom the power of such men as Hull, and Comstock, and Assistant Attorney-General Goodwin would soon be overthrown. I plead with the men and women of the United States and of the world to come out publicly and fearlessly stand up for the right. Hoping that you will soon have your liberty and be enabled to carry on your good work, I am, very sincerely yours.

JOSEPHINE S. TILTON, Episcopate-of-the-Hill, N. H.—If my proof-
reader were near by and my mind active when off duty in the struggle
for existence I should like much to give you the thoughts that
have come surging in upon my brain when working. I assure you I have
not slackened my pace or abated my interest in the social life of man
and woman or in the labor problems since I dropped out from can-
vassing for the same. I am not inspired to write Theodore Roosevelt.
He would give no attention to what I might write, and worse, pass

my letter on to the enemy! I will, however—even though conde-
scending to—make an effort to write to the representative from this
district, and if in order the senators of this state. It seems to me it
would be more effective, as they, or some of them, would feel bound
to give a servant's attention and action to the citizens of their dis-
trict and state. I like that idea of prosecuting the authority in
Chicago postoffice, and believe there must be men and women in
your city able to enter complaint and defend their own claims. Don't
you see ghost of Heywood all along the line in these days of all
manner of ethical and industrial upheavings? I fancy I do. You
know a welcome awaits you here any time from spring to autumn
should you ever stray off as far east.

Mrs. A.—Your request to me to renew subscription received. I
am very sorry to say I can't do so; had it not been for my kind
friends I should not have had the opportunity to read your noble
paper at all. I shall have to ask you to remove my name from your
list of subscribers. Alone in the world, with four small children,
my limited means allow me to take no papers, and I find it hard to
get the necessities of life. I hope you will have help and will have
rightful mailing privileges restored at an early date.

[Only one of thousands of similar cases. "What will become
of the children" when the father, through unwillingness to accept
the natural responsibility of his creative act, or because of misfor-
tune, disease or death, cannot maintain them. Whether married or
unmarried the mother finds herself in a heartrending situation when
the little faces are turned to her for food and warmth which she
is unable to supply. The marriage certificate, which falsely guar-
antees protection to mother and children, is found to be worth not
even the price of a loaf of bread!—L.]

GEO. E. BOWEN, Elgin, Ill.—The last number of LUCIFER—
1934—seems to be fire-proofed with pointed facts, the wisdom of
all the ages, and a fine scorn for snarling superstitions of this sorry
thing we call society. * * * You have shown us through fearful
though inspiring sacrifice, by every endorsement of nature and the
testimonies of all time that sex is supreme. That it cannot be
crushed, Comstock-wise or otherwise. Now that you have forged the
key to the situation it would be a foolish inconsistency to drop it
into the sea of silence. Liberty cries to be unlocked. You are at
the right door; you will not desert the cause you have so long—
your triumph crowding out to meet you. * * * Let other
sciences of humanity and schemes of salvation speak through their
special trumpets—they are all listening to the voice of LUCIFER.
LUCIFER's message is the momentous thing. Organization will fol-
low. After this the spread of sanity. Then the restoration of the
race. * * * Sex slavery is the saddest page of human history.
You have signed the emancipation proclamation.

T. M. WATSON, Whitewater, Wis.—Force of circumstances has
made me rather late in sending the dollar I will now enclose to renew
my subscription. I am sure now that I can be somewhat helpful
to you in the way of the "sins of war" in the good and glorious
future. There was never much opposition to instructions in breed-
ing fine horses, cattle and hogs; even dogs have had some share of
attention and no fault found. And now let us take courage in the
choicest thought that it will some time be quite proper for us to
seek for knowledge and give instruction for the improvement of the
human race, physically, mentally and spiritually.
Your friends well know how you have given your best life and
struggled against cruel opposition, and we all ought to manifest our
appreciation and sympathy even beyond the expression of words,
which do not cost much, if possible.

SUSAN SWAYGOOD, Healdsburg, Cal.—Enclosed is a letter from
the first assistant postmaster general. By it you will see that letters
to Roosevelt are simply waste of labor and stamps, for very likely
he never sees them. * * * They are handed right over to your
enemies and may do more harm than good. Have just read your
very able reply to the friend who advised you to drop all discus-
sion of sex question. If I were in your place I would never lower
my banner. I would not let LUCIFER be a nobody among other
papers. If you should let go of your ideals your days would be
numbered, because you would realize too late that you had sold your
birthright for a mess of pottage. I know it is not a comforting
thought you may yet have to go to prison, but even so you will be
more satisfied with yourself than if you let go of your cherished
ideal of liberating woman. So I say, stay by the ship and let your
colors fly at the masthead, but at the same time use discretion and
do not wilfully antagonize the powers that be.

Here is the letter received by Mrs. Swaygood. Many others
have received similar letters from the same office:

Mrs. Susan Swaygood,
Healdsburg, California.

Madam:

Your communication of the 20th ultimo, to the President, in
reference to the publication LUCIFER, has been referred to this office
and will receive due consideration.

Respectfully,

F. H. HITCHCOCK,
First Assistant Postmaster General.

WAKE UP, LIBERALS.

I want to speak of the position taken by the "Woman's Journal" of Boston, on the course being taken by our postal censors. I remember when Lucy Stone began contending for equal rights for woman, and, truly, her mantle has fallen upon her daughter, who says:

"The effort is now being made to stretch the law so as to suppress heresy" (on the sex question) "on the plea of indecency. The 'Woman's Journal' is wholly out of sympathy with many of the doctrines advocated in *LUCIFER*, but we believe firmly in the right of free discussion. The United States Supreme Court would not for a moment tolerate the monstrous proposition that any and all discussion of sex is obscene."

And then she quotes from Mr. Sted of London, Eng., as follows:

"If at this moment this unknown bureaucrat" (some postal clerk) "were to decide that the Song of Solomon or Shakespeare's poems are obscene anyone who sent a copy of the Bible or of Shakespeare through the post would be liable to be sent to jail."

Yes, and why not? Why not a Christian as well as a Free-thinker be punished the same for the same act? If discussion of sex is obscene outside of the Bible it is obscene in the Bible.

I think Mr. Hull of the Chicago postoffice made a little mistake when he marked paragraphs taken from the "Woman's Journal" as "obscene," and though "wholly out of sympathy with many of the doctrines advocated in the Journal," I extend my hearty thanks for its brave utterance for the right of free discussion. She says truly "truth can have nothing by it."

Do our Liberal friends realize how much such words from such a journal mean? The oldest and most influential journal in the woman suffrage movement. Will they wake up and take advantage of the occasion? Will they take this question to the Supreme Court by furnishing the sinews of war?—Lola Walsbrook in "Demonstrator," Lake Bay, Wash.

DIETETICS—A CHAPTER ON.

(Reproduced from No. 1060, held up by the postal officials.)

Dear Friend and Brother:

I will give my views on economy on good but cheap living. In the first place discard all flesh foods and eggs. There is no objection to eggs as to wholesomeness. Fruits, grains, nuts and vegetables are the least expensive. Four pounds unboiled cornmeal, one pound shelled Spanish peanuts, one peck of potatoes per week and some dried fruit or berries, or these fresh picked, which I can now get wild from the fields. I also have several varieties of berries in my garden. Apples in this locality are a total failure this season. Last year they were so plentiful that they could not be sold for 5 cents a bushel. I took a small load to market, but could not sell an apple at any price. I found poor women who earned their living over the washbasin who accepted them as a gift, which saved my carting them home. I fed many to my horse, especially sweet ones. My rations cost me 48 to 50 cents a week. I eat about 1 pound of honey a week, which, if I had to buy, would cost 12 cents. I have 26 swarms of bees, so that I have honey to sell. Have string beans and green sweet corn. I eat a little honey about every meal. If I were to dispense with honey it would reduce my cost of living to 35 cents a week.

I occasionally make about one-half of my meal on grass. When I eat grass it reduces my rations to 18 cents a week. I should eat it more, but with my artificial teeth I cannot masticate it sufficiently. When I do eat it I grind it in a small hand mill. There is no food that I eat that agrees with me better than grass, or that I sleep better after eating. I use no stimulants, such as tea, coffee, tobacco or alcohol in any form. I have not drunk a cup of tea for 70 years and never drank 2 cents worth of coffee. I can't understand why it is that people cannot be satisfied to drink the best drink there is—water. It costs nothing and is the most healthful. My eighty-second birthday will be next Friday.

My health is good, but I am not as strong as in my earlier days. I can stand it to do about one-half of an able-bodied man's work. If I do much more I suffer from its effects. I want you to credit the dollar for paying cost on your suit. I only wish that I could make it ten times as much. Fraternally yours,

Red House, N. Y.

A. H. FRANK.

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